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A native does not go without tobacco and without his stamps ?- Yes, you can put down about 5/- for that.

THE CHAIRMAN: I want to ask the representatives of the Chiefs themselves whether this document which has just been read was drawn up after they were consulted ?- (Maseti Ramokgopa): It was drawn up before.

Did you hear before you came here what was in the document, and were you satisfied ?- Yes, we were satisfied. (The other representatives of the Chiefs signified their agreement).

MR. LE ROUX VAN NIEKERK: I want to ask the Chiefs a few questions, too. Is it customary for chiefs when they have to speak in regard to their own matters to call in a detribalised native who lives in town to come and speak for them ?- No, but these people who are here in town belong to our Stad, outside. They do not belong to the town at all. The only reason why they come to the town is because they have been crowded out. Most of us cannot speak English and we know that these people are our own people and they come from our homes, and they have come to live in town and they can speak for us. They know what these matters are about and we have consulted them and they know perhaps more English than we do, so we have asked them to put these things before the Commission. Even at home those who are better educated write our letters for us, because we say that they have

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to show us the way. We agree with what has been said. We can see for ourselves that we are over-crowded.

That is one thing. Have the native chiefs lent their influence or their power on matters of this kind to these men, have they lent them their power to say to the Government what they want to be said? - Not that alone. We have our own men here, (Witness indicates native gathering at the back of the court), with whom we came into town, and they can also speak. But we only appointed these two men who have spoken to you here because what they have read out to you was exactly the same as we wanted to say.

MR. MOSTERT: Was it the same that they were going to say - was it the same as what the chiefs themselves wanted to say to us? - Yes. (Thomas Moloto): These natives are not town natives. Even when we have meetings at home they attend our meetings. Although they stay in town they have their chiefs and their location.

MR. LE ROUX VAN NIEKERK: Well, they spoke here as detribalised natives, even though they may have their chiefs and their tribes? - They are not detribalised natives. They have their chiefs and they listen to what instructions are given to them by their chiefs.

In future if the Government wants to know anything about the tribes should we call the chiefs in or should we call these men? Would the chiefs be satisfied if we called these men in? - What the Government does, whenever the Government wants to tell us anything they notify us in our reserves and when we get the Government notification we go and inform our people and the people come out and we ~~xxxxxxxxxx~~ give everybody the Government's message.

That is not an answer to my question ?- Excuse me, Sir.

Now, you say that you agree with everything that is in those documents ?- Yes, we do.

Now do you agree that if you were to work the locations better that you would be able to produce much more there ?- (Maseti Ramokgopa): If the locations are extended, yes.

That is not what the document says ?- Which document?

That document which was read here ?- I think that is what the document says. It is because the locations are overcrowded that we come into town.

THE CHAIRMAN: The document also says "We are prepared to admit that with more knowledge of scientific ploughing the natives could make the congested areas more attractive". Do you chiefs agree to that ?- (Thomas Moloto): Unless the locations are extended we will not be satisfied.

In other words, you do not agree with this ?- Yes, we agree that scientific methods should be carried on in the locations, but at the same time we want the locations to be extended.

Do you think that if you work your lands better you will get more food out of them ?- (Maseti Ramokgopa): I do not think so, because we are overcrowded, and that being so we have only a small piece to plough. (Mkupu Mareli): I agree with what was said, and if we are shown how to plough, even if it is on a small piece, we shall be able to get better crops - that is, if there is a good water supply.

MR. LE ROUX VAN NIEKERK: Is you got sufficient crops

it would not be necessary to extend the locations ?- Yes, it would be necessary to extend the locations, because we are too many there at present and we are overcrowded.

Now that document speaks of the painful operations of the 1913 Act. Can any of you chiefs tell me any of these operations which are painful ?- If you tell us I think we shall know.

THE CHAIRMAN: I think Mr. van Niekerk misheard the date - it is the 1923 Act, the Urban Areas Act. It says that the Act of 1913 forced them off European areas and into the towns.

MR. LE ROUX VAN NIEKERK: Do you agree with the statement made there that it would not be advisable for the natives in the locations to send their boys to go and work for the farmers in order to learn better farming methods ?- We want our children to be sent to an agricultural school and not to be sent to a farmer to learn how to plough.

MR. LUCAS: Was not the point on that, that many of the farmers themselves do not know how to farm properly and therefore you do not think it would be good for your children ?- Yes, that is so.

MR. VAN NIEKERK: Therefore you Chiefs think that where the boys are apprenticed to the farmers in the Pietpotgietersrust District it is a mistake ?- (Nkupu Mareli): By sending them to farmers outside, in what way are they to be taught ploughing ?

I am not here to answer questions. I ask you^{the}/question whether you think that it is a mistake, as they are doing in the P.B. Rust District, to carry out the system of apprenticing boys to the Farmers ?- Yes, I think these people are making a mistake, because we in the Pietersburg District have not made such an arrangement.

MR. MOSTERT: You have never tried ?- No, we have never tried it.

Do you prefer your natives to be detribalised, or do you prefer your natives to remain in the locations ?- We want them to remain at home, but the trouble is that we are overcrowded.

MR. LE ROUX VAN NIEKERK: But apart from overcrowding ?- We want them to stay at home.

Do not you think that the detribalised native is in a better position - what would the detribalised native prefer ?- He would prefer to stay at home.

Today they are in locations in Pietersburg ?- We want them to stay with the tribe and live with the tribe.

Do you want your boys to go to the farmers and learn farming ?- How big should ~~xx~~ the boy be?

