We have had a few cases of tuberculosis, but we do it in all our power to prevent that.

DR. ROBERTS: What about venereal disease? - Oh, we have had a few cases of that.

Have you had any number? - No, I would not say that. The last report which I saw was better than I expected it to be.

THE CHAIRMAN: Could you tell us, is there a greater tendency to find venereal disease among the Union boys than among the boys who come from farther north? - That I could not say.

You have an investigation, an inspection, for venereal disease? - Yes.

And the inspection for venereal disease, is that a laboratory test, or just an inspection? - We do not make a laboratory test here. Do you mean whether we make a blood test? - No we do not do that here, and I do not know that we have ever sent any blood away to be tested. Anyway, I have not heard of it.

The adequacy of your labour supply, is that not perhaps due to the favourable situation of the mine in respect of the neighbouring territories? Your tropicals are not allowed to go further south, and of course you have a large native area here? - That may be, but there is very keen competition for these boys in Rhodesia, both north and south. There are copper fields which are crying out for boys. But it is rather extraordinary, our boys will not go there.

Your competition is more with Rhodesia than with the Witwatersrand? - Well, we are not supposed to have any competition with the Witwatersrand. We cannot have
competition with them because they recruit and we do not, it does not make any difference to the Witwatersrand whether we take boys or whether we do not.

MAJOR ANDERSON: This is really the position - your boys just trek across country and come to work? - Yes, we get boys who come here from the north, and from the south as well.

What is the average period of working, six months or what? - It is more than six months.

Do you make a contract with the boys? - They are supposed to have a contract, but it is not a very hard and fast one. They are supposed to work six months, maxima still there is no way of enforcing it.

MR. MOSTERT: Is there no attestation before a magistrate? - No, they just come to work. Of course, we send their passes down to the local police office.

Now, in regard to copper mining, do you have big stopes? - Some of our stopes are quite big, and others are quite small.

So your stopes are not even? - No, it is altogether different from gold mining. We have big open chutes, some, in the horizontal section, may be 1,000 feet long and 60 feet wide.

How deep is your mine? - The Messina Mine is 2,000 feet deep.

Now, in regard to digging a 3 feet hole, you can say that that is quite a fair day's work? - Yes.

Is your ground here different from ours on the Witwatersrand? - Well, some of the ground is very much harder and some is very much softer. I may say there that the amount of ground we ask a boy to drill depends on
where he is working. The maximum is 3 feet.

He could drill a second hole ?- Yes, very often he could. Once in a while we ask him to put in 2 holes. The second hole might be less than the first. But he will not do it if it means extra work. Where he is working on soft ground and the one hole means very little work, we may ask him to do a second hole, but that does not mean extra work.

How much would he get for two holes ?- Well, it would depend on the length of time. As hammer-boys they get 1/3d. to 2/- per shift. The second hole would not mean any extra pay.

If he puts in a 3-feet hole would he not get overtime for the extra hole that he puts in ?- No, he would not. In regard to another question which you put to me a little while ago, I have just received information as to the average length of time that a boy stays with us. The surface boys average about ten months - at least ten months.

These natives earn at least 2/- per day and they could earn an additional 2/- per day if they put in a second hole ?- They average 1/3d. to 2/- per shift. We would pay them more money if they would do the extra work, but they will not. We only ask them to put in an extra hole when **, ** they are working on very soft ground, so that it would mean that they would not be putting in more than two hours if they did only one hole.

**THE CHAIRMAN:** As a general rule, in spite of the encouragement, they do not do any extra work ?- No, they want their 2/- and after they get that they are quite happy. When we find that a boy is on very soft ground
and is only doing one hole, we would keep him busy by
giving him an extra hole to do. He does that easily.
But if you say to a boy "You have got plenty of time.
You are working on hard ground, but if you put in another
hole and you will get another 1/-", he will not do that.
It does not interest him at all. We have tried it,
but he will not do it. He says no.

THE CHAIRMAN: In regard to this compound ration,
is that one lb. of meat included in that? I think it must
be. I have never had that point raised before.

Would that be supplied by the Compound Department?—
Yes.

Do you get as a regular practice natives who have
worked there before coming back after they have left?—
Yes, we do, but I do not know to what extent. The
Compound Manager says that he has no means of finding out,
but he might be able to give you more information than I
can. You see, we do not keep track of these boys. Every
time a boy goes he is written off the Register, and if
he comes back he gets a new ticket, and you would not
know by simply looking at the register whether that
boy has been there before.

It would be difficult to find out unless you made a
special investigation?— Yes, it would be. We do not
keep continuous records. I had a case the other day when
I wanted to find out how long a certain house-boy had been
with me. I asked the Compound Manager and he said three
years, but I knew that he had been at least seven years.
You see, he had broken his service and then he came back,
so when he came back he was re-registered in the Compound
as a fresh arrival.
Your wages, do they remain constant?—Well, when a boy comes to the mine he gets a low wage, but that is his starting wage. But he rises to the maximum and there really is not much change.

THE CHAIRMAN: In regard to these boys whom come back, have they to begin again at a minimum rate?—Yes, if they break their contract or if they go away. But a good many of our boys nowadays ask permission to go and leave, and then when they come back they come back on the status which they had reached when they left.

Is that a special privilege, or can any boy get that?—We always give it to any boy who thinks he wants to go.

Do they make much use of that?—I do not think they use it to any great extent, but they often go away and stay away for a few months.

But they are wise to the fact that they start again at the minimum when they resume their service?—Yes, unless they have asked for permission to go.

And even in spite of that they do not worry about taking leave?—No, they do not worry very much. They just come, earn a little money, and then go to their kraals, and then when they have been at their kraals for a while they get short of money and they decide to come back to earn some more. But when they first go they do not think they are going to come back.

Do you find that there is any appreciable loss of skill through that period of hibernation?—That would be difficult to answer, because we very rarely compare boys from that particular standpoint. We very rarely look at the point whether a boy has been there previously
or not. The only man who would be able to give you information about that would be the man underground who has been working with the boy before and who got him back when he came again. We would not know that here. That information could be given, and fairly accurately so, if you could get hold of the right man. I could ask the Underground Manager; he might have personal experience.

Now, in regard to these married boys who live in your married quarters; is there any tendency among them to stay for good?—Yes, we have a number of boys here who have stayed a very long time with us.

What is a long time, what is the longest?—We have several boys here who, I suppose, have been with us ten or fifteen years. I am not sure that these boys have wives in the compound, though. I know there are some boys who have been there fifteen years.

Those boys, to all intents and purposes, have lost touch with their tribes?—I could not tell you that.

MAJOR ANDERSON: Do you get many applications from boys to be allowed to bring their wives and settle here?—Yes, we get more applications than we can deal with.

