

- boys and girls - running away to the towns, to receive education ?- All we natives like our children to go to school to be educated. Our ways and those of the white people are coming together; we are getting the same as the white people now; we are not like what we used to be in the old days. These children do not run away from the kraals to go to the towns because there are no schools at their kraals; there are schools not far off. Why should they run to a town to go to school?

There is no necessity for them to do that ?- No. (Chief KHUTANA): If my son or my daughter runs away, I would look for them; if I found them going to school I would leave them; I would not worry them any more.

MR. LUCAS: Why do the boys and girls run away to the towns; what makes the boys and girls run away to the towns?- That is what surprises me. I do not know what they want in the towns. They have some friends; those friends tell them "We must go to town", and some of them do wrong.

MAJOR ANDERSON: Do recruiters engage these youngsters at all ?- Some recruiters find them on the road and just pick them up and take them away without permission; they ask them and then hire them and they pick them up and take them away.

Have you any complaints about recruiters generally - making promises perhaps ?- (Chief SENTHUMULA): No, we have no complaints against them, because they come and say, "I want you to work". If I want him to recruit me and if I want to go and work, I tell him "Yes", and he has to tell me which mine he is

recruiting me for, and so on. Sometimes we find a boy sitting in his kraal; he looks as if he is lazy and does not want to work; he has no clothes on, and has not paid his tax. I tell him, and some other boys put him up to it; I say "why do not you go and work in the mines and get money to pay your tax, buy clothes, and have food to eat?" "You can go to a farmer, too." "There are some farmers who want boys, and they pay you so much a month."

MR. MOSTERT: Now, you are the father of the tribe ?- Yes.

And if you see a boy there, or several boys, who should go and work, on your authority, if you tell that ~~walk~~ boy to go and work and he says "no", what are you going to do ?- In the old days we used to send gangs to go and work, and if one refused to go we would make him pay for it by a sort of fine. In these days we cannot do that; we do not even go to the trouble of telling a boy to go and work; we leave them until some of the people say "Why don't you go and work?/", and if he does not want to go and work, we leave him alone. We have nothing further to do with the matter.

You have not the authority ?- No.

MR. LUCAS: You said when the natives went to the mines they went afterwards to live with some women in the yards or in locations in the towns. Have you any suggestion as to how to stop that ?- When a boy is away working in Johannesburg, we want everyone to be the same; at the Sub-Native Commissioner's office here you can go and look and see ; if you are looking for a

boy you can find his name here, and you know where he is; if a boy goes away and stays away like that he should also let us know here, through the Sub-Native Commissioner, what his work is there, where he is, and what he is doing; and if he stays there and just picks up a wife without marrying, and so on, he should let the father and mother know how he came by this wife, and that he should marry a wife in the proper way. If my son is away and wants to get married there, a letter should come and I should know through the Sub-Native Commissioner that my son is getting married there, and if he is getting married I should be present to see to whom he is getting married. Another boy from the Masutos comes here and gets married to my daughter; I ask him and say "where is your father and where is your mother? If you want to get married to my daughter, you must let them come here first." "That is the proper way to get married." But some of them come here, steal your daughters, run away with them, take them to an office and get married under licence.

MR. LUCAS: Do any of your people going to the towns take their wives with them?— Some of them go and work in Johannesburg first and later on they come back and take their wives with them, and then after a few years they come back together.

Have you any objection to that?— No; a man can go anywhere with his wife.

MR. LE MOUX VAN NIEKERK: But do not some of them stay there for ever?— No, that is nothing; they can go away and stay away for ever.

It is not usual for a man to take his wife and stay away; it is usually the young men that are unmarried who go away and stay away ?- The young men go away and stay away a long time; some you do not see again; they never come back. These married people who take their wives with them we should not talk about; they are people who are good people; they are not doing anything wrong.

MR. LUCAS: Do you, in this District, have any hired men who go out and work on farms for wages, near the location ?- Yes.

How long do they go to work for ?- Some of them three months, and some up to six months.

What are the usual wages ?- Several of them get 1/- a day; some of them get from £1.10.0. a month up to £4.0.0, according to the work they do.

Do they get fed by the Master ?- Yes, they get fed by the master.

CHAIRMAN: When they go away for three months or six months; and after a time they come back to the tribe, to the location; how long do they stay in the location before they go away again ?- Some of them come back and stay for a month at home, and then go and look for more work; some of them two months. Some of them are perhaps very lazy and they stay for years at home before they start to go out again. Some of them work for a farmer in order to pay for their train fare to go to Johannesburg.

MR. LUCAS: Have you any complaints about the way in which the piccanins of your tribe who go to work on the farms are treated ?- I have no complaints about those piccanins that leave our locations to work

for farmers, because they go to the farmer and work for a wage. If he does anything wrong there the farmer might give him a couple of clouts, or hit him with a switch, but not on the head and blot him out.

In your location have you plenty of firewood ?- No, there is no firewood.

And have you got plenty of material with which to build huts - plenty of grass ?- There is not plenty of wood for building; there is no grass because there are too many cattle. (Chief KHUTAMA): There is no thatching grass in the location.

MR. MOSTERT: Where do you go for thatching grass ?- We always ask the adjoining farmers for grass.

But why have the adjoining farmers grass and you not ?- The locations are like that, especially those two of ours; they have not grass on them; they have mostly grazing grass; that is not the thatching grass. Sometimes you find some grass on the edge of land for thatching, but it is not much.

THE CHAIRMAN: When the white man has too many cattle on his farm he sells some. Why don't you sell some of your cattle when you have too many ?-

(Chief SENTHUMULA): The native has not got the cattle to sell. The only thing he does with the cattle is, when the son wants a wife he takes the cattle and hands them over to another man.

If he has more cattle than he has grass for, he has cattle to sell ?- No. We go to the Government and hire a farm for grazing. We do not sell the cattle. The Government might let a farm to us.

But why do not you want to sell your cattle ?- No, we do not want to sell our cattle; that is our savings bank; we give lobola for our wives with them.

Do members of your tribe pay a tax to you as Chief, apart from the tax they pay to the Government ?- No.

Do you know how many married men there are in your tribe ?- No, I could not say.

You mentioned in your evidence that now you wear clothes; do you think it is a good thing for you to wear European clothes ?- (Chief KHUTANA): It is. (Chief SENTHUMULA): It is hard to find money to buy European clothes.

You are chiefs and can wear clothes; the poor members of the tribe have to wear clothes that are torn and dirty. Do you think that is a good thing ?- Those with the dirty and torn clothes are the people who go and work in Johannesburg, get some money, buy a nice suit of clothes, and say they are going to give it to their chief, and they go about naked.

MR. LE ROUX VAN NIEKERK: What is the state of health of your tribe; do you find there is more sickness nowadays amongst your tribe than formerly ?- We should leave that out. I could not say. Why should we speak about health? If sickness or disease comes about it does not come and say, "I am going to pick out the poor man and leave the rich man, or the high class man, or the low class."