Well, say the boys from 12 years of age ?- No, we would not like that. We have already said that. If they go away young they go to work, they get out of work and they learn all sorts of bad things in town. What we do prefer is that the boys when they are still young should get a good education and when they have had their good education they can go to work. That is why we want the Government to provide for compulsory education.

THE CHAIRMAN: In regard to this system which was tried in Potgietersrust. Why are they opposed to their children going from your land to a farmer who is a good farmer, to a man who farms well and who can teach them to farm well ?- (Maseti Ramokgopa): It is far better that if a boy wants to go and work on a farm he should get his education first, and after he has had his education he can go and work on a farm.

If he has had his education there is no objection

to his going on to a farm?— That is a matter which he can chose for himself. If he wishes to go and work on a farm he can go and do so. (Nkupu Mareli): That is why we suggest that the Government should establish agricultural schools where our children could be taught how to plough. Because after they leave the schools and go to the farmers they should know exactly what sort of work they are going to do. We do not know anything about the farmers at Potgietersrust. We do not know what sort of farmers they are, but what we want is that they should go to farmers who are quite capable of teaching the children how to plough and how to do agricultural work.

Do you know that there are white farmers, many of them, who do not send their children to agricultural colleges but who first send them to work on farms ? Do you know that they do not send them to these agricultural colleges because it is too expensive for them to do so. They cannot pay for it ?— (Thomas Moloto): We natives are divided into two kraals, into two sections. There is the one section, the educated section, and the one which does not know anything. Well, we cannot speak for the children of uneducated natives. If they want their children to go to Johannesburg or elsewhere we cannot say anything. All they have to do is to get written permission from their parents, and then they can go. If the parents give their permission for them to go, they go to the chiefs and the chiefs give them a paper to go to work in Johannesburg or elsewhere.

They ask here in the document for the provision of the Land Bank to be extended to them. Now would the

tribe be prepared to hold themselves responsible for any money lent out by the bank to natives ?- (Nkupu Mareli): Is not it that perhaps if a person wants to plough, if he goes to the Bank and borrows money from the Land Bank, that the person who borrows the money from the Bank is responsible to pay it back?

THE CHAIRMAN: The position with Europeans is that if one man borrows money, then he gets another man or a number of other men to stand security for him. Now how are they going to do that amongst the natives ?- Yes, I can see what the Europeans do. They have to get a second person or more persons to stand security, ~~for the~~ ~~xxxxxx~~ so that if that person fails to pay the others will pay. That is why we ask that we should be educated.

Yes, but who is going to stand security for the native who borrows money from the Land Bank ?- Perhaps another native who has his own property will stand security in the same way as it is done by Europeans.

Would the tribe not be prepared to stand security or would the chiefs stand security for the tribes ?- I do not think that the chiefs will stand security for the loan. The person may use that money for his own benefit.

MR. LE ROUX VAN NIEKERK: If the Land Bank lends money to a farmer and the farmer does not pay that money back to the Land Bank, the Bank steps in and sells the man's ground. Would you be willing to take the risk if the money is lent to the tribe and the tribe cannot pay it back, that the farm shall be sold ?- We all know that. That is the way in which the Europeans do it, and if we want to follow on the lines of the Europeans we shall have

to do exactly the same. What will be the position of the unfortunate person who has bad crops and fails to pay the money back -- his ground will be sold and he will be very badly off.

THE CHAIRMAN: Do not you think it is rather dangerous for the native people? At present their lands cannot be taken by the Europeans, but under that system it would be possible for the land to be taken by the Europeans?-- I think I have already said that the tribe will not stand responsible for any person who wants a loan. If a person wants a loan and one or two other persons agree to stand security, they can do so, but not the tribe.

Supposing the man who has borrowed the money cannot pay, would they be justified in taking his piece of land?-- I think the proper procedure is this; if a person wants to borrow money it must be first found out what that person has; the same as the Banks here do. If a person wants to borrow money from the bank, the bank will not lend to him unless the bank is certain that he has something, and there must be witnesses to prove that he has something.

But the bank cannot take the native's lands; they can take his cattle or anything else. Now would it be good for the native that the Land Bank should be able to take his land?-- (Thomas Moloto): This is the first time that we have the privilege of meeting this Commission, and we look up to them as our teachers, they must teach us.

MR. LE ROUX VAN NIEKERK: Yes, but you say that you

~~XXXX~~ subscribe to what the other people say in that document ?- Yes. We just ask you to put these matters before the Government and as far as the money and the Land Bank are concerned, we ask you to teach us about it. You must not tell the Government about these things and you must not tell the Government to do things which you think should not be done. We look to you to help us.

THE CHAIRMAN: Well, we shall consider that point very carefully, but we do not want to recommend anything to the Government which may react against the interests of the native people ?- Yes, that is what we ask you.

DR. ROBERTS: There is a common desire that the Government should take over the schools and that they should no longer be controlled by the missionaries. Do you all agree to this? - Yes.

If you all agree to it you must have some thought in your minds that the missionaries have failed ?-

(Chief Mashashane): We see the ways in which the missionaries treat the schools. They do not treat the schools properly.

In what way do not they treat the schools properly ?- They make us pay a lot of money. We buy books and we pay school fees. Our children are made to work outside and we do not know what they are working for, we do not know whether that is the way in which to teach them.

Do you consider that that is sufficient to take away the schools from the missionaries ?- I do not agree with that. I do not agree that the schools should be taken out of the power of the missionaries and should be given to the Government.