Would it be an economical proposition to provide more married quarters so that in the end the bulk of your boys would be married boys living in these quarters with their families?—I do not know whether it would be an economical proposition. The difficulty is that any mine, especially a mine of this kind, has an indeterminate life, and that life cannot be for very long, and these
married quarters, when the mine closes down, must be a dead loss; it may be a very heavy loss, if a mine runs only for a few years. I can tell you what these quarters cost us — they have cost us I suppose about £40 per boy.

Conceivably you might save that on recruiting fees. Assuming you had to resort to recruiting?— Well, I do not know. We have to take the amortisation and interest. It would represent about £6 per year. No, I do not think it would ever pay us to provide quarters for all our boys. You can put single boys into a building very compactly, but if you gave every boy a house by himself it would mean having 3,000 houses round about here, and it would occupy a terrible lot of room. It would be a small city.

MR. MOSTERT: You say that you also give these women rations?— That is so.

Is that a free ration?— Yes, it is a free ration. Therefore the wages of the boy automatically increases by that?— Yes. It does cost us more to have these kind of married boys than to have the single boys.

And do you find the efficiency of the married boy just the same as that of the single boy?— We pick out the boys to whom we give these houses and they are the boys who are valuable to us.

It would not pay you to give it to every boy?— No, I do not think it would.

Just special boys?— Yes.

Do you find much beer making going on?— We do not allow any beer to be made in the compound, except what we brew ourselves. We give them a ration once or twice a week. In the location the families brew beer, and
if it gets to be serious we just go through the place and turn it out.

Has that to be done every Sunday?— Every weekly week. That is true of Dunsfold Location. That is where most of the brewing is done. We have very strict supervision on our compound, but the Dunsfold Location is controlled by the Police and that control is not quite as close as ours. Our supervision is closer.

It affects your efficiency on the Monday morning?— As far as our boys go, the number of boys who suffer from drinking over the weekend would be perhaps less than half to one per cent; very, very few indeed. We get complaints immediately from the departments if any boys are turned out under the influence of liquor on Monday, or if they do not turn up for Sunday work, of which we have a good deal here. But I have not heard of a complaint for the last two or three months. When those boys do turn out the worse for liquor it is only about two or three in any department. We employ 3,000 boys. I do not think that underground we have noticed any trouble. We have boys who have to work all the time on the pumps, the power station and the mill, just as out white men do. That is seven days in the week, and those boys have to go on shift on Sunday morning perfectly sober, and ninety or ninety-five per cent of the times they do. It is only very rarely that we have a boy coming on who is the worse for drink.

What is your death rate for the last year?— I could not tell you off-hand. I think it was about 14 per thousand. That is from sickness, not from accident.
Is not that figure rather high?—Yes, it is rather high. It is not as high as that this year, but it was a year or two ago, and we had a special investigation made on account of some sickness we had here. It was a bad year. We had a lot of boys coming here who are not particularly physically fit. Our boys who come from the northern countries have, to my mind, not the same physique as the boys on the Witwatersrand. One would naturally expect that in view of the fact that they are prohibited from working there, they are not so strong, and it is not surprising that our death rate from sickness is fairly high owing to the fact that boys come to us in a poor condition.

MAJOR ANDERSON: What is your noon ration scale?—I can give you that. It is not equal to the ration of the Witwatersrand, not nearly as lavish.

DR. ROBERTS: Supposing you found a native who had the capacity and the skill of a European, would you not employ him on machine work?—If we got enough of them we would. We should prefer to do that, even if we had to pay the same money as we paid a white man, because we have not to supply houses for them.

I think it is generally acknowledged that a native boy has a certain capacity for running a motor and for mending motors. Our boys in the Colony have that capacity?—We use boys freely on machines. I was not referring to the machinery you get on the surface. I was referring to drilling machines underground, and there a native boy works on a device which requires constant adjustment, especially in our ground, where conditions constantly change. On the Witwatersrand conditions do not change in the same way as they do here, and every time a miner comes in front of a face he has to decide how he is going
to put his holes. Well, we do not find that the native is good on that kind of work. If we could give him the same machinery in a face which did not change he would be all right, but we cannot do that. Now we have put natives on hoisting. We had one case some years ago in a prospect where we were allowed to use a native on a hoist for white men. We are not allowed to do that now. We had a native on night shift and a white man on day shift. We had men doing sinking shaft work under the hoist. One of the miners working in that shaft told me that he preferred to work at night because the driver of the hoist at night showed greater intelligence. The white driver was not satisfactory, whereas the native was a boy whom we had had for eight or nine years.

THE CHAIRMAN: What is your ratio between white and native employees?—Today it is about twelve to one.

Is there any considerable variation in it?—No. On the whole of the property it has gone as high as 14½ to 1, and as low as 10 to 1. But that is not too bad over fifteen years. Underground of course we work a much higher ratio. We have more natives per white man underground. That is because we do most of our stoping by hand and not by machine.

MR. MOSTERT: You are still running at full capacity in spite of prices?—As far as ore production, yes. We have cut down our development work considerably. We had to do that otherwise we would have gone bankrupt.

THE COMMISSION ADJOURNED.
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Native Economic Commission.
Louis Trichardt, Tuesday, 5th August, 1930, at 10.10 a.m.

Present:
Senator P.W. le Roux van Niekerk, Chairman,
Dr. H.C.M. Fourie, Mr. F.A.W. Lucas.

Minutes of Evidence.

(1) Nemarangone
(2) Johannes Mashapa

Nemarangone: There are a lot of things that trouble us. If we could do without being troubled like this we could live in peace. There are lots of farms in this country, and all the people come and gather in one place. As we are living now, we do not know how to separate ourselves; we all gather together too much in one place; we must be lessened. That is why we say that the Government has got something against us. I say that some people are put to sit in the hot sun and some in the shade. Those that sit in the hot sun have a hard time.

With reference to the roads: Sibasa's people and Mpfuri's people - I say that the ganger who takes Sibasa's and Mpfuri's people out to repair the roads gets paid, but Mpfuri and Sibasa, what do they get? When things are like that I say it is like a man sitting in the hot sun. There is a place called Chitutuni; a man came there, settled down; he has got a portion of Sibasa's Location. This man came there, settled down, said it was his farm; that he had got it from the Government.
There was an Induna put there by Sibasa; his name is Chaurbi; he was chased away by a man who came to settle on that ground. That is a place where Sibasa used to have his early mealies. Now he cannot go near the place. This man settled there last year. Now, it seems to me that we are still tied up like a man when he has got a baboon; he keeps it tied up. How are we going to live if it carries on like that; the same as you have a beast, if you cut one horn off will its horns still be the same? When it is going along you see that one horn is shorter than the other. I say it is like when one man gets paid and the other does not, like Pafuri’s and Sibasa’s boys working on the road, and the ganger only gets paid. Another thing which troubles us a lot is that some of our people go away to work for two and three years; they come back and have not got a bean. When the son goes away like that and comes back without any money, we get into trouble. How is it that we cannot get on? Of mealies we do not get a good crop. Sometimes we look at a piece of ground and say, “We must go and make our lands there”, and then we are prevented from doing so.