We want to know whether your tribe is healthy or not ?- They are healthy; only now and then one gets

a cold, the same as I have today; I am not too well.

Have you had good crops this year ?- Yes.

Taken on the whole now, you live happily; you are not worried by anything great as a tribe ?- Yes, we live happily, because the Government looks after us.

DR. ROBERTS: As you know, the powers of the Chiefs are falling away; they are not so great as they used to be, as you acknowledge ?- No, the power is not going away; we are still left as Chiefs; the white people have beaten us in wars and all that, but they have still left us as Chiefs, but they rule the country for us.

MR. LE ROUX VAN NIEKERK: What Dr. Roberts means is, whether you have lost personal authority over your tribe ?- No, there is no difference.

DR. ROBERTS: Between the powers of the Chief now and the olden days ?- Yes.

Then the power of the Chief and the tribal system is not decreasing ?- The only thing that has changed is, when these natives go away to work and come back Amalaitas and go about killing people.

I put the question because I would like to know whether native councils in your District would be a help. I put the question the last time I was here ?- We are still the same; the counsellors do assist us a lot.

DR. FOURIE: Are you against the pass system ?- This pass system is made for a man who is perhaps a thief, or something; one who does wrong. We do not like the pass system; we are against it, because if a man gets word that his wife is sick somewhere else and he has to run away to go and see her, the police arrest him on the

road and take him away because he has no pass. Even if a man does go about doing wrong, how is a pass going to help? A man will go about doing wrong even if he has a pass. If I am a good man and go away with the pass, and I am told to look after it, I go away and look after the pass. What does it help? Sometimes if I am working perhaps for a doctor, and I go visiting anywhere with a pass, I am arrested although I have that pass - the police arrest me although I have a pass.

DR. ROBERTS: They cannot arrest you ?-
I get a pass from the doctor; he sends me down to Sibasa to go and see a sick man. When I get there my pass-time expires, and when I am coming back the police arrest me; instead of coming back to my baas, the doctor, I go to gaol.

(Adjourned to 2.30 p.m.).

ON RESUMING AT 2.30 p.m.

PETER MBAU, CAREL MATLASI and THYS MOLOI, examined:

CHAIRMAN: I understand that you represent the natives who live in the urban location ?- (THYS MOLOI): I represent the location and I am the Secretary of the Advisory Board of the Municipal Native Location.

Do you belong to an^y definite tribes ?- We belong to different tribes. I am a Basuto and so is Carel Matlasi, but Peter Mbay belongs to the Mavenda tribe.

Have you any statement which you wish to put before the Commission in regard to the people which you represent?-(PETER MBAU): Yes, I have something to say. I have come here to speak about the women and the children - I have come to speak about the children who run away from their parents and the women who run away from their husbands. If the children run away and the father comes to get his child he has all sorts of difficulties. Say we have the case of a daughter who has run away from her husband. If the father comes to the town to fetch her, the law should help him to get her back so that he can take her back to her own husband.

Do you mean, if you come to the Native Commissioner's Office, you should be helped to get the woman back ?- Yes. There are lots of women who are walking about here who should be looking after their children. There are women who have cleared away from their husbands and they have come to town and we know that they teach bad habits to these other women who work in the town. Some of these women work for white people and they are married and they come from another place. They have come from their krasls. We have cases where the husband has a couple of wives and these women may have had quarrels with the other wives. They

have come to town and they come to work there. There is nothing wrong with that, but there should be some sort of law so that she can be supported and be enabled to live with her husband. If not, she should be left alone and be able to remain in town in peace. There are some men working in town here and their wives come from the kraals at the request of the husbands; they come here to stay for perhaps three or four months while the husband is here. Well, there is nothing wrong with that. That woman who comes to town in that way at the request of her husband does no wrong, but there are others, who have cleared away from their husbands, and they are the ones who do wrong and that is the kind of person who should be prohibited from coming to the towns. We know that some of these men and even piccanins have come from the kraals to the town here. Those people do nothing. They are not even working, they just loaf about. I say that the law should step in and do something to prevent them from loafing about. When they leave home they do not do so with passes, and when they are in town they have not got a pass. There is another thing which troubles us very much in town here. Lots of piccanins come from their homes and they come to work here. When they come into the towns the law lays it down that they must have a pass. Some of these piccanins ^{Come} here and are hired by a man, but that man does not go to the trouble of taking out a pass for them. Later on the police come and they arrest him for being without a pass and they think he is a criminal. The piccanin is put in gaol. He says "A baas has hired me, but he did not take out a monthly pass for me." Well, the police do not do anything to the man who has hired the piccanin, but they

punish the piccanin because he has not got a pass. That piccanin comes here and he knows nothing about the law. The man who has hired him knows more about the law than he does. We say that the Government should see to it; both of them should be punished because they have both evaded the law. Do not punish only the one side, punish the other one as well. I say that because it is that sort of thing which creates criminals in town and those people who become criminals take no notice whatever of the law. I would just tell you what he does. Whatever he says is taken as evidence in court and he is punished. It does not help him at all to listen to what the law says. It is just as bad as if he does not listen at all. That is what I want to say for my people, and I want the Government to look at the civilised people as well. They do not live in the same way as we outside people in the kraals do who are uncivilised. These piccanins when they look for work find out that the one who is educated gets a job much more easily than the one who is not educated; and the same applies to the girls - if they are educated they get a job much more easily while these who are uncivilised do not get jobs. I want the Government to pay attention to these things and I say that the Government should not treat them all in the same way, they should not treat the educated ones in the same way as they treat the uneducated ones. The people who hire these children pick out the ones they want and they leave alone those which they do not want. I am not asking that the Government should punish the people for doing

that. I am speaking according to the way in which people are living in town and I want the Government to see if they cannot help us here. The Government should consider all ways in regard to handling the native people. We native people are not standing still, we are also progressing, we are going forward just like the white people do, and we are not going backward. If the Government treats the educated natives in the same way as they do the uneducated natives in their kraals, I do not think it would be nice - it would not be right. I am speaking for our people who are in town here and who feel this. They are living very much in the same way as the white man does and I must say that the white people like us to do so. They are glad to see those educated natives because they help one another and when the white people speak to the educated natives they understand one another. I say that the Government should treat the educated people and the educated children in a different way from what they treat the uneducated ones, and I further say that if a man wants to do any business you should allow him to do so, because it means that he is going in the same direction and acting in the same way as the white people are doing. Here in town there are many people like that. If you go to a white man's house you find a native as well in that house, because the white man cannot live without a native. They help one another in their living and the Government should look after these people and they should see

that these people live like the white people and they should see to it that both sides grow up together. I want to say that there should not be any division. Our children also play with the white people's children. You see our wives also sitting with the white people's wives. Our men are working with white men, but there is still a division between them, and I say that they are dividing a thing which is not divided in the world. In the town here the people are told to leave the town, to go out. The law tells them to do so, but you still find them in the large houses. In each house you go to you find natives. Even very old white men have natives in their houses. That is what I have come to say to this Commission. Each of us has come to make a speech here.