I know that there is a division, and I know that we

shall meet with this everywhere. It is an easy thing for you to say that the schools should be taken away from the missionaries, but you should think whether it is a wise thing, because at any rate three of you to my knowledge and two of the men who got up on their feet have been educated by the missionaries ?- (No answer).

MR. LE ROUX VAN NIEKERK: It is said in the document that the natives are too heavily taxed. Is it a fact that the Government reduced your tax some time ago ?- (Chief Mashshane): Yes, the Government reduced the tax some time ago, but it did not do so to any extent, because some of us still pay £2, £3 and £1.10.0.

You only paid £1 to the Government. The other money you pay is a land tax for the location and an extra 10/- for every wife, and that money too is spent on the locations?- In what way does that money go to the locations? The roads that go to the locations are not repaired.

Do you pay for the building of the dipping tank ?- The first dipping tank we paid for, but the others we did not pay for. It was erected last year.

Do you pay for the dipping of your cattle ?- Yes, we pay; what about the 10/- ?

That is what I say. You asked where the money goes. Now in studying that document I see that you say that the natives in the town should be paid at least £6 per month. Do you all agree with that ?- (Maseti Ramokgopa): I am afraid we cannot go into that question, because we do not all live in the towns. We live outside.

That is why I say that you should not subscribe to these documents. You are subscribing to things which you know nothing whatever about.

MR. MOSTERT: What you have made yourselves guilty of is to subscribe to that document ?- (Thomas Moloto): Yes, we agreed to it.

We are told that you must earn £6 in this town in order to be able to live ?- Not the natives who live in the town. The natives who come from outside, when they come to town must be paid the same wage as the others.

THE CHAIRMAN: Is it the position that you only agreed to those portions of the document of which you know and which affect you ?- These people are our children. They do not belong to the towns at all. If they are sent to go and work somewhere else we cannot say that they do not belong to us. They have to go to work, but all the same they are our children.

Do you speak from your own knowledge when you say that it is necessary to have at least £6 per month to be able to live in town ?- We are speaking from the knowledge which comes to us as chiefs.

So you know that it costs a man £6 to be able to live in the town ?- According to the work a person does. If he does work that is worth £6 he should be paid that money. The money must be added to it.

Do you agree that it is necessary to pay £6 per month in town ?- (Chief Mashashane): You put that question to me. I do not know whether it is necessary to put that question to me.

Well, you said that you agreed to this document. Do you agree to that or do you say that that is a thing which does not affect you and therefore you cannot express

express an opinion on that ?- I am afraid I cannot go any further into this matter, because when the Commission went out for lunch and we came back I found that the matter had already been drawn up. When I came back after lunch I found that the document had been drawn up and it was asked whether the Chiefs agreed with it. We thought that everyone could come here with his own paper and lay before the Commission what was written in that paper. If there was time I should have asked them to read out to me what the document says. That is why I cannot reply to your question.

So that you did not hear that document until you came here ?- I can say that this is the first time I heard the document read, because I never met them before and I never asked them what was in the document. I thought the document was the same as the notes which I have.

What about the others, did you hear the document before you came here ?- (Thomas Moloto): Yes, I heard the document before I came here.

And you ?- (Maseti Ramokgopa): I heard it outside,

And what about you ?- (Juel Matlala): Yes, I also heard it outside.

And you ?- (Chief Mashashane): This is the first time I heard it read out.

MR. LE ROUX VAN NIEKERK: Where were you people when the document was read out outside ?- (Maseti Ramokgopa): We did not see these others.

THE CHAIRMAN: Now you want to say certain things on behalf of yourself. We are prepared now to hear what you have to tell us. You can read it out, if you have

it written down? - (Nkupu Mareli): The first thing that I wanted to talk about was the ground. The Government ground adjoining the Locations. I want to ask whether the Government would not meet us who are overcrowded in the locations and lease us the Government ground which adjoins us in the location. We would be prepared to pay rent to the Government. Oh many of the farms outside near the locations there is no one living on them. The owners are living far away, except when they come and collect money for the lands which the natives plough. Some of these farms are Government property. I should like to know whether this Commission cannot make recommendations to the Government so that we natives should be allowed to lease these Government grounds which adjoin the locations. Secondly, I should like to know whether the Government could arrange to have an agricultural school for the locations outside. In erecting these agricultural schools they should see to it that there is a good supply of water and they should erect reservoirs, because it is necessary that we should have plenty of water there. And in the first place I should like to know whether the Government could not try and make provision so that our children would get a good education.

DR. ROBERTS: Would you tell me what you mean by "locations", don't you mean reserves? - Yes, I mean the reserves. I want to ask whether the Government cannot make education compulsory for the children outside, because if they do not our children will never get an. I think that would be much better than what we have. It is more than advisable that education should be compulsory. Those are the points which I wanted to speak about and which I was asked by my people to place before

the Commission.

MM. LE ROUX VAN NIEKERK: You speak about the farms adjoining the locations. Now will you tell me whether that land belongs to the Government or to private people? - Some of these farms are Government property, and others are privately owned.

What are you driving at, do you want to lease the land belonging to private people or the land belonging to the Government? - I am not speaking on my own behalf - I am speaking on behalf of my tribe.

Yes, that I understand. What I want to know is whether you want to lease the land which belongs to the private people or to the Government? - We want to lease the Government land. We must be permitted to lease the Government land in the same way as the ~~x~~ Europeans are. I want to say again that I am not speaking on my own behalf but on behalf of my people.

Has your tribe applied to the Commissioner to lease that land? - No. We have already asked the Commissioner for grazing lands, and our people have been charged 2/- per year.

Are not you satisfied with that? - We are not satisfied, because those farms have no water.