CHAIRMAN: Who prevents you?— Similar to when a boy works for a farmer and gets a hiding from that farmer, he goes and reports to the police, and when he comes to court the court says “You got a hiding because you do not work.” The blame is always against the native. The white man does not do any wrongs. You get into trouble because perhaps you have not got any money; you are not a well-off man, and get into trouble. If you were a well-off man you could keep out of trouble. If I have not got any money, I perhaps owe somebody something and have to go and borrow from somebody else again. Perhaps if I am starving
and want to buy food, I borrow the money to buy it; everything has to be paid for; even clothing you have to buy. The white people even, if they do work, do not work without a native; they have to have a native to assist them. Then, the white man gets on better than the native; the native is left behind. He has got nothing. Like this office here; there are police; there are native constables here; they go and arrest the boys who never pay their taxes. This police boy, even though he does arrest these boys for not paying the tax, he gets the ordinary salary and does not get anything extra. The white people always get something extra. The native has got nobody to look after him; he does not get anything extra. I thought that the Government would look after us both — white and black the same. That hurts us, because some people are picked out and the others are put aside. Some are looked after and some are not. Next month there will be lots of the rivers full. When we come from Sibasa, there is a big river in between, and if we cannot get through that river we are perhaps called to court here and cannot get through, and we get into trouble. If the white people like us and are always calling us, why do not they build a bridge over that river, and then some of our people will not get washed away. That is the road that Sibasa has to repair; Sibasa has to repair the road, and we cannot get through if the river is full. Another thing is about the dipping of cattle — the dips — the dipping tank. We like the dips because they keep our cattle healthy. The only way in which the dips are troubling us is that the cattle are dipped every seven days; for years they have
been dipping like that - once every seven days. We do not say that it does them any harm; these cattle are quite all right. Another thing which troubles us is, we are prevented from letting our cattle graze on Crown Lands; they graze on the small grazing lands where there is nothing much to get; the grass is all eaten away; there is no grass to thatch with. We cannot afford to buy galvanised iron. Where are we going to sleep? We have not got money to buy iron. The other day when the Commission came to Sibasa, you found me with the same pair of trousers on; if I had had other clothes I would have put them on. It is because I am a pauper. That is all I have to say.

JOHANNES MASHAPA: I have nothing to add, because the first witness has said all that I could have said.

THE CHAIRMAN: Nemarangone, you say that a farmer came to the Location to settle there?—Yes, last year.

Are you quite sure that that farm belongs to the Location?—(Johannes Mashapa): It is Crown Lands; it is between Mpfuri's Location and Sibasa.

If it is Crown Lands, it does not belong to you. Therefore, the white man had the right to come there. Now you tell us that you have to repair the roads?—(Nemarangone): Yes.

And that you get no payment for doing it?—The natives who repaired the road did not get paid. But we did not want the pay; we wanted the Chiefs to get the money — to get something.

Did you make a complaint to the Commissioner?—No.

But was not the Chief willing to let you do the work and for you to get no payment?—He was willing, yes
You have now got a motor service to Sibasa? — There is a motor service from here to the Native Commissioner's, but not from the Native Commissioner's to Sibasa's Kraal.

And he comes back from there too? — Yes.

Was it not a thing that the Government did, to give you that transport? — It is a good thing.

Do not you think that you, on your side, can do something to keep up the roads? The Government has given you the service, and you have lots of men in the Location? — Yes, it is right that we should repair it; we always have this road repaired, but the ganger, the man who looks after them, he gets a little salary; why should not our Chief also get something — not exactly the value of the work, but have something presented to him?

Now, you said you live too much together, and that there is plenty of room outside; what did you mean by that? — We are all crushed together; there are lots of natives come from here and go and live down there who are chased away from farms. The place is getting too much; there are no lands.

What do you want then? Do you want the Chief to have the right to stop these people coming to the Location? — The thing is, the Chief will take all the natives on who come there, but we cannot get our location extended. We should be able to have money to buy food, because we will not have enough land.

You said natives were coming in from farms, etc; are there also natives coming in from Portuguese country? — There are some who come from Portuguese Territory who come into our location.

Are there many? — No, not many.
MR. LUCAS: What natives have come into the farms lately; what different tribes? Or, are they all of your tribe?— There are the Mavendas that come in, and the Shangaans.

Have you any idea as to how many have come in, in the last year?— No. The Chief would know how many. The Sub-Native Commissioner at Sibasa would know, because whenever a native comes in we report to the Sub-Native Commissioner at Sibasa.

Have you yourself spoken to any of those who have come in and asked why they have come in?— No, we do not ask them why they have come here; they only tell us that they have been chased away from the farm.

THE CHAIRMAN: Do not they say why they have been chased away?— They just say "We have been chased away by the farmer."

Is there any land near the Location that is not occupied, that the Government could give you?— Yes, there is a lot of land alongside the Location.

It is not occupied?— It is not occupied; there are a few natives on it; it is too big for the natives on it.

You said you were not allowed to sow where you liked; what did you mean by that?— (The INTERPRETER): That is, on the piece of Crown Land. They always used to have a place to run to whenever they wanted to grow early mealies.

You said, when the children go to work they bring back no money?— (NEMARANGONE): Yes,

Are there many of your young men—children—going out to work?— Yes, several of them.

Of what age are they, more or less?— They go from the age of about twelve up to a big man like this one
(indicating).

Do you include the big men amongst those who do not bring back the money? - Yes, I include them also because they do not bring back money.

MR. LUCAS: What happens to their money? - If a man gets £3 a month and has to buy his own food and pay for his house or room wherein he sleeps, how much will he have over at the end of the month to buy clothes?

THE CHAIRMAN: Is your complaint that a native earns too little money? - Yes.

Do you know how these people spend their money? - He gets £3 a month, has to buy his own food, clothes, and pay for his room; that is how he spends it.

Did these men tell you that they were earning only £3 a month? - (MASHAPA): I was also working; I was getting £3 a month; had to buy my own food and pay for my room.

MR. LUCAS: Where was this? - In Johannesburg.

THE CHAIRMAN: What did you say on that? - I could say nothing. My wife and my children were at home; I took £2 of that and sent it home for them to buy food or clothing.

MR. LUCAS: £2 every month? - Yes.

THE CHAIRMAN: But then, you have been sending home £2 a month. The other witness says they have not been sending anything? - (DEMARANGOE): I say that he has been sending money home, but others have not sent money home, and they are not getting enough pay when getting £3 a month.

The £2 you sent home: did you buy some cattle when you got back? - (MASHAPA): No; I did not find any money left when I came home; my wife bought clothing for the
children and herself.