(GAREL MATIASI): I am very glad to see the Commission here and to be able to make a speech. I am glad to have an opportunity of telling you what is in my mind, and this is what I want to say. I want to tell you that there is no money, that there is very little money. I get very little money, £1.10.0. per month is very little for a man like me. I am an old man and I should be exempt from paying a tax. I have lots of expenses. My expenses are high because the money I make is so little. Really the expenses are not so high but the money is very little. It does not help really to work for £1.10.0. and the wife for 10/- per month, and then to have to pay rent and taxes. Now and then I have to pay a little account here and there,

and before long a big paper comes from an attorney and I have to pay. I get a demand and a summons. I have children and I want them to go to school, and that is what I want to look forward to, and I want the law to assist me. I do not want the Government to give me any money, but I want to be assisted so that I can get something free. In the Boer war in Pretoria I was shot through my leg and I was badly wounded. Well, I do not want this to apply only to myself, but there are lots of us who have to send our children to school and we find that we cannot pay our rent and our taxes. We live on the Municipal lands and we get only very little money. We have no land of our own and the way in which we work our lands is just enough to enable us to buy things - we have to go to the shops every day. But you have not got a tickey you cannot go to the shops - you cannot buy anything. That is what I want to tell you. We have no money and we are not getting any money and when we do get it, it is generally very scarce. I do not know whether there is any difference between the different wards in the district, but that is the position here.

(THYS MOLOI): I have not got much to say. I am the Secretary of the location and there is a bit of trouble there which worries me. What I have to put to you is very much the same as what Peter Mban told you. When anything wrong is done in the location we have nowhere where we can take the wrongdoer to. Lots of these people who do wrong are brought to the Sub-Native

Commissioner and when one goes there one is called a liar by the man whom one brings there, and the upshot of it is that the man is let free. Those troubles never come to an end. The man gets back to the location and we try and prevent him from getting into trouble again, but we cannot prevent it. The men who do wrong go back again and do wrong again, because they know quite well that when they are brought up before the Sub-Native Commissioner they are let off free. That is what spoils our living in the Location, simply because the white people's law and the native's law differ. The white people like a man who can speak for himself and if he does not have a certain amount of smartness, if he is not like a white man, he loses the case. The big people are with us. We want the Commission to look into this matter. We want them to feel that our heads are not the same as the heads of the white people. You see, we are still educating ourselves, and we want to develop our brains. If a man who is not educated and developed comes into court the white man does not understand what he means. The white man does not understand the law of the native and we want the white man to call in the native who understands the native law and then we want a man to be dealt with according to that native law. That is the way in which you would be able to manage these people and if they are punished according to native law they will not do wrong again, because they realise that they will be justly and strictly dealt with. But if they come before the court, under present conditions the smart man who should be found guilty gets off simply because

he is smart, while the other man who is not smart does not get off. The native chiefs know the ways of these men and if two of the native chiefs could come here they would understand what is going on and they would say "That man is too smart and he should be punished." And if that man gets off and the other people see it, it will mean that they will do the same thing because the other man has got off, and so things will get worse and worse. That is the most important thing I have to speak about. Now, I want to say this about education: In the location here we work for the education of our children. We want our children to be taught properly so that they shall be able to live in the right way. But what happens today? The police very often come to the location. They come and they ask us for our tax receipts, and they come and search for beer. Some of the people whose places are searched are respectable people, educated people, and they resent this. The police come and they enter a man's hut; they simply turn the tables over, they turn the beds upside down looking for beer. And when your wife is lying ill in bed they simply turn the bed over with her on top of it. Those people who have always been regarded as respectable people get upset, they get annoyed with the police coming in time and again. There is no reason why the police should come and worry them. They do not know anything about such things as making beer. Sometimes the police even come and search our church looking for beer while the people are holding a service in the church. Surely it is wrong

that the police should come and cause trouble at such a time. We want our children to get ahead, to be educated properly, and to be civilised, but that sort of thing tends to make them go in the wrong direction, it upsets them, and it does not help anybody. We want to get ahead with our education. We want to live and go according to the law, and we want to educate our people accordingly. If a policeman comes there and wants to arrest a man he should know that man; he should see the man and then arrest him. A man would feel ashamed of himself if he is arrested and has done something wrong. I think if that sort of thing is looked into it will have the effect of reducing the wrongdoing which otherwise may be going on.

CHAIRMAN: Do these men have their wives and families in the town locations ?- (PETER MBAU): Yes, all of them have.

Now, do you have any tribe to which you could go if you wanted to leave the town ?- Yes, if I wanted to go away to live somewhere else I could go.

Could you go to a native reserve ?- No. (THYS MOLOI): I would have nowhere to go.

MR. LE ROUX VAN NIEKERK: Who is your Chief ?- Pafuli.

Could not you go back to his location ?- Yes, I could go back there if I wanted to.

CHAIRMAN: When did you come away from that tribe ?- 2½ years ago.

Did you bring your wife with you, or did you marry a wife here ?- (PETER MBAU): I was going about and I

got married in Natal.

Is your wife a Zulu ?- Yes.

Do you intend to go back to Pafuli ?- I am only sent about. I go about teaching, I am a Minister.

DR. ROBERTS: What church do you belong to ?- I belong to the Salvation Army.

CHAIRMAN: And when did you leave the location in which you were ?- (CAREL MATIASI): I was born in Basutoland.

Were you born in the location ?- Yes.

And cannot you go back there, haven't you got land there ?- Yes, I could go back there, but sometimes people like to stay in the place where they have gone to.

Do you prefer to live in town rather than live in Basutoland ?- I would rather live in Zoutpansberg, in this place, than go back. If I were forced to I would go back.

There is no question of forcing you to go back, it is just a question of wanting to?- No, I would rather stay in Zoutpansberg.

You said you had no land to cultivate ?- No.

If you went to Basutoland would you have land to cultivate ?- Yes, I would get land there, but I do not say that I want to go back there. I am used already to this part.

You would rather live here without ~~khix~~ land than be there with land ?- I am used to this part now and I would rather stay.

You would rather be here; would not you be better off there if you had land of your own ?- Yes, I would be better off with land than without land, but I am used now to this part.

Now where were you born ?- (THYS MOLOI): I was born in the Free State.

Op 'n plaas ?- Ja.

Sox dat jlj 'n plek het waarna jlj kan gaan ?- Ja.

Waar-het-jlj-lees-en-schrijf

Waar het jij geleer om ^{te}gelees en schrijf ?- In die Vrij Staat.

What kind of work do you do?--I work in the garages .

MR.MOSTERT: You say that the police come into the Church and seek for kaffir beer there ?- Yes.

And do they get any beer ?- No, they do not.

You say the police do not get any at all - then why do they come there again ?- I do not know.

Do they also come to the houses of decent people ?- Yes, they come to the houses of several people.

Do they only come to the houses of people that are not decent ?- No, they come to the houses of decent people as well.