Do you consider that the rent is too high? - Yes, the farms have no water and we have to go elsewhere to look for water.

DR. ROBERTS: I want to ask you about the compulsory education; do you think it is possible? - Yes, if the Government assist us it is possible.

At present only one-tenth of the children in the Transvaal are attending school. Do you think that if you had compulsory education that you would get the other

nine-tenths in ?- Yes, I think the others would attend if it was made compulsory.

I would ask you to think of the great expense it would be to bring that in immediately. It could be brought in at say locations and then in reserves. Native education just now is costing £2500,000 per year, and it would cost a great deal more if we were to get compulsory education ?- Yes, but it would be very good if we could get education for our children. It would enable us to make a better living.

MR. LUCAS: I want to ask you this. Do many of the natives from your locations go to work on the farms ?- The majority of our natives go to work on the mines.

To which mines, in Johannesburg ?- Yes.

Do they all come back ?- Some of them come back.

And some of them stay away and never come back ?- Yes, some of them stay away for always.

Do you know why they stay away ?- I cannot tell you exactly what the reason is, but I do think it is because of the attractions of the towns. They like the town life now, and they think that if they go back home and live an ordinary native's life they will not like it any more.

Do these people remain in Johannesburg ?- Yes.

And do they marry any women there ?- Yes.

And then they become detribalised ?- Yes.

Now about those who go and come back, about how long do they stay away before they come back usually ?- They have a contract for six months, and some for nine months. Some of them return home after four or six months.

Why do they go away for such a short time as four months ?- I could not tell you that - perhaps they are too

lazy to work.

What is their chief reason for going to the mines ?- Their chief reason is to get money to pay their taxes and to get money to buy clothes.

Do they send any money home ?- Some send money home, but others do not because they only earn small wages.

Now, about you, Thomas Moloto, are there any natives from your location who work on the farms in the neighbourhood ?- (Thomas Moloto): Those who were given permission work on farms.

On what conditions do they work & - what conditions do they get from the farmers? What do they do, and do they get food as well as wages ?- Yes.

What wages do they get ?- The wages vary from £1 to £2.

And what food do they get ?- Mealie meal pap and meat.

How often do they get meat ?- I do not know how often they get meat or how much they get, but from what they tell us when they come home I understand that they are fed on mealie meal pap and meat.

Those who work in the vicinity of the Pietersburg District, how much do they get ?- 5/- per month.

MR. LE ROUX VAN NIEKERK: What are they, big kaffirs or piccanins ?- The piccanins get 5/- per month, and the grown-ups 10/- per month.

MR. LUCAS: How long does that usually last ?- Sometimes six months, and they have nothing to wear. Some of them wear sacks.

Are there many who get as little as 10/- ?- Yes, there are a lot.

Where is it that they get £2? You said that some got £2 ?- Yes, in the neighbourhood of Johannesburg, on the farms.

What is the highest any of your men are getting in the Pietersburg District ?- £1.10.0, and the highest is £2.

Now these natives who work for wages like that, do they take their wives with them ?- No, they leave their wives at home and they go to work.

And do they take any cattle with them ?- No, the cattle remain at home too.

And do they get any grazing which they can work for themselves ?- Those who work for coolies in town do not get any ground to work.

I am talking of those who go to work on farms ?- They only go to work on farms to thresh out mealies and they leave their cattle behind.

I am not quite sure that I have your answer right. Is what they get when they are working on farms their wage and their food or is there anything else they get ?- They get food and they get their wage and the only thing is the clothes which they wear, which they brought with them -- that is all they take with them when they go to the farms.

Now what is the position of your people who go out to work in the Pietersburg District ?- (Maseti Ramokgopa): Our natives do not get work on the farms, except those who are farm labourers.

Yes, those are the people I want to hear about. What wages do people from your tribe get who go out as farm labourers in the Pietersburg District ?- Those who are working on the farms are under an obligation to the

farmer to work.

You mean that they work as squatters, and that is why they are under an obligation ?- That is so.

I was asking you about all your men who go from the reserve to work as labourers on the farms. What do they get ?- It is not to my knowledge at all that any of our reserve natives go to work on farms. I do not think they go to work on farms at all.

Do you mean that they live on the farms of European farmers and they are under contract to work a certain time for their rent? If that is so what are the conditions under which they have to work ?- They are squatters and they work on a farm but they are not paid.

How long have they got to work ?- Some of them have got to work three months.

Do any of them have to work two days a week throughout the year ?- Not to my knowledge; to my knowledge they work three months in the year.

And do their wives have to work as well ?- Yes.

And do they get paid ?- No, they do not.

And the children, do they work as well ?- Yes.

And do they get paid ?- No, they do not. All of them have to work for three months.

And do they get food ?- I do not know whether they get food or not, but I do think that whatever food they get is not of the best.

You do not know whether it is usual to give food to these labourers ?- No. Some of them who are squatters and work on farms provide their own food.

Now you, Juel Matlala, do any of your natives go from the reserve to work for wages on the farms ?-

(Juel Matlala): No, they do not.

Are any of them living as squatters on farms in the district ?- Yes.

What are the conditions with them ?- They work for three months.

And are those three months continuous, or do some of them have to work one or two days every week ?- They have to work continuously for three months.

And do the women and the children have to work as well ?- Yes.

And do the women and children get any pay ?- No, they are not paid at all.

And do they get food ?- No, they find their own food.

Is that usual in the district round about you ?- Yes.

Now, you Chief Mashashane, is the position the same with you ?- (Chief Mashashane): Yes, there are some of my people who are squatters and work for three months on the farms.