What is the result of these people not sending home the money?—(NEMARANGONE): I could not say; they may be spending it, or eating it up.

What was the result on the women and children that you left behind; did they have to go without food?—If a boy spends all his money in Johannesburg and sends nothing home and the wife and children have nothing to wear or are starving they have to run to somebody for help.

We would like to know something more about these people going to work; do not some of these people who go out to work come back?—Some of them never come back.

Are there many?—Many of them.

Are they usually unmarried men?—Some are married men; they get married there.

Most of them are unmarried when they leave the Location?—Yes.

Can you think what is the reason why they do not come back again?—I could not say; it may be that a man wants to live there, or perhaps he does not get enough money to come back with.

Has the Chief of the tribe got anything to do with it; is he too stringent on these people; are they afraid to come back?—No, I have nothing to do with it.

Is it not because some of them have got into trouble with women and so on, and that they are afraid to come back?—No, none of them go away leaving troubles behind—after getting into trouble.

You spoke about the police and other natives in Government Service and said that the white man got something extra; what did you mean by that?—I say that the native constable goes away into the veld and arrests a man who is
hiding away; who has never paid taxes for years; he then comes back here and gets the ordinary salary; and the white man gets a big salary; if he goes out on an extra patrol or something, he gets more.

Who tells you that the policeman who goes out to look for a man gets extra?—I say that for the work that is done together by white people and natives, the native gets a little salary and the white man might get from £20 up to £30 up £40 or £50.

Do you know that some natives earn more than some white people?—Yes, I know that; but why should only some get it; what about the others?

But we pay a man according to his value. If a man has got a responsible position we pay him more; if he has got a lower position we pay him less. Some natives have a higher position, and they get much pay. Some white men who have lower positions get very little pay?—Yes, that is quite right. But supposing there is a big heavy iron lying outside and the white people want it shifted home, what do they do? They call the natives standing out there to carry it away. We go and carry a piece of iron away which is very heavy, and we only get a little pay for that.

Quite so. But when you want your water carried, you tell your piccanin or women to go and get the water?—Yes, that is so.

You say you had some complaint to make about the dipping of cattle; you said you did not object to the dipping. What was the difficulty then?—No, I say that when we are dipping such a lot, we want more grazing for our cattle. We do not say there is anything wrong in
dipping, but the cattle need more grazing.

As regards the grazing on Crown Lands; had you the right formerly to let your cattle graze on Crown Lands?—Several years ago we used to let our cattle graze on Crown Lands. The cattle are now increasing; we did not ask for the right to let them graze there, but they were grazing there.

And have you been stopped now?—Now we are afraid to let our cattle graze there; we stopped it because if any cattle graze on the Crown Lands, the Sub-Native Commissioner makes us pay for them— and the cattle are increasing.

MR. LUCAS: You say the cattle are increasing?—Yes.

Are you buying more cattle, or is it that there are more calves growing up?—We are not buying, but they are increasing naturally.

What is the chief reason why natives want cattle?—The chief reason is that we want them to lobola wives with.

But a man who has got a lot of cattle does not use them all for lobola, does he?—No, we do not use them all for lobola.

You have told us that you have not got enough grazing?—Yes.

That means there are too many cattle there for the grass that you have got?—Yes.

They are also the reason why you have not got enough thatching grass?—Yes.

Could not your people be persuaded to keep fewer cattle and to sell those that are too many and to put the cattle money in the bank, and then when you want more money to buy them with that money—and then you would not have to
keep them grazing all the time?—Several natives sell some of their cattle to get money to pay taxes; but they would not sell the cattle to bank the money.

Why will not they do that?—It will take you a long time to find a man who will buy your cattle, because these people have not got any money.

But there are white people in other places who would buy the cattle?—Yes, we do that; we sell our cattle to do that—natives who have not money—to pay taxes.

But still, you have got too many cattle; they want more grass than you have got on your location?—Yes, we have got several cattle.

And the cattle are increasing?—Yes.

And the grass is getting less?—Yes.

By and by you will get a lot more cattle and have no grass, and then the cattle will die?—Yes, that will happen.

Now, is it not better for you to keep just the right number of cattle, to sell the others, and keep the money, and then by and by when you want some more cattle you use the money to buy some? We want to help you, and not to find fault?—Another thing is, I say there are lots of natives on the farm—as many natives as cattle, and there are not enough lands for them. What can we do with those natives? We have too many natives; we do not want to chase them away.

I am not talking about the natives just now; something else has got to be done about them. But, if you have got no grass you cannot have any cattle?—Yes, there is no grazing for the cattle, and I say there are no lands also for the natives.
Leave the question of lands for the natives for a bit; that is another question; I will talk to you about that presently. What I want to talk about now is cattle. The Government understands why the natives like to have cattle, but it is no use having cattle if you have not got something to feed them on?— The only way we could sell cattle would be to sell them to the natives in the Location, but that does not help.

If you would be willing to sell them, there are several white men who would be willing to buy?— We have/white people who come to the dip and buy big oxen from us.

They do sell some, but they only sell when they have to pay taxes?— Yes, and for clothing.

What I was asking you to do was to sell and to put the money with the Government to keep for you - to save it, so that when you want it, or want some new cattle, you could use that money to buy new cattle?— Yes, The Chiefs are always slaughtering oxen, but it does not make much difference; when we sell any of our cattle, it does not make much difference by selling them, because it is not every man who has a large herd of cattle: one might have two, another three, and so on. The only thing that we are complaining about is we only want our location extended.

Yes, but if the location cannot be extended, then you must use in the best way you can what you have got?— We want the location increased. (THE INTERPRETER): I have told him that the Government are the only ones who can decide that.

People like me, who live in Johannesburg, have only a little bit of ground with a house; they cannot keep cattle there, although they would like to. So we save our
money so that if at any time we can go and live on a farm, we can buy any cattle we want with that money; but while we are on that small piece of land we cannot keep any cattle there, because they would die - there would be nothing for them to eat. The same thing applies to you; if you have not got enough land you cannot keep such a large number of cattle? - One man has three cattle and some more, up to ten.

Some have a lot, have they not? - They only get about up to ten; but the Chiefs, Indunas, and so on, have the most cattle.

And could not the Chiefs stop anybody having more than just a few? - No, they could not stop them from having such a big lot of cattle because they do not give their children away for nothing. They have to pay cattle for them.

But, if he has not got enough cattle a man has to go out to work to get the money to buy some cattle, has he not? - Yes.

Well now, if he has not got the cattle and has to go and buy them in that way, is it not just the same as if he has got cattle now, sells them, and gets the money so as to have it ready to buy cattle afterwards when he wants them? - I have cattle; I have money to buy cattle, but what is the use of that? I do not want to buy more cattle.