How do the police know who are decent and who are not ? Have the decent people got a notice put up that they are decent ?- No, they do not.

CHAIRMAN: Cannot your location Advisory Board help in order to prevent people from making beer ?- We have tried to.

If that were done the police would not come to search all round ?- We have tried to help and to prevent it, but we cannot.

MR. LUCAS: What happens when you try ?- Well, the police~~x~~ said that they could not select and they must search everyone.

MR. LE ROUX VAN NIEKERK: Who says that they must search everyone ?- We have tried to speak to the police but they will not listen and say they must search everyone.

THE CHAIRMAN: Which people do you find do most of the making of beer, the people who have lived in the location for a long time or the people who have just come

there from their tribes ?- The people who have been there for a long time as well as the people who have been there for a little while. You see the locations are getting bigger and some of the people who have been there a long time make beer just the same as those who have just come from their tribe. Things are getting worse and worse.

It was said at the beginning that there are people living in town who should be forbidden to come there, but how can the people get to know who are the wrongdoers without making more trouble for the natives ?- Well, the police should go about and when they see these people making trouble they should deal with them. Those people do not have any passes and if the police went about they would soon be able to deal with them.

What about the young piccanins who do not carry passes ?- I mean the young piccanins who do not carry monthly passes for work. All the piccanins and big natives have their monthly passes.

You said that the Government should treat the civilised and educated natives more favourably. Now in what way do you think the Government should do that ?- (PETER MBAU): I say that the Government should support them all and these people should get more money - more wages and they should always be able to get to the top. Today these people all have to live in the Municipal Location and there they cannot get on. They have not even got any gardens to make there.

Do you mean that if an educated native and an uneducated native apply for the same job the educated

native should get the job and do you think he should get more money for it than the uneducated native ?- Yes, the educated native should get more money because the living in the town is more expensive than outside.

MR. MOSTERT: What rent do you pay in the location ?- I pay 5/- per month.

And then you have a house?- (THYS MULOI): I built my own house.

So you pay 5/- for the right to build your own house ?- Yes.

THE CHAIRMAN: You said that the Government should help those who want to do business; do you mean those who want to buy and sell to the other natives ?- (PETER MBAU): I say that they should also be allowed to buy and sell to the other natives, in town as well as outside.

You said that you get 30/- per month ?- (CAREL MATLASI): No, I do ~~22~~ £2.0.0. per month.

And your wife ?- She does washing. Sometimes she gets 4/- for a bundle of washing and sometimes 10/-.

Have you any children ?- Yes, I have three, one is fifteen, one is fourteen, and one is four; they are all girls.

Do they earn any money ?- No, they still go to school.

Have you any other sources of income ?- No, I have not.

Do you keep any fowls ?- No, there is no room to keep fowls.

And do you run a garden ?- No.

MR. LE ROUX VAN NIEKERK: You said that the Government should do away with the division between the natives and the white people. What do you mean by that ?- (PETER

MBAU): I say that the Government is chasing the natives out of the town and that only white people are allowed to be there.

Where do the Government do that ?- Here, in Louis Trichardt they do it.

~~MR. LUCAS: XXXXXXXXXXXXXXXXXXXX~~

MR. LUCAS: You mean they are all driven to live in the location ?- Yes.

MR. LE ROUX VAN NIEKERK: You want the natives to have the right to live amongst the whites in town ?- No, I do not say that the natives should mix in between the whites. I say that down here there are a lot of natives, and a man hires a house. Then they come and chase a man away and they tell him "This is not a place for a native; your place is in the location." That is wrong.

DR. ROBERTS: I want to ask you this, Thys Moloi. Does the Municipality supply the materials for the house which you build ?- (THYS MOLOI): No.

You have to get the materials yourself ?- Yes.

They do not help you in any way ?- No.

Do they lend you the money ?- No.

DR. ROBERTS: Where do you get the bricks ?- We have to buy our own bricks.

THE CHAIRMAN: Do you build with bricks ?- Yes, with raw bricks.

DR. ROBERTS: Could you tell us, Carel Matlasi, what is the smallest amount of money on which a family could live in a location, a man with a wife and three children ?-

(CAREL MATLASI): I could not say. I would not worry myself about the salary. All I want is food for my children.

I cannot do anything on the money I earn, and I cannot put my

hands in another man's pockets.

THE CHAIRMAN: How much money must you earn to give them the food which they require, the clothing and the food ?- If my wife and my children have to live, the cheapest is £2 per month, but that is not including clothes, and other necessities, and rent.

Where do you get the clothes from ?- Sometimes I borrow the clothes from somebody else, and sometimes someone gives me an old coat.

DR. ROBERTS: The £2 would be just for food ?- Yes.

And nothing more ?- No, nothing more.

Then if you do not borrow the clothes for yourself and your wife you would go naked ?- Yes, we would go naked.

How often do you get meat in your house ?- Every day I spend one shilling on meat.

MR. LE ROUX VAN NIEKERK: So you spend 30/- a month on meat and you have only got 10/- left ?- I only spend 1/- per day on meat and the rest I spend on mealie meal.

THE CHAIRMAN: Do you drink coffee or ^{tea} drink ?- Yes, I drink coffee. If I don't drink coffee I would not feel well.

DR. ROBERTS: And then you must have tobacco, too ?- Yes.

MR. LE ROUX VAN NIEKERK: How much do you spend on coffee ?- If I have a tickey or sixpence I spend it on coffee; I cannot do without coffee. My wife gives me a 6d. or 3d. now and then to spend on coffee.

What becomes of the money which your wife earns ?- She buys clothing.

Does she buy clothes for you, too ?- Sometimes she buys something for me, but she cannot manage everything, because there are three children as well to be looked after.

DR. ROBERTS: Now what would happen if you feel ill ?- Well, several times lots of our people have got ill and we cannot afford to call a doctor, so we have to suffer.

MR. LE ROUX VAN NIEKERK: If a man is so poor as yourself, surely fifteen years is a very high age for a girl to go to school ?- The child that lives in town, even if she goes to work, works for herself and not for her parents.

And you will not get lobola for her one day ?- No, I will not even take the trouble, because tomorrow or the day after tomorrow they run away from their husband, and then I am in trouble again. I would have to return the cattle that is given to me, and where I am going to get it?

MR. LUCAS: What rent do you pay ?- (PETER MBAU): I do not pay any rent; I live in town here, in a house. The Mission pays for me.

You work for the Mission ?- Yes.

What rent do you pay, Thys Moloi ?- (THYS MOLOI): I pay 5/- per month.

And you have your own house ?- Yes.

What does it cost you to build - you build it yourself, did you not?- It cost me about £8 or £9.

That is for the bricks and the roof, and you have a door and a window in it, shevn't you ?- Yes.

And does the Municipality here loan you the money? Do they help you to build, and do you pay back a little every

month ?- No.

And that 5/- per month, does that cover the water and sanitary fees ?- Yes.

You pay only 5/- per month ?- Yes, that is all I have to pay.