Do any of them have to work a little every week ?- I do not know, I only see them when I pass. Some of them work three months and some of them work a little over three months.

And do the women and children have to work as well ?- Yes, the women and children do work. The young boys are herding and the young girls and the women work on the lands.

And in the district where your people work, do the squatters get food ?- Some are given food and some find their own food.

Now, in regard to these squatters, is there any opportunity for their children to go to school ?- No,

who could a child have a chance of attending school when they are herding sheep and goats?

Do you as a chief object to that ?- Yes, I object to it, it grieves us.

Have you a school in your reserve ?- Yes, I have a school in my reserve.

And do all the children in the reserve go to school ?- Yes, I think that about 500 attend the school.

I do not know how many people there are in the Reserve ?- It is a very small reserve.

You say that there are about 500 children at school is that the majority of them ?- Yes, but there are more children than that.

Do you speak to the parents about the children going to school ?- No, if a parent wishes a child to go to school he will send him to school.

You want them to do so ?- They want to send their children to school themselves.

Do you want them to be forced to send their children to school ?- I think it would be a hardship if they are forced to send their children to school, because there are quite a number of them who will not have a school to go to, and what will their position be if it is compulsory?

But the other young children, do they all go to school ?- Yes, they all attend school, but those over ten years of age do not always go.

Are there schools in your reserve, Nkupu Mareli ?- (Nkupu Mareli): Yes.

Can you tell us about how many there are at school ?- There are about 600.

Are they all at one school ?- There are two branches. One branch has about 400 children.

Do all the small children in your location attend school ?- The majority of them do, but there are a lot of children who do not attend school.

And if there ~~is~~^a school in the reserves of the other chiefs ?- (Juel Matlala): Yes, there is a school.

(Maseti Ramokgopa): There are a lot of schools in my location. (Thomas Moloto): We have a lot too.

Now, I want to ask about lobola. In your reserve have there been cases when money has been paid instead of cattle ?- (Chief Mashashane): Those who pay lobola in money are the Shangaan people. We in this country marry women with cattle and goats, but never with money.

Is that the same with the others of you ?- Yes.

MAJOR ANDERSON: In regard to natives who are recruited~~x~~ by recruited - their pay is sometimes deferred. Do you like that system of deferred pay and do you always get the money which is deferred ?- No, we do not see any of the deferred pay sent home.

Do the natives themselves draw it if it is not sent home ?- (Nkupu Mareli): It appears so. We do not get the money, and I suppose they get it. (Thomas Moloto): There is a recruiter, the firm of Baker and Smithers, when he sends juveniles away to Natal and elsewhere they are given a small amount in their pockets to supply them with food, but the bulk of the money is paid to them on their return.

THE CHAIRMAN: These tenants who stay on the farm for ninety days, do they get land to plough ?- Some are given land to plough and some are not.

Some of the ninety-day tenants are given land to plough ?- Yes, they are given a small piece of ground which

they can plough.

They are all given the same land to plough ?-

(Chief Mashashane): Yes, just a small piece, but they do not get time enough to plough that small piece, because most of their time is occupied in ploughing for the landlord.

And do they get grazing for their cattle ?- Yes.

How many cattle do they have grazing ?- Just a few.

(Maseti Ramokgopa): If the cattle increase on a farm the owner of the farm sends them away.

If they increase to how many ?- If they increase to ten.

You say that every native who has over ten head of cattle is driven away from the farms ?- That is so.

Is that general ?- Yes.

MR. LE ROUX VAN NIEKERK: Are you quite sure of that ?- Yes, quite sure. I am quite sure, because I have already seen cases.

Are you sure that there are no natives on the farms of Europeans who own more than ten head of cattle ?- There may be some cases, because some Europeans are not like others and some may allow it but others do not.

THE CHAIRMAN: (To Messrs. Thema and Molapo): You suggested that inside of the urban locations it should be possible for a native not only to buy a stand of his own in which he would live himself but also to buy other stands. Why do you want him to have the right to buy stands ?- (Thema): I want those natives to be their own landlords. They should be able to build their own house and they should have the right to do so, and they should be allowed to rent houses to other natives.

You point out that a detribalised native is dependent entirely on his wages. Now does that apply also to the tribal native ?- No, it does not.

In other words, the tribal native can live on less money than the detribalised native ?- Yes, that is so.

A lot of these natives come into town and that is the cause of a great deal of the trouble ?- Yes.

Do not you think that if the wages for detribalised native remain higher than for tribal natives the tribal natives will get the jobs and the others will get nothing ?- Yes, that is why I make the suggestion which I have done. (Molopa): I speak in my statement of the Peculiar Group, and I say that they should make room for others.

You want the number of natives coming into the towns to be limited ?- Yes.

In the interests of those who have no land outside on which they can live ?- Yes, that is so.

You think that the wages are low because many natives who come in from the reserves are prepared to accept low wages ?- Yes, I think that is the cause.

And if those natives did not come in do you think the wages would be higher ?- I certainly think so.

Do you find that a detribalised native who is educated and lives here and gets to know the ways of the white man better can get better jobs than the man who just comes in from the reserve ?- No, I do not think so. There are a few, but the white people would not employ me because I would ask for more. They would prefer to have a man working for a small wage.

Do not you think that there are jobs in which a man

who can do better work is worth more money than the other man who cannot do the same class of work or are there no such jobs for natives ?- There may be jobs for the educated people. There may be a few.

As teachers and clerks ?- Yes.

And in garages - do not they get such jobs in motor garages ?-, Yes, a few.