I do not want you to buy more cattle; I want you to keep the money; to have fewer cattle and have the money ready to buy when you want to have cattle - when you want to lobola? - If I have a son and I have got the cattle, I can give him the cattle to go and lobola a wife.
Yes; but if your son is now only five years old, you do not want to keep the cattle until the son is old enough to get married? The cattle will increase if I have only two or three while my son is growing up and, by the time he is big, I will have enough with which to lobola a wife.

You told us that a lot of your people go out to work. What is the main reason why they have to go out to work? They go to work so that they can wear clothes and get money and might be able to get money with which to buy cattle, and so get on.

Some you said never come back. Have you ever heard any reason why they do not come back? No, I do not know why they stay and do not come back. Most of these people go away to work just to get money to pay their tax, and some of those who never come back find that they get better food there - they eat all sorts of things.

In your tribe is lobola always with cattle, or do you have goats or sheep, or anything else? No, it is not only cattle, goats and sheep also.

Is it sometimes only goats or only sheep? You may not only lobola with only goats or sheep; if you have sheep you must give cattle with them; if you have goats you must also give cattle with them.

How many goats do you reckon instead of a head of cattle? Six sheep are valued as a beast, and twelve goats as a beast.

DR. FOURIE: Do you add money sometimes? Sometimes we give money - five or six pounds, the value of a beast; mostly we give £5.
MR. LUCAS: But sometimes money is paid instead of a beast? - Yes.

Have you known that happen in the last year? - No, I have not seen it done lately - not this year.

There are not many Europeans' farms near you; but do your natives go out to farms near Louis Trichardt, or down Pietersburg way, to work for the white people on the farms? - Yes, many of them.

And do they take their families with them, or do they just go and work for a time and come back to you? - No, they do not take their families with them.

Do many of your people go to work on the mines in Johannesburg? - Yes.

When one comes home does he come home for just a short while - six months or a year; and then go back again, or does he just go once? - Some of them come back and stay about two months or three months, up to six months, and then go back again.

Has a man come to you from the Government at any time to show you how to lay out your work or lands? - No; we were only told this the other day by the Commission.

You heard what the old baas said to you on Saturday about how to make the lands close together? - Yes.

Now, you spoke about the law not being the same as for white people. Can you tell us what are you thinking about; tell us some things that have happened? - I say, if a white man comes to court here and the native is the complainant and the white man is the accused, when he is charged in court here he is not fined, he is let off, and the native is told "You did wrong to the white man; that is why he has hit you".

Has that happened, or are you just thinking that?
7- That has happened.

Perhaps there were some things that happened that you did not know about. The Court tries to be fair?

No, it is because the one white man takes the other man's part.

Do the natives usually think that, or is it just yourself who thinks that?— Nearly all the natives think that.

DR. FOURIE: I want to know about those natives you have told us about, who go to the towns. Some unmarried people go there and come back?— Yes, some of them go and work there and come back, and some do not.

Unmarried?— Yes.

They marry there?— Yes.

They never come back?— Some of them come back with those wives; some never come back.

Do some of your people take their families to the towns and settle there?— From our location there are none that take their wives and children away and never come back.

What is the reason, in your opinion, for some of your people staying in the towns and not coming back to their own tribe?— Some of them like to live in the towns and some of them like the food they get there, and they waste their money on all sorts of things there.

Do they like European life more than tribal life?— Yes, that is what I presume— that they like European life.

MR. LUCAS: Do any of your people bring back European furniture to their huts?— Yes.

And then, when one sees one has it, and the other sees he has it, they want it too?— Yes.
Is that a reason why some of them go out to work in the towns?—Yes.

**TAXALANE, called and examined:**

**THE CHAIRMAN: Are you still an Induna today?**—Yes.
You have lived all your life in Sibasa's Location?—Yes.
You have heard what these other men have told us?—Yes.
Do you agree with what they have said?—Yes, I agree with what they have said.
Have you anything you wish to add to what they have said, or do you wish to say anything they have forgotten to say?—Yes.

The Commission will be glad if you will speak openly and let out anything that is in your heart?—Yes, it is true that you have come to hear about all our troubles and to see the country. We are glad to see that the Commission has come. The Government knows that it still has some children in this country. If there was not a Commission sent to see us, we would not be able to say anything. What is worrying me and what I want to speak about is this: we will tell you first what we have heard from our children who come back from Johannesburg. Lots of natives live in this country and go away to work because they have nothing. Some of them go and stay there and get married there. They did not have rows with anybody at home. They get married there, lobola their wives and they send even their fathers and mothers money home, too. If the people here at home say they do not get enough, complain that the children are not sending them enough money, they also complain back to their parents and say
"We do not get enough money either, because he may be a man who has a wife and children to support. He has to support them in the way of food, rent for a house, water they have to pay for, too, in towns, also their clothes and the food which they eat. They do not want to eat food like the tribe does; they like to eat European food. He would be unable to support his parents at home, because he might be getting £3, £3.10.0. or £4.0.0. a month. How can he support them when he finishes all that money, and if his wife and children eat European food? Those people who are working there are looking for more money, but they will not get it, and we also will not get it. That is what they are crying for, those who are away at work. The Government sees that we are its people, but the Government does not assist us. With regard to this road which Nemasangone spoke about; it is not right for people to make a road and not to be paid for it. I heard the Chairman of the Commission say that we must not speak like that. There is a motor service leaving Trichardt and going down to Sibasa. We say that is something which the Government has given us in order to assist us and that there are road gangers who fix the roads. There are several natives who leave and go and work on the roads. Some of them work six months, some eight months, and then go back home. They come back home because there are other things which they have to see to at home. The Government should see to those things, that where its children are living there should be a way to get there, and the Government should pay for it. Even if the road only ended at Sibasa - the Native Affairs Office - we would not mind. Why should we be hauled out to fix the road further along to our kraal. We do not mind if no
white people come to our kraal. Then, lots of our natives are taken, who have their work to do, to dig a road for the Government. Those people who are working there are not working on their own; they are forced by the Chief. If the Government wants to know what we complain about, that is one complaint. Again, about the cattle: this business of the cattle is an old native custom; no natives live without cattle; that is what we lobola with. We use them as our god. Some of them have names. How can we sell them? Even if we did want to sell our cattle, how can we sell them? We cannot bring them; they are quarantined. We sell cattle, yes. Lots of natives have not got food, so they sell their cattle. Lots of them sell them to pay tax. Even if there is no grazing for them, they would manage to live, but it would be hard for them to live. Now the white people have surrounded us and cut pieces off our land and said, "In between here there shall be a location. "The cattle belong to the Government and all the natives belong to the Government," which is not the case. The Government want money for tax. If a boy has got no money he runs to his beasts and sells them. That means that we and our cattle belong to the Government. Then it is said that we have to pay for the cattle if they go on to Crown Lands. Why should we pay for those cattle grazing there when it is Government ground? Why should not the Government allow our cattle to graze on Crown Lands? There are no white men living on those lands. They should allow the cattle to graze there, because cattle are the things that help the Government on. We pay our tax, and the Government should not tax our cattle for grazing on Crown Lands. Our cattle is the source from which we get tax to pay the Government.
There are several taxes on us. The Government should cut off the taxation for the grazing of our cattle on Crown Lands. We are born in that country and want our cattle to graze there, and are agreeable to pay our tax to the Government, but they should not tax our cattle when we want them to graze on Crown Lands. There is another thing which the Government is going to bring in again. Previously we never used to be taxed on our cattle on Crown Lands. Cattle, goats and sheep are taxed there now, and for three years this has been going on. The Commission has asked us to give our complaints, and that is one of our complaints. There are several natives in the Location. The children are growing up and increasing. We are told that our children should go to schools. It is nice for them to go to school. Although we see it is a nice thing for our children to go to school and be educated, why does not the Government assist us in connection with our schools? We would be able to build them ourselves and thatch them with grass, but some of our piccanins go away to work and come back with furniture. They see a chair there and like to sit in a chair when they go to work. We build our schools. Why does not the Government assist us with blackboards, chalk, benches, and forms for our children? The Government does not give us those. That is what we want, and it tells us to look for them ourselves. Our children have to sit on the floor and learn their lessons. That is what I say we are complaining about, and which you asked us to bring up. This (indicating) is a photograph of the children who go to my school. You will see that we have no chairs and no forms.