Have you got a family ?- Yes, I have a family.

What is the size of your family ?- Two little girls and a boy.

How much do you earn ?- I earn 6/- per day.

So you can live quite all right ?- Yes, I can.

Are there many getting as much as that ?- No, not in this dorp.

You heard what Carel Matlasi said; he gets £2.0.0. per month; is that low ?- I think he is pretty well off if he gets as much as that here. Most married men in this place get about £1.15.0. per month. Those who get £2. per month are well off. But they have to feed themselves.

Those who get £1.15.0. per month, do they get food ?- Yes.

Those who work in the houses here, do they sleep at the baas's house, or do they have to sleep in the location ?- I am talking about those in the location.

Those who get £1.15.0, do they get the baas's food in town ?- Yes.

Are there any natives here who live in the baas's house and not in the location ?- Yes, but they are from outside and not from the location. Some are living there and not in the location, and they have hardly any food. There are men who earn £1.10.0, men with big families, and they walk about asking for food for themselves.

Are there a lot like that ?- Yes, there are. There are people who are not able to earn enough money to provide for their wives and families. That is why we tell you about the money being so very scarce.

Those people are very poor ?- Yes, they are.

Do you know that there are many such cases ?- Yes, I know of cases myself.

THE CHAIRMAN: If they have many children do not the children work ?- If a child from the location goes to work, he goes right off, and he never thinks of his parents. It is very difficult.

Those children are not fed by the parents ?- Yes, very often they are, but they do not give the parents anything.

You mean to say that the children spend their own money ?- Yes.

Cannot the parents get something from the children ?- No, they cannot, and that is why we say that we want a child to help the parents. The law today will not assist us and we have no power over our own children.

Are there many native women working in their houses here today, working in the kitchens ?- No, there are not many working in the kitchens, they do washing work.

Is the kitchen work all done by boys ?- Kitchen work is done by girls and boys.

Very well, are there many girls doing kitchen work ?- No, there are more boys than girls.

Do not you think it would be better if more girls worked in the kitchens ?- Yes, it would be better, because it would teach them to work.

Why don't they, don't they look for the work ?- Yes, they look for it but the girls generally get work in nursing children, and they are not often taken on for kitchen work.

Does it mean that the white people prefer to have the boys in the kitchens ?- I think so; some do not want girls in the kitchen at all.

MAJOR ANDERSON: Are they allowed in the location when they are out of work ?- No.

There are no natives in the location who are not working at all ?- No.

Can natives come into the location if they have not got work? Now say that you have natives who have not got money to live in the location, can they go back to the farms or to their tribes ?- Most of the location people come from farms because they do not like the farms and they prefer to be in the towns.

MR. LUCAS: Why is that ?- Because they earn money in the towns.

But you say that they only get 30/- or £1.15.0, and that it is very hard for them to live on that. Why do they like that better than being on the farms ?- Well, some of them have come to the town because they want to educate their children.

You have schools in the location ?- Yes.

Are all the children at school ?- Yes.

Is there any other reason why they want to come into town? You say that it is hard to live on £1.10.0. per month, but still they come in and they like it better than being on the farm, and you say that one reason is because they want to get education for their children.

COLONEL JOHN CLIFFORD VACY LYLE, examined:

THE CHAIRMAN: You are additional Native Commissioner for the Zoutpansberg area ?- That is so.

There are a couple of points which we should like to put to you. The first question is with regard to the ninety-days' tenants and their food. What is the practice, have they to find their own food ?- In the majority of cases the native has to find his own food. It is part of his contract. The women very seldom work ninety days, and ~~the~~ in the majority of cases they work two days a week.

The women on the farm take turn and turn about for the kitchen work ?- The young girls work in the kitchen as a rule and the married women in the fields; they cultivate them and they do any farming work.

MR. LUCAS: If a man works ninety days, does that mean that his women folk have to do the same ?- No, not unless they are separately contracted. He does not of necessity contract his women folk. Virtually he does, but it cannot be enforced unless a separate contract is made.

THE CHAIRMAN: The contract which the man makes is only in respect of himself ?- Well, it requires a little explanation. When a native tenant comes and wants to move on to a farm he says "I want to render service, and my wife or wives and children," and under those conditions the farmer takes him on and then subsequently contracts them separately.

DR. ROBERTS: Is that done verbally ?- In some cases verbally and sometimes they bring them here and have them properly attested.

MR. LUCAS: A complaint was made here that a man was turned off because the woman did not work, although she had not been contracted for ?- Yes, that could happen, because

the woman refused to enter into a contract, so the farmer gave notice to the husband to get off. That has happened. The contract with the husband is cancelled.

THE CHAIRMAN: What is your experience? In the majority of cases do the farmers contract for the service of the women and children, too? - Yes.

Is that all included for the privilege of residence or do they make that a special condition - is there any pay? - They could not pay as that would be a contravention of the Land Act.

The ninety-days' service is purely for residence and it affects all the people who reside on the farm? - The whole of the family, those capable of work.

MR. LUCAS: So everyone has to work for ninety days for the privilege of living on the land? - Yes. The majority only work two days a week, not exceeding ninety days.

THE CHAIRMAN: Are the majority of the men also expected to work two days a week? - No, the men work ninety days.

Ninety days at a stretch? - Yes.

MR. LUCAS: Does that include non-working days and holidays? - Ninety actual days.

THE CHAIRMAN: Is it a practice to take them in for a period and then put them off again and then take them on again? Is it a practice to spread out the period? - No, in some cases the practice is for the men to work two days a week, but those cases are in the minority. In that case the natives would be bound for a year in and out.

MR. LUCAS: Is that legal? - There is nothing to prevent it - it is a matter of contract.

THE CHAIRMAN: You say they are in the minority, but still there are a large number of such cases ?- Yes, there are a big number of cases where they work two days a week. At one time those cases were in the majority, but the Department of Native Affairs tried to break that down and to get them to stick to the three months straight off.

Do not the natives raise difficulties against a contract like that ?- No, but after a time it becomes irksome and they give three months' notice that they want to leave.

The man who does that kind of thing is less likely to have regular labour than the man who has his ninety days straight off ?- Well, if labour is spread over the whole year. The man who gets only three months at a stretch is sometimes left without labour, unless he can regulate it for the whole year. The idea of the two days per week is to enable him to have his labour for the whole year.

MR. LUCAS: But that employer is ~~less~~ less popular with his employees ?- Yes, they very much prefer to work the three months' contract, otherwise they go to the employer who allows that, or they like to go to a man who does not indulge in the two days per week. I may say that the two days per week practice is gradually dying out, excepting insofar as the women are concerned.

THE CHAIRMAN: One of the factors which keeps it in vogue is that you have a large native population and that there is no scarcity of farm work ?- Well, on some farms the position is that they cannot get labour at all.

MR. LUCAS: Why is that ?- Because they have a bad name.

They have a bad name if that system does operate ?- Yes, and even if ownership changes the bad name still sticks.