But there are more educated natives than there are jobs for ?- That is so.

Now, if education were made compulsory, as the representative of Chief Pashlela recommended, there would be an even larger number of educated natives ?- I think so.

In other words, one would have to make some sort of provision by which these educated natives would be absorbed, otherwise the position might become even more difficult ?- Quite so.

Now, I made some inquiries about a family here. Do you have to pay 6d. per lb. for sugar here ? You put down 15 lbs. of sugar ?- (Molepo): Yes, every two days we have 1 lb. of sugar.

So in a month's time you have 15 lbs. of sugar. Some days you use a little more ?- I put down 7/6d. for sugar.

Now, do you have to pay 6d. here for sugar ?- Yes, here in town we have to pay 6d. per lb. for sugar.

When you buy the whole lb. at once do you have to pay sixpence ?- Yes.

And you say that you pay 6d. in all the shops ?- I could not say all the shops, but we mostly buy from small shops.

And you pay 6d? Are you sure? - Yes, quite sure. It should be remembered that Indians often do not charge the same price as Europeans, and most of our people buy from Indians.

Now you also have put down 3 loaves of bread per week. What is the size of these loaves? - They are the usual size - like that (witness indicates size of 2 lb. loaf).

You get your bread fairly cheap here - I see 4d. per loaf? - Yes, we get our bread here for 4d. and 3d. per loaf.

You have put down 15/- for mealie meal. It is 10/- a bag here. Do you pay more? - Well, the price is low when the price of mealies is down, but very often we pay on an average 15/- per month. It is only during certain seasons that mealies are cheap, and then we pay 9/6d. or 10/-.

But your budget is based on present day prices. It is no use giving us the price of another time ~~xx~~? - I put down the average price throughout the year.

You think that you would not be able to get your mealies at 10/- per bag on an average? - It is very rare. During this season, yes. But after the reaping season is over, and they are not bringing in any more bags for sale, then the price of mealie meal goes up.

What do you consider is a good average price to pay for mealie meal? - I think 12/6d.

That means that you allow 1½ lbs. of mealie meal per head per day? - Yes.

And then you allow 1/- daily for meat? Now the natives who live out on the reserves, do they get meat daily? - No, they do not get it daily.

And you want to have meat daily ?- Yes, we here in town have meat daily. We have it for breakfast, dinner and supper, but outside it is very rare that they have three meals regularly.

You have meat three times a day ?- Yes.

It is not surprising that you cannot come out, because only comparatively well to do Europeans can afford to eat meat three times a day?- We are compelled to. Europeans take puddings and such things to replace meat, but we have nothing to replace it. It is for that reason that we spend much more on meat.

MR. LE ROUX VAN NIEKERK: Yes, I suppose you have sugar on your porridge for breakfast ?- We do not use sugar for porridge.

THE CHAIRMAN: It must be fairly apparent that there are very few natives in Pietersburg who earn over £6 per month. Would you say that there are many who earn over £6 per month - I mean a man with his family ?- No, I do not think there are many.

In fact, there are very few ?- Yes.

In other words, this is not what the natives in ~~xxxx~~ Pietersburg is actually spending, but what you think he ought to have in order to live as well as you think he ought to ?- No, that is what the native man in Pietersburg spends. I reckon on what I spend myself and on what I know some other people spend.

No, do you earn this yourself with your family ?- I earn more than that.

You are all right, you can pay your debts, but natives who do not earn that how do they manage to pay their debts ?- Well, they have to make beer, and somehow or other they have to steal. Some of them are doing all sorts of things

of things, such as supplying stolen property in order to support their families.

And for the rest they make beer. Now who buys the beer ?- The workers in town.

You think that they have enough money to be able to waste some of it on beer ?- Not because they have enough but because they like it and it is more like a luxury to them.

But can they afford it ?- Well, they manage to afford it somehow.

They can pay for it ?- Yes, they can pay for it.

How is it they can pay for it ?- Well, they can pay for it because they think it is better than anything else.

They must have the money to pay for it and they must have food ?- Most of these people are fed by their masters, and when they get their wages they rush to the location to spend it.

In other words, they are much better off than those natives who are not fed by their masters ?- Yes.

MR. LUCAS: And the man who is fed by his master has not got his wife with him ?- That is so.

Now you spoke of detribalised natives. Which natives would you regard as being entirely detribalised ?- (Thema): I think the one side who have lost all their pastoral origin and are dependent entirely on wages.

How would we able to recognise them if we found them in town ?- It is rather difficult to recognise them, but they are there.

If a man has his wife in the location, can we take that as an indication that he is detribalised ?- Yes, you can.

You do not find tribal natives bringing their wives

here ?- Very rarely.

And do you find that natives who come here and take wives here go back to their tribes ?- That you find very rarely indeed.

So if a man has his wife here in the location he is detribalised ?- Yes.

DR. ROBERTS: But if he is only living with her he is not detribalised ?- Yes, that is so.

THE CHAIRMAN: But if he is married to her then he is detribalised ?- Yes.

Now with the wages as they are in town at present, the man who goes away from his tribe, who has no more right to his lands and to plough or to keep cattle--- that man earns money here, is he in any worse position than the man who is still a member of his tribe ?- Yes, he is in a worse financial position.

All the natives who are detribalised have certain tribal rights ?- They had some tribal rights.

How did they shed those rights ?- They came into town and they thought that they would make the town their home.

They thought they would be better off in town ?- When a man comes here he gets married. He is either forced to live in a country town and he meets a woman and he is detribalised.

He does not pay lobola for that woman ?- No.