MR. LUCAS: Is that in the Sibasa Location?—Yes.
CHAIRMAN: You spoke about the cattle being quarantined. You also told us that you sell some cattle to white people. How do you manage it?—It is a long time since the white people did buy cattle; it is through them that they are quarantined.

Do they still buy cattle from you now that they are under quarantine?—This year and last year I have not seen any white people come and buy cattle there.

Do you know whether the East Coast Fever that used to be prevalent amongst the cattle is becoming slowly eradicated?—It is a long time since it has been eradicated.

There is no disease now?—No.

Have you many schools in your location?—Several schools.

Are these schools increasing?—Yes, they are increasing.

Formerly you never had a plough with which to plough your lands?—No, we did not have ploughs.

Since you have been using the plough, can you see there is an improvement in the yield of your crops?—Why is it that in these days of ploughs we have starvation, whereas in the old days we used to have lots of food to eat?

Was it not on account of the rain?—It is on account of the rain because sometimes we get too much rain and it kills all the mealies; sometimes we do not get enough and sometimes we get barely enough.

Do not you think the plough has been a good thing to the natives in connection with cultivating the lands?—Yes, it is a good thing; it is an improvement.

We have been told by a former witness that you
have not a native demonstrator in your location as yet?—

No, we have not a native demonstrator there.

But have you heard that there is one in the district already?— I have heard it said there was someone about.

Would you welcome a man like that in your location?— Our teachers in the schools teach the children how to work and do all sorts of jobs.

Yes, but this man will teach you how to work your lands to better advantage?— Yes, if he does come down our way what good will he do? When he comes there he will find us ploughing with a plough and holding it in the same way as we hold it.

He will tell you you are not ploughing deep enough, have probably to use a little more, better seeds, and so on?— Yes, he will come and tell me that, but I will not have time to leave my work and run and look for better seed.

Can you tell us when the natives in the Location stop going out to work; is it when they reach a certain age, or when?— When he gets too old to go and work he stops going. How can a native get rich? Who is going to give him all that money?

He may be rich in cattle, have plenty of wives, have plenty of food, and does not want to go and work?— Yes, the wives have their food, too. It is only the white people who get rich; some fun about in motor-mans and some go in aeroplanes.

What is the state of health of the people in the Sibasa Location?— They are quite healthy.

Do many of the children of the location die when they are small?— Yes; if there are lots of people in one place, of course you will find lots of deaths in that place; there
is always somebody dying.

Yes, we know that; but, to your mind, do the children die too much, or what? - No, not too much.

When there is a case of serious illness — say a man has broken his leg or got an internal complaint and has to be operated on, have you the opportunity of sending a man like that somewhere? - Yes, we take him to the Sibasa Native Commissioner and he is sent by lorry to Elim Hospital.

You used to pay a higher taxation some years ago, did you not? - Yes.

You used to pay £2 where you are only paying £1 now? - No, we pay £1, £1:10:0, £2:0:0, £3:0:0, and so on; £3 is the highest we pay.

What do you pay the £3 for? - The £3 is for a man with several wives.

No, you are mistaken? - (WITNESS HANDS IN SEVERAL TAX RECEIPTS).

The law is, you only pay £1, and you pay 10/- local tax. The official poll tax you pay to the Government is only £1? - It is a £1 which I have to pay. If I have only one wife I pay 30/-.

No, the poll tax you pay to the Government is only £1. Formerly you paid £2, and formerly, if you had more than one wife, you had to pay another £2? - Yes.

Now the Government has reduced the tax from £2 to £1?-, Yes.

And the Government has also taken away the tax of £2 on the extra wife? - It has taken £1 off for the extra wife.

Do you understand that you pay less taxes today than you formerly did? - It is less, but not much less.
Where we used to pay £4, we now pay £3.

It is something which, to a poor man, means a lot.

A man who used to pay £2 only pays 30/- now.

Therefore, the poor man has gained 10/- ?- Yes.

That was something good which the Government did for the natives ?- Yes.

This extra 10/- which you pay - the extra tax of 10/-; do you know that the money is used for the natives themselves in the location ?- If it is saved for us, why do not we get it to assist us in our schools?

The law says it cannot be used for the schools. But you do not pay anything for your dipping today ?- No.

That money goes to pay for the building of the dip and for the dipping of the cattle ?- Would it cost as much as that for each boy to pay 10/- may just for dipping and building a dip?

I have to pay two pennies every time I put a beast in a dip. I myself pay 8/8d. to dip for a year - that is, one ox; I as a white man have to pay 8/8d. per year for every ox I own. The dip is an expensive thing; it costs lots of money. It eats up this tax money, and when sickness is away from the country and we need not dip so much, there will probably be money over ?- The man that used to pay £2 tax now pays 30/-. His tax is less by 10/-. That one 10/- which he does pay still goes to the dip - to the Trust Account - and now the man who is paying 8x £3, does the 30/- of his go to the Trust Account ? Why should one man pay more than the other.

The one man is rich, has plenty of wives, has lots of cattle and lots of lands ?- I have said that a native never gets rich; why should one pay more than the other?
The man who has got three wives is certainly richer than the one who has one wife. He must be richer otherwise he could not buy those wives?— How can he be rich if the Government is taking everything from him?

It does not take everything from you; it takes the 30/- from you and pays it back to you?— I have not seen the 30/- yet. What has been done with it?