MR. LE ROUX VAN NIEKERK: Have you had any experience of other districts ?- I was sixteen years in the Groot Spelonken District, then I was in Pietersburg. I was at Blaauwburg, then at Sibasa, and then here.

You have always been here, in the north ?- Yes, I was on the Inspectorate in Johannesburg. I only know Pietersburg and Zoutpansberg so far as the rural areas are concerned.

Are the conditions the same in Pietersburg ?- Yes.

MR. MOSTERT: I should just like to know this, does the farmer do any ploughing for the natives?-, In some cases he does, but it is an exception.

Most of them would be absentee landlords ?- No, where you have an absentee landlord he is on a rent paying condition.

£2 per year ?- Whatever they charge.

MR. LUCAS: Is that legal ?- Yes, it is legal where the natives were registered on the particular farm prior to the coming into force of the Act of 1913. The Act states that they shall not suffer any disability by reason of their paying rent, but any newcomer on that farm would mean a contravention of the Act.

THE CHAIRMAN:

/Is it possible closely to control that?- Well, it is abused and it is difficult to bring them to book, because the native is also a party.

MR. LE ROUX VAN NIEKERK: Could not you control them by your register ?- Well, the newcomers come on and they do not get transferred. We prosecute whenever we get a chance.

MR. MOSTERT: You say that this tenure which you have just described to us is not popular amongst the natives. Is that possibly owing to the fact that the farmer is not supplying the native with food? - No, I do not think so. As a matter of fact in many cases the native will not eat the food that is prepared for him; he prefers his wife preparing it for him. In the years of scarcity, yes, but when there is plenty they do not mind at all having to supply their own food.

MR. LUCAS: The complaint which we heard was that they did not get the food? - That is only in a bad year.

And this is not a bad year? - No.

It was a complaint made to us by two of the Chiefs who appeared here? - Well, my experience is that most of the food which we give them they will not eat.

MR. MOSTERT: Generally speaking, are they allowed a certain number of cattle, or are they allowed to have as many cattle as they like? - No, there is a limit.

What is that limit? - Well, it is according to the amount of ground that is available.

Would it be as many as forty or sixty per head? - No, it is more like ten. Where a man has a tremendous acreage and does ~~it~~ not use it, there he does not restrict the number, but the majority of farmers restrict to about ten head of cattle per man.

THE CHAIRMAN: Would you say an average of about ten? - Yes.

Any kind of animal, any other animal beyond cattle? - Donkeys and goats. They would be restricted in proportion

to the number of cattle.

If a man had ten head of cattle, would he be allowed to have ten donkeys ?- No, not ten donkeys.

Would he be allowed to have any donkeys ?- No, not if a man were insisting upon the restriction. But in some places there are no cattle at all and in others thirty or forty.

I am trying to get an average picture ?- I should say ten.

What about small stock and goats ?- They are very seldom restricted in that. What the goats eat is hardly ever touched by cattle.

The amount of ground given to plough to a family like that, is it possible to tell us what the average size would be ?- I should say somewhere about five acres per family. That is to a married woman. It is restricted of course according to the European owner's requirements. Some get more.

Say a native has a large family on a farm where there is plenty of grazing, he may be able to do well there ?- He may have the free run of it practically as a whole. He may be given the one end of the farm.

Would there be any tendency for the best to be taken up by the farmer himself for grazing purposes ?- The rainfall is a big factor on the popularity of the farm.

What I want to put is this. Would there be any tendency for the best natives to be taken up by those farms that have unrestricted grazing ?- Yes, as I say the rainfall is a big factor on the popularity of a farm. It is not the area. The mountain farms for instance are very popular.

The better servants would tend to go to the better

rainfall areas? - The tendency is in that direction. These farms on the flats have very few tenants.

MR. LUCAS: One of the points of importance is the question of the contravention - the question of the increasing migration of natives to urban areas. We had one reason put to us this afternoon, and that is that the natives are not adequately provided for on the farms. They may have to work ninety days for the employer. The crops may fail and they may have nothing to fall back upon. That was put to us as one of the main reasons for their preferring to go and live under the hard conditions which a lot of them have to live under in the locations. Can you express an opinion on that? - It is quite possible that it would be one of the reasons, and another reason would be the evasion of contracts. There are many who find their contracts irksome and they leave the farms and go to a location.

Yes, that is an important point, the contract is irksome, ninety days is heavy? - Yes, but the two days a week is worse.

Another point was, so far as the natives on the farms were concerned, that they could not get education for their children and that education in the town locations was provided. Can you speak about that? - Yes, on the majority of farms there is no opportunity for education at all, unless the farms happen to be within easy reach of the schools or mission station.

But an average farm is not within reach of education? - No, and it is quite true that they are tremendously keen on education up to a certain age.

Is that your experience? - Yes.

CHAIRMAN:

CHAIRMAN: Do you think that ninety days for a privilege for which they are dependent on their food, fuel, water, housing and grazing is a heavy price ?- No, it is not. But there are other factors which have to be taken into consideration. You must also take into consideration the damage which they do to the owner's property.

I was assuming that question in relation to your answer before that the ninety days is a heavy burden ?- Yes, many consider that it is a heavy burden.

But actually, in relation to the value given ?- The ninety days is not nearly such a burden as the two days per week. He completes ninety days in three months and he is finished, but the two days per week is a burden.

MR. LUCAS: Ninety working days is practically four months ?- Oh, he can work some of the days which are regarded as holidays. There is a lot of essential work on a Sunday on the farms.

THE CHAIRMAN: In relation to what he gets for his ninety days it is not a burden ?- No, and if you ask the farmer he would say that if he could get a regular supply of labour he would not mind ----

MR. LUCAS: Can you suggest anything by which this could be avoided - something to substitute for the ninety days? Neither the natives nor the farmers like it. If a suitable change could be found that would probably succeed ?- A regular supply of labour for the farmer.

And a title or a contract which would appeal to the natives ?- That is rather difficult to answer. You see, he remains on the farm today even, although he reckons that the burden is a heavy one. He does not move.

Most people do not like to change. They like to stay put. Europeans are very much the same ?- Well, there is probably a lot of sentiment about it too. They are attached to a place and they like to stay there.

People are afraid of the unknown and they do not like to migrate ?- I do not know how you will find a substitute unless it is under Government control or recruiting or something of the kind.

THE COMMISSION ADJOURNED UNTIL TUESDAY,
AUGUST 5th, 1930.

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NATIVE ECONOMIC COMMISSION.THIRD PUBLIC SITTING.MESSINA, TUESDAY, 5th AUGUST, 1930, 11 a.m.PRESENT:

Dr. J.E. Holloway (Chairman),
 Major R.W. Anderson,
 Mr. A.M. Mostert,
 Dr. A.W. Roberts,
 Mr. C. Faye (Secretary).

MR. AUGUSTUS B. EMERY, General Manager of Messina

Copper Mining Company, Ltd., examined:

CHAIRMAN: You are the General Manager of the Messina

Copper Mining Company, Ltd? - Yes.