If he took her back to the tribe ?- She would not agree to go.

Why not ?- She would want to make concoctions of beer and such things.

So they marry woman who have been engaged in the beer trade ?- Yes, that is so.

And the woman does not want to go back ?- That is so.

DR. ROBERTS: Would the tribe accept her ?- Yes, it would.

THE CHAIRMAN: But would that native have to pay lobola for her if he took her back ?- He has his parents there and when they get home the parents would arrange for the lobola. They would not just ask her to stay before lobola was paid.

If he stays in town he does not need to pay lobola ?- No, that is so.

DR. ROBERTS: But if she is a strange woman she could not go back to her tribe. The tribe would not receive her. Supposing she is a Zulu woman and she met a Shangaan or a Mavenda. Would the Shangaan or the Mavendas receive her ?- They would make things very uncomfortable for her if she was not lobolaed. She would not be respected and he would marry other wives and she would be nothing.

Do not the natives know these things you have been telling us ? The natives outside who come in from the reserves; do not they know that if they are away from their tribes they are economically worse off if they take a wife here and they cannot go back to their tribes ?- I would not say that they know it. (THE MOPOLA): I think they prefer to be detribalised. They are earning money every day and seeing it, and they prefer to be in town.

If you are using money every day and you have not got enough food, are you better off? - I would not be. But with them - they seem to be quite satisfied with the little money they get and they seem to be more satisfied

than if they are outside. The work here is not heavy and although they get very little money they are not worried about that and they are content. It is only when they are in town for a longer period that they begin to realise the strain of town life.

Now let us come to your Peculiar Group. Those must be original natives who come from the Reserves ?- (Thema): Quite so.

What makes you call them the Peculiar Group ? Is there any difference between the native who comes from the reserve and goes back, and that native ?- It is this native who makes some of these people feel their position. They earn £2 and they spend the whole of it on intoxicants and other things. They have no money to send home, and they are afraid to go home themselves. They just keep in town. They are so fond of drink that they drink up all they have. They are fed by their masters.

If they saved up enough money to go home, do you think they would go home from time to time, like the tribal natives ?- Yes, I think so.

Have they got into difficulty, so that they are afraid to go home ?- Yes.

DR. ROBERTS: Is not that much more true of the women than of the men ?- No, it is much more true of the men.

MR. MOSTERT: This is a class of native who is in and out of gaol ?- Yes, very often.

THE CHAIRMAN: Both the criminal classes and the others ?- I should call them the confounded ones. These natives are confused - they do not know what to do with themselves. The money they get is so little and

their desire for drink is so much that they spend every penny they get on it.

How would you say in your own language "the confounded class" ?- It means the confused ones.

Do not these people become detribalised in time ?- Yes, they sometimes do become detribalised.

MR. VAN NIEKERK: But do not they go back to their tribes ?- Yes, they do.

THE CHAIRMAN: They become detribalised in that sense. But why do not you consider that they belong to the same group as the one that you belong to ?- Because we have our wives here and they have their wives at home. They do not go back home even to see their children.

If they take another wife here, which they can do according to your custom, then it means that they have a wife here and a wife at home ? What prevents them from becoming detribalised afterwards in the same way as you are detribalised ?- They have their children, they have another family at home.

But if they do not take any notice of that family at all ?- Then they become detribalised.

They are an intermediate sphere between the tribal and the detribalised natives ?- That is so.

DR. ROBERTS: Now supposing that your chief, to whom you owe a certain allegiance, were to send for you. Supposing he wanted to see you. Would you go ?- I would not go.

Are you sure ?- I am detribalised.

That is to say, that you would not give him any recognition at all if you were to meet him, you would not salute him ?- Oh yes, I would salute him.

DR. FOURIE: But you would not obey him ?- No,

I am detribalised, so how can I live in the reserves ?

DR. ROBERTS: Supposing he wanted to discuss a matter with you, would you go ?- Yes, I would obey him there - I would go to discuss a matter.

You would go ?- Yes, I have done that several times. If I am called by him I obey.

THE CHAIRMAN: But if he told you to live there you would not ?- That is so.

MR. LE ROUX VAN NIEKERK: You spoke of the migration of natives after the 1913 Act.~~x~~ Where was this migration from ?- From the reserve and from the farms.

In what way ? Why did they migrate from the farms after the 1913 Act ?- Because they were not allowed to lease any more in the white area, so they had to go to the towns.

Those natives who were leasing at the time were allowed to go on? Did many natives lease land before 1913 ?- Yes, on the half-^{share}~~year~~/system.

And that was stopped ?- Yes.

Was that carried on to any extent here ?- Yes, there was much leasing on the half-share system.

Was that in this district ?- Yes.

You spoke about the bad management of a farmer. What do you mean by that ?- What I mean is this. These natives are asked by a certain farmer to do ninety days' work and they have to do two days per week so as to complete the ninety days. They have no time to work for themselves because they have to be on the farm every week. They would like to go and do other work, but they cannot. They are given a certain acre and they are told to finish that acre otherwise "I shall not write a ticket for you." That man is struggling along, ~~as~~ but his

ticket does not get written. But the native is advancing and he sees that he is not well managed.

Now this system of working two days a week. It is peculiar to this area in the North. We do not know about it further south. Do you think it is slowly disappearing ?- Yes, it is.

There is an improvement in that ?- Yes.

THE CHAIRMAN: Why is it disappearing ?- The farmers must have noticed that the natives are leaving their land because of it.