It has been spent on the dip. When the sickness among the animals disappears there will perhaps be money over?— Before, we used to pay 1/6d. a year for dipping fees per beast. But since then, all the natives, even those who have no cattle, have to pay 5/- a year for the dip. Now we are paying 10/-— even those who have not got cattle.

MR. LUCAS: Do all the children in the location go to school at some time?— Yes.

All of them?— Yes.

In that photograph you showed us, some of the boys look big?— Yes.

What happens to the boys who herd the cattle; when do they go to school?— We manage that all right; the school goes on to 11 o'clock; then they let the one herd-boy go out that day to herd the cattle. They change it from 11 o'clock; they change round. The next day there is another one, and the one stays in school.

How often would a boy be away from school in that way; once a week or once in a month?— Every second day. If there is more than one in the kraal who has a herd boy — if there are two, he would be out every second day; but if there is only one — if that father has only one son, then he would leave every day at 11 o'clock.

He goes to school till 11 o'clock?— Yes.
When we have been to the different locations we have seen native women carrying baskets of mealies to the store; at Sibasa's Location do they sell a lot of mealies, or do they just grow enough for their own food?—Even if they do not grow enough they take the mealies and exchange them for something to wear.

Do they get money for the mealies, or do they always have to take goods?—No, they always get goods.

Do they take other things to the store besides mealies?—Anything which they grow, such as monkey-nuts, manna, etc., they take to the store.

And in Sibasa's Location do they buy other things from the store besides clothes?—Beads, soap, and things like that.

We saw a shop at Lomondo; that shop had sweets in it, tins of condensed milk, tins of jam; do any of your people buy these?—Yes, some of our people buy them; but some of them have been away long in Johannesburg and they come back again.

DR. FOURIE: You told us there are several schools in this Location?—Yes.

Are they Missionary schools, Government schools, or Private Schools?—They are Private Schools, but the Mission gives teachers to teach in them.

Native teachers?—Yes.

You said only the white people are rich and drive in motor-cars?—Yes.

Are there no motor-cars owned by the Nyanzas?—If a Nyanza is rich, he would buy a motor-car.

So there are rich black people, too?—You would not get many of them.
Has your Chief a motor-car?— No.

MR. LUCAS: When you say there are not many rich people among your tribe, what things are they wanting; what things are there that they have not got? Because, after all, you do not call a man poor if he has got all that he needs?— Our rich man is one who has got a few cattle and a couple of wives, even though he goes about naked.

Have most of your people got a few cattle and two wives?— Yes.

Do you call your tribe a tribe of rich people?— No, they are not rich; but I say that one day when they are starving and need money they have a few cattle and can sell one of them now and then.

SHIPANGO, called and examined:

CHAIRMAN: Do you represent the tribe of Mafuri?— Yes.

Are you an Induna?— I represent the Chief. You have heard all the other witnesses and what they said? Do you agree with what they have said?— Yes, I agree with what they have said.

Is there anything new that you wish to lay before the Commission which the others did not mention?— Yes. There is something which we are worried about. A man comes and buys a piece of Crown Land, we are not informed before he comes that there is a piece of Crown Land to be sold; we do not know anything about it; the first we see is him buying it, and then we see the man living there. Then he calls to us and says "You must know that all these people on this piece of Crown Land belong to me". That is what worries us. If they had informed us before, we might have been able
to buy that piece of Crown Land. Some of them come there and say they want to put up a school; later on they measure a piece of ground off and say, "That is my farm".

THE CHAIRMAN: Is that inside the Location? In
side the Location. This man and we work together and our Chiefs work together with him, and later on he turns against us. When we go to the office to find out what is wrong, the office informs us "Well, that is his farm; it is Government ground and he has bought it." That is the first we know about it.

Who are you speaking about, is it the farmer, missionary, or who is it? These missionaries on the Location.

Are there many missionaries in the locations? Yes. Do everyone of them do the same sort of thing? There are several missionaries who do that. The next thing I want to speak about is dipping. We dip every seven days and hardly get time to do our ploughing.

With reference to this man who was going to show us the ploughing and how to work our lands: our grandfathers, great-grandfathers and fathers have died, and nobody has come yet to show us. But how can he come and show us amongst the stones and hills how to work there the lands? He might come and show us small pieces of ground to work, whereas we are a lot of people and cannot live on small pieces of ground; we are still living impossibly. Some of these *mxxx* people pay £3 and some £1.10.0. Why do not they ask, when they are making this tax less, how many cattle each one has got and if there are any who have not got any cattle? Some of them you find without any cattle; they have not even got a goat; they might have wives.
A man goes to work and hears that a single man has to pay £1 tax and for the others it goes up in from £1.10.6. and so on up to £3. When I go to Johannesburg I pay £1. tax; when I come home they want me to pay more. How is it that the Government makes a man pay £1 in Johannesburg and when you come here they make you pay more? I say that we have done something very wrong to the Government and that is why they are doing this to us. Now, about the roads: we have to go and start repairing the road this month until October, and the ploughing season will be here. We have to work there on the road, we take our own food, and we get nothing back. Our clothes we wear out there working on the road. We speak to everybody and tell them to go and help work on the road. We have to use our own picks and things. The Government should assist these boys who are look after those boys who are working on the road, by giving them a little, and the Chief a little more than those.

If we were not forced to do that work we would not do it.

MR. LUCAS: Who forces you?— Our Chief forces us to go and work because he is told by the Government Office that we must go and work. They should call in the P.W.D. then, and make them come and work on the road.

Where would the money come from to pay?— Down at Sibasa we pay tax; there is plenty of tax from Sibasa country. Why should not our road be fixed too?

You think it should come out of the tax that has been paid?— Yes; and the people to whom the Government is selling Crown Lands give the Government plenty of money for that land; the Government should take that money and fix the road. There is a motor service down to Sibasa; the
Government has assisted us by putting a motor service there, but we do not get it free; we have to pay for it. If you have not got any money you cannot get on the motor lorry.

THE CHAIRMAN: But if there is no road you will not have any motor lorry?—We used to walk from Sibasa to here, but we did not mind that.

Will not the people complain if the motor lorry is taken away?—The one who complains is perhaps one who has his pocket full of money. We used to have trollies; our natives used to have trollies and little carts and they used to go to the station here and pick up natives for that district and would get a few shillings for it, and they used to cart transport. Now the lorry has taken everything and we cannot make a living. If a man comes here with his waggon to the station they chase him away; some of them arrest him and take him to gaol. He is asked: "Who gave you permission to come to the station?" The Government wants everything. It has taken away everything. How are we going to get money to buy clothes? A lot of these Indians and some of these native people who have lorries, if they go to the Station and want to pick up something, they are chased away. The Government takes everything. That is what our complaint is today; the Government does not want us to make any money to get rich. That is all I have to say.