And you employ quite a large number of natives
 in the activities of your concern? - Yes, quite a large
 number.

You have read the terms of reference, I take it? -
 I cannot say that I remember exactly what they are. If you
 care to put a few questions to me I shall be pleased to
 give you whatever information I have, to the best of my
 ability.

Well, you might tell us from your experience about
 any matters of interest in connection with your natives -
 the relations of the native to the European, native
 welfare, native progress, and that sort of thing. Can
 you tell us something about the problems which you have
 with labour on your mine? - Of course, we take rather a
 different view of the use of natives in mining work here

NATIVE ECONOMIC COMMISSION.THIRD PUBLIC SITTING.WESKINA, TUESDAY, 5th AUGUST, 1930, 11 a.m.PRESENT:

Dr. J. R. Kellaway (Chairman),
 Major R. W. Anderson,
 Mr. A. M. Mosford,
 Dr. A. W. Roberts,
 Mr. G. Faye (Secretary).

MR. AUGUSTUS B. KERRY, General Manager of Weskima

Copper Mining Company, Ltd., examined:

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welfare, native progress, and that sort of thing. Can

you tell me something about the problems which you have

with labour on your mine? Of course, we take rather a

different view of the use of natives in mining work here

from that taken by the Rand Mines and also from that taken by the people who have drafted the Mines and Works Regulations. We believe that it is essential in employing native labour to utilise their ability to as great an extent as their capacity will permit, regardless - as far as it is possible to disregard such things - the Colour Bar Regulations and other special restrictions. And we have been very successful in handling our mining operations underground, more especially as regards getting the best out of the natives, principally because we have been allowed by the Government to work them more freely than the mines of the Witwatersrand generally. We find our native, the class of native we have here for mining underground, is not suitable for ~~xxxxxxxxxxxxxxxx~~ doing the brainy work of the white man, and therefore we place the native on work which is largely labour and we put the white man on work which largely requires brains. On our underground operations we use largely and exclusively machines and we do not allow the natives to be present when the white man works. That is unusual and I do not think it is done anywhere else in this country. We use the natives where they can use their physical strength to advance, for instance in hammer-drilling and we use more natives than white men - more than is customary elsewhere. On the surface we use natives, I think, less freely than many other industries do, probably because we find that the natives we have here are not equal in intelligence to those you get in Johannesburg; that at least is our belief. We do not get natives from Johannesburg so probably we are not in a position to speak with authority, but from what we have seen in Johannesburg, compared with what we find here, in actual daily

contact with the natives, we believe that the native here is not quite as intelligent as the Zulu, for instance, that you get in Johannesburg, so we cannot use him as freely as I should imagine one could use these boys coming from certain parts of the Union. Our boys mostly come from the north. We believe that it is worth our while to make our mines and surroundings attractive to the natives, and that is the policy which we pursue. Whether as a result of our doing that or on some other account - of course one cannot say - nevertheless we have all the natives we can use and we have had that happy position for two or three years and we have not been short at all. So evidently they like our conditions here. They like Messina, I think. The wages we pay them here are no better than those which are paid on the Rand. We pay the usual scale of wages for mining work. My personal feeling is that there are other outside elements which affect the position. There is one point that the native who comes here comes from districts which are not far away. Now, I may say that the native on these mines has been with us for a long time. We have been successful in using natives for important work such as hoisting. They hoist men up from the shafts and they have done it very successfully; but that of course is more or less a routine job. The difficulty comes in when we have to use natives for jobs which are not ordinary routine jobs, jobs which require constant thinking and we find that that sort of job cannot be handled successfully by them, and it is for that reason that we are not using them on machines underground, where we are using white men exclusively. I may say that as a result we find that the machines last a bit longer if you put white men on to them, and we also find that they are

used more intelligently. Perhaps it may cost us a little more in the way of labour to use the white man - that is as far as the actual labour costs go, but there is another heading, we save on maintenance of the machines. In regard to our compound, we have provided what we call about 100 married quarters in our compound, and we use these for boys who have been with us for a considerable length of time and who want to bring their wives and families; they are allowed to occupied these huts until they leave the property. It would probably be a good scheme if we could supply five or six times the number of these houses but we cannot afford the capital expenditure at the present moment. Our experience has been that the boys who bring their wives here or take wives when they get here are quite happy and contented to remain for a number of years. We do not give these married people any ground, except just round about the huts. It would simply be impossible to do so today, but no doubt it would be better if we did give them a little ground which they could cultivate. But, as you will see for yourself, it would be quite impossible to do that here because we have no water and no ground. From what we have seen we have not got any reason to think that the native appreciates the value of money or of wages. We do all our work underground on task, that is to say, our native work is hammer-work. We tell a boy that if he drills a length of hole, which we think he should do each shift, say three feet, he can go as soon as the hole is completed, and we find that some of these boys leave the mine as early as 11 o'clock in the morning, whereas in order to do a full day's work they should stay till at least three and four o'clock in the

afternoon. We have tried to get these boys who leave the mines so early and who finish in three or four hours, we have tried to induce them to do another hole by offering them more money, but they simply will not do it, and they do not seem to be interested at all. Of course, we would very much prefer them to drill more holes, and we should be quite prepared to pay more money for it, but it does not appeal to them. If we could bring that about it would mean a distinct gain in economy for us and it would help us quite a lot if we could do it. It would mean exactly the same amount of supervision and it would mean more work. We have done everything we possibly can, but they simply will not. They are satisfied to get their regular wages, and that is all. We have adopted another plan now, and that has helped us, and that is to give every boy who does a certain minimum footage per day or per week ~~xx~~ one pound of meat when he comes off shift, and the result is that most hammer-boys see to it that they get it.

Is that in excess of the ordinary ration? - No; it means that if he does not get one lb. a pound he has not done what he should have done. We give it to him as an inducement to do a reasonable amount of work, but not an extra amount of work. We hope to get a reasonable amount, but we are not expecting to get anything extra as a result of this. If we give him one hole to drill, which we do today, he can do it easily in the time at his disposal, and then he gets his lb. of meat, and yet some of these boys will get out by noon, and earlier than that.

And do they still get their lb. of meat? - Yes.

We think the lb. of meat goes into muscle, and in that way we may get it back the next week or so, and it seems to me that they appreciate getting that lb. of meat more than anything else, in fact they appreciate it more than getting extra wages.

MAJOR HENDERSON: If they finish at 11 o'clock in the morning, how many hours of work does that represent?— They go underground between 6 and 7 o'clock in the morning, but that does not mean that they actually start working underground at that time. I suppose that most of them would actually start working by 8.30.

So that those boys would only do about three or four hours' work?— Yes, some of them, but not all of them manage it. It depends very largely on the boy's health and physical condition, and naturally the place where they are working also has a great deal to do with it. A boy may have a hard portion and it may take him longer to get through, but generally speaking a lot of them start coming out as early as 11 o'clock in the morning, and they keep on coming out all day. The low level boys are pulled up twice a day, and if they do not get the first cage they have to wait for the second. Now, I may say that we have not found any tendency on the part of the mine boys and the surface boys, leaving out a few special boys like clerks and house-boys, to do in for European amusements and customs. As a matter of fact, we find that the boys stay here ten or twelve years, but none the less they do not change very greatly in their habits. They have the same amusements and they eat the same food.

And as far as we can see they change very little indeed.

DR. ROBERTS: Would you be prepared to tell us the wages which you pay to them?— We start them as low as 6d. per day per boy, but that is for piccanins on the surface. From that we go up, and the highest paid boy I think gets as much as £5 per month. We have had boys at £5 per month, but generally speaking you can say that the maximum runs from £4 to £4.10.0. per month. Our underground boys, that is the hammer boys, get 2/- per shift.

Is that for the single-hole?— We do not pay for any more because they will not do any more work, even if we pay them more. I can give you the actual wages which we pay. The native boss-boys run from 2/- to 2/6d. per shift. Hammer-boys run from 1/6d. to 2/-. The boys start at a low wage, but they go on rising and then they balance over three or six months, until they get to the maximum of 2/-. Our lashing boys run from 1/- to 1/4d. per shift, and the tramming boys are the same. As a matter of fact, I said just now that we started piccanins at 6d. I see on reference to my books here that that is wrong; it is 3d. These are our wages.

CHAIRMAN: In addition to these wages you feed them as well, don't you?— Yes, we feed them and in addition they have medical attendance and hospital quarters, too.

And what about recreation; do you do anything for them in that respect?— I must say that we do not do very much for them in recreation at present other than the recreation they get at the Compound.

Have you any idea what the additional cost per shift is per boy for those additional emoluments such as

feeding, medical attendance, and hospital ?- It runs to about 5d. to 6d. per shift per boy.

Is it as low as that ?- Yes. You see we have no recruiting. No fees of that kind, and that ~~xxx~~ makes a big difference.

Yes, it does make a big difference, but even apart from that it still appears to be ^{low} as compared with the Witwatersrand? - Yes, it is low, but our scale of living is not quite as high as it is on the Witwatersrand. As a matter of fact, we do not require it for these boys who come from these tropical areas.

DR. ROBERTS: You do not do what they do at Kimberley, that is: allow them to buy their own food and cook it ?- No, we do not do that, but we could.

And the married ones, what is the position in regard to them ?- We give them their food and I believe that they cook it themselves, but I am not so sure about that. Yes, we give them their food, but I am not sure whether they cook it or not. I think the boys get their mealie meal cooked, but the families get it without cooking.

MAJOR ANDERSON: Do you ration the families as well ?- Yes, but we have not got many.

THE CHAIRMAN: It is by way of a privilege for the older boys ?- That is so.

And the 6d. per boy per shift, does that include the whole lot, medical services as well ?- No, it does not include medical services because we do not charge the doctor to the total cost. We only charge portion of the doctor to the total costs. (After consulting Major Jones, Compound Manager on telephone): Yes, our total compound cost is 5d. to 6d. per boy per shift.

MR. MOSTERT: Can you tell us what your total complement is ?- It is about 3,000, - a little less just now.

Are they mostly Northern Rhodesians ?- Almost all of them are. We have very few boys from Portuguese East Africa, but of course we have as many as we can from these parts - Bavendas.

THE CHAIRMAN: Do you prefer them to the Rhodesian boys ?- Well, it is more a matter of personal predilection.

Are the Bavendas better workers than the Rhodesian boys ?- My feeling is that the Nyasaland boys are equal to the other boys as regards hard work. I put that question up to our Underground Manager once or twice, but he is not of that opinion, not decidedly anyway. Of course, you will appreciate that it is very difficult to say what the position is, but I want to say this, that there is no comparison in my mind between Nyasaland boys and the Zululand boys whom you get on the Rand.

But on the Witwatersrand they get very few Zulus on the mines ?- That may be - they may not get very many Zulus, but they do get tribes which are akin to the Zulus.

You mean they get Xosas ?- These boys they get on the Witwatersrand are certainly more intelligent than our boys are. You will understand that I do not personally see the natives and their work as much as the other departments do, but I do not know that we find very much difference in the results of the working of these different natives of the different tribes. The hammer-boys all have about the same jobs to do and they all do it more or less in about the same way.

You do not require to recruit at all, they all come

here on their own? - We have not recruited any so far, at least not for ordinary mine boys. We may have recruited for a special job.

MAJOR ANDERSON: Do the boys come from Nyasaland? - Yes, generally speaking the boys come from Rhodesia.

And there is no restriction on them from the Rhodesian Authorities? - There is a restriction if you go further south than we are. We are still in the tropics here, and they are not supposed to go further south.

THE CHAIRMAN: Do you ever have to turn away boys, do you get bigger offers than your demand is for? - Very rarely. No, we do not have to turn them away. There have been times of course when we have had to curtail our work for the lack of boys, but we have not had much trouble of that kind for some time.

When you say "for some time", how long do you mean? - A year or two. The boys fluctuate with the season and we have tried to fit in our work with the seasons.

Is that actually possible in copper mining - can you do so better in copper mining than in gold mining? - Well, it may be so because we vary our development work more.

But the gold mines do so, too? - Yes, but they have a routine system, more so than ours is. I do not know that it is so much in our power to vary it, but it is rather brought about by the conditions of mining in the first place and in the second place by the fact that we know that we have to meet the native position. The last year or two, I may say, we have been very fortunate in that respect.

You say that you pursue the policy of making the work more attractive. Could you give us more details in regard to that? - I do not know that we are very much different in that respect from what the gold mines are. We make a point

of investigating any boy's complaint very thoroughly. You see, if a boy is ill-treated by any of his bosses we rather encourage him, we tell him to report the fact to our compound manager, and then the whole matter is gone into, and if we find that there are cases where a boy has not had a fair chance, we get hold of the boss for whom the boy is working and we take evidence and have a sort of a hearing. We get all the evidence and whatever the outcome is we do not allow that boy to go back to the same boss and we see to it that he is protected from any vindictiveness on the part of that man. We try to make the working conditions underground as easy as possible for the boys as regards temperature, ventilation, and so forth.

Have you any trouble in regard to Phthisis ?- No, we have no phthisis here, but we have had cases of pneumonia.

And have you any other diseases - any malaria ?- No, we have practically none now, and apart from ~~xxx~~ little outbreaks of influenza we are quite a happy community.

MAJOR ANDERSON: You have got rid of fever ?- Yes. I cannot say that the natives have not got any fever, as a matter of fact they are born with it and they die with it.

But the point is that they ~~xxx~~ do not contract it here ?- No, you can say that mosquitoes here are prohibited.

THE CHAIRMAN: Do you have a medical inspection when you take boys on ?- Oh yes, we have that. We have a medical inspection every so often of the boys we have here. It is not a very elaborate system, it is not in the same way as it is on the Witwatersrand, but then of course we are not so troubled here with phthisis and tuberculosis.