MR. LE ROUX VAN NIEKERK: You spoke about the congestion of the locations. You think that if the natives had better methods of cultivation they could exist on the same land for a considerable time still. Would the congestion

disappear ?- No, but matters would be made more attractive to the natives, but the congestion would not disappear. (Question):

/Generally speaking, when a place is congested it does not naturally mean that there are too many people living in the place but that there are too many people to make a living. If they were to improve their methods of agriculture they would be able to live on the same land, more people would be able to live on the same land ?- I think so.

And do you think the native can considerably be improve their ways of agriculture ?-, Yes.

And you are therefore in favour of agricultural training being given to the natives ?- Yes.

You spoke of the Land Act of 1913. You said that it was promised that land would be given permanently to the natives. Where was that said ?- The recommended areas were not made permanent. Still, up to this day they remain recommended areas.

But the Government does allow the native to buy in that recommended area ?- Yes, but what we want is that they should be permanent. They should be given to the natives permanently.

You want to release the recommended areas ?- Yes.

Do you want them to be given for nothing ?- I want them to be allotted for natives.

Although the law has not been passed, there is no difficulty for a man to buy land in a released area ?- There is no difficulty, but the whites are allowed to buy land in the areas recommended for natives.

Do they allow the whites to buy here and there ?- Yes.

Your contention is that it should be permanently laid down that only natives can buy there ?- That is so.

THE CHAIRMAN: In those recommended areas, if a native buys now, the title can be given to the tribe ?- Yes.

Your objection is that title cannot be given to an individual native ?- Yes, and also that whites can buy in the recommended native areas.

MR. LE ROUX VAN NIEKERK: We have had many complaints from native chiefs elsewhere that they do not like the idea of their piccanins coming to town. They say that they turn into Amalaitas. Do you agree with that ?- No.

Do you agree that it is not advisable to allow the small piccanins to go into the towns ?- Yes; we do not want them to be apprenticed by Europeans who are not qualified.

When we are speaking about apprenticing a native boy to a European, the idea is that there should be a board constituted of the white man and a representative

of the native, and whenever a contract is entered into it should come before this board. Now if this board considers that a farmer is no good, and that he is not properly training his people, or not properly treating them, the Board will say "No, we will not give you an apprentice. But if there is a good farmer who is treating his men well, you would not object would you? - No, I would not.

Do you think that would be preferable rather than sending the boys into town? - We would not object if the farmers were qualified. Our fear is only that some people may take advantage of the piccanins and use them only for labour and not apprentice them.

When we speak of apprenticing them, then they must work in such a way that they will learn something? - Yes, I understand that.

And you have no objection to that system? - No, none.

You spoke about the Government and the Land Bank. Are you acquainted with the Regulations of the Land Bank? - No, I am not.

Have you ever given it any thought, that it would be a most difficult thing to advance natives money living in the Reserve? - I thought that as the Government has got the Native Reserves and has they have got the control over the Reserves, that they should be able to do something to see that the natives do not simply borrow the money and do not return it.

You thought that some system could be devised whereby the natives in the reserves could be helped? - Yes.

Now, what would be your idea of helping natives through some agency like the Land Bank? What do you want the money for and what do you think these natives in

the Reserves require the money for? In times of depression, only in times of depression.

There should be a system of helping that native over that period? Yes.

DR. ROBERTS: You know of course that the Native Affairs Department just now advances money to natives to buy farms? I did not know that.

THE CHAIRMAN: They sometimes have difficulty in making the money accept the money, because they say "If we owe so much money to the Government, what will the Government do with us"? I did not know that.

MR. LE ROUX VAN NIEKERK: Now, Molopa, you spoke of a wage of £6. Did you take into account the wages earned by the women, too? Yes.

Did you mean to say that it would be sufficient if a man and a woman together earned £6? Yes. I have in mind that the wages of a man and a woman put together to-day does not amount to £3. The wage of a man alone should be in the neighbourhood of £6, but of course the woman cannot be expected to earn much. She gets very little for the washing she does.

Would you reckon that in? Elsewhere you reckon the two together. Would you not reckon the earnings of the woman together with the man to be £6? Would that meet the case? Yes.

We had a statement here this morning from the Superintendent of the Location that the women who brew the beer were generally unmarried women, the lowest woman of the town. Is that so? In some cases that is so. But I want to explain. In the location we get more married people, legally married women, than others. They work for the Europeans, but these people also brew

beer. Of course, there are some people who do not.

Now, you made what was to be a rather strange statement, that if a man earns low wages he is bound to steal? - ~~XXXXXXXXXX~~ Quite so.

Now, in your opinion the majority of the natives in Pietersburg, or you can practically say all over the Union, do not earn £6 per month. So the majority must steal, must be thieves? - I mean that these people have earned very little and they cannot get any other means to buy food, so they have to go to the ^{stores} ~~taxxx~~ who have to supply them with the goods.

You are putting a stigma on the native. You say that the majority do not earn £6 and to get that they must either steal, borrow or sell? - Yes.

There are only a certain amount who sell beer, not too many, because the police are always on the look-out, so a good percentage of the natives in the town must be stealing? - Yes, quite so.

I do not know if the native will bear you out. We always ~~xxxx~~ thought that the native was a fairly honest man? - If we reason this out it comes to the same thing. We have to reckon out if the cost of living is so much, where do they get the money from?

Do you agree with that Thema? - (Thema): I do not to the extent of saying that the majority of our people are thieves, but I say this, - there is a lot of thieving going on because of the low wages.

Now you spoke of the Peculiar Group. That is the man who comes to town, he earns £2 per month, and he has a wife and family in the location? - Yes.

He spends his money principally on intoxicants? - Yes