You have been complaining about the missionaries coming in and taking a piece of ground on which to put up a school and a house?—Yes.

Are you against the missionaries coming there to teach the people and giving them education?—The missionary
comes there, builds his house and a school, and later on he beacon off a piece of ground and says, "This is my farm", and the natives who are in between those beacons he takes and makes them work for him. If our cattle come across the boundaries there he rows with us, he will not allow our cattle to come and graze on his farm. We are not against them bringing schools there, if they would only send a native teacher there and let the white missionaries stay on the farms where the mission stations are on private farms.

Does not the missionary beacon out that piece of land with the permission of the Chief ?- No. If the Chief refuses to give him permission the Government forces him to do so.

You complain about the dipping of cattle every week. I sympathise with you. I am also a farmer and I know what it means if you have to dip your cattle every week; it is a hardship. I have to suffer under the same hardship as you; but it is better that we suffer a little and keep away disease because we might find that in the long run we will have less - that all our cattle are dead. So we can only hope it will not be too long a time that you have to keep dipping every week. When the disease goes away you will find the Government will tell you that you can dip every two weeks, and perhaps later on once a month. You have complained about some natives having lots of cattle and others nothing, and that the one has no money for dipping the cattle of other people; but there must be some money to dip the cattle. Would you be in favour of taxing the cattle ?- We have to do
everything that the Government wants.

We must do something - put a tax on the cattle and say to you "pay 10/- each and all of you dip the cattle."? - I am paying £3 tax. What is the other £2 for; is that for dipping?

Yes? - Why should I pay £2 and another only pay 10/-?

That is because you have more wives? - Why should I pay for more wives?

That is the old custom: the rich man pays, and the poor man pays less.? - You might not be rich even if you have several wives; your children might all die.

You complain of a man who lives in Johannesburg and pays only £1 there? - Yes.

And the man who lives in the location has to pay 10/- extra. But everyone who owns land or lives on it has to pay tax. I also have to pay tax. Mr. Lucas, who lives in the town, does not pay tax because he has no land. As regards the question of payment for road repairs, The Commission will tell the Government and the Native Commissioner what they have heard here?--- (No answer).

MR. LUCAS: Have you yourself worked in Johannesburg? - Yes.

What work were you doing there? - I was Foreman at the Booysens Range in Johannesburg.

Did you see any of your natives from the tribe staying in Johannesburg and not coming back? - Yes.

Why were they staying there and not coming back? - Some of them stay there because they work there, spend all their money, and buy clothes and this and that, and then
when they want to come home they find they have not enough money, so they work another month, and so it goes on; at the end of each month they find they have not got enough money to get back.

Do all these who go there send money back to their wives or parents at the kraal?—Not all of them; some of them have forgotten all about their wives. They do not even know that they have got wives any more. They do not send them anything to buy clothes.

Do all the children in the Location where you are go to school?—Yes.

Yes All of them?—Yes.

What happens to the boys who have to herd?—The herd boys go in at nine and come out at eleven.

Are the cattle shut up until 11 o'clock?—Yes, they stay in till 11. Sometimes if there are two herd-boys they are let out early. If there is only one, it is till 11 o'clock.

(ADJOURNED TO 2.15 p.m.).

Pil Bury, called and examined:

THE CHAIRMAN: Have you heard what the other witnesses have told the Commission here?—I heard.

Do you agree with what they said?—I agree, but I want to be given time to say what I am told to come and say here.

Whom do you represent?—All those who are residing beyond Levedo; beyond Chigala Location, Shikanda Location, and Mlinga Location. We thank you very much for coming here and listening to our complaints. The first thing
I want to say is that we have boys who belong to this country working in Johannesburg; they all belong to the Zoutpansberg District. Nearly all of them left this country and went to work while they were not married; they left their parents at home, and now they have got married up there; they have also got children. The Municipality build buildings for them and tell them that everyone who wants to hire a room - and this they are doing - has to pay £1 a month for it. They are also crying out that they have not got enough money with which to return, and that they have a lot of expenses to meet. They are told that they had better get more wages. We are complaining about the dipping of cattle every seven days; we contend that we should only dip twice a month. They say also that there should be a bridge for us because in time of flood they cannot go and report matters which they wish to, as they are afraid of crossing the river. They complain also about money, because a man who has got four wives has to pay £3 to the Government. They say, "why should we pay £3? We have not got stock." With reference to the schools: every location at our place has its school. If I wish to hire a teacher and I speak to the Ministers they tell me they cannot take my report in urgently. So I hire a teacher and pay him, and this school is no longer under my control but under that of the Government. It has been under the Government now for about four months. These people whom I represent tell me to come and say the Government should have pity on us and that we should only dip our cattle once a month.

We want to know more about the schools; what
complaints have you about the schools?— I do not complain about the schools; the only thing is we have nothing to teach with; there are no Boards, chalk, or anything. The Government want us to give the materials, but we are of the opinion that the Government should supply the schools.

To what tribe do you belong?— I am a Mavenda.

Where is your Location; is it near Sibasa, or in that area?— Yes.

Are you one of the Indunas of Sibasa?— No, I am not one of the Indunas of Native Chief Sibasa, but I am known to the Commissioner.

NEWTABANE, called and examined:

THE CHAIRMAN: What do you wish to say?— I come from Ramagoothlas Location in the Sibasa area. With reference to what has been said here by other witnesses with reference to farms, I would like to say that there are some people who come to reside in our locations without reporting to the Chief or Head Man. Although it is Crown Lands there is a special man who looks after it and when anyone comes to that Crown Lands he should report to him first and be shown by him where to settle. A man came and built near my place and is now quarrelling with those who were there first, with reference to the dipping of cattle—it is a white man.

You say he is residing on the Crown Lands?— I am residing at the Location.

Yes, but this white man?— This European is a
European on Crown Lands. Since that European came on to the Crown Lands he has been quarrelling with the Induna who looks after the Crown Lands in connection with the dipping of cattle. All these cases have been reported to the Native Commissioner at Sibasa. He told us that we are to dip in his tank. We used to dip in the Government's tank. We said "If we dip in your tank won't you make us pay?"

And what did he say to you? He told us that we have not to dip anymore in the Government's tank but in his tank.

Did they tell the Commissioner? We reported to the Commissioner.

And what did the Commissioner say? I never heard what the Commissioner said; I think I shall hear when I return.

You must call again at the Commissioner's and enquire. Is there anything else you wish to say? That is all I wish to say about the dipping of cattle. I am seconding the one who mentioned about dipping twice a month. With reference to paying tax. The laws says this money is for the purpose of building schools and so on, but we cannot say if it is the law.

KIK HASANGANE, called and examined:

THE CHAIRMAN: What are you,-a Shangaan? I am a Xavenda; Senthumula is my uncle.

What location do you come from? I come from Thabana Location, Sibasa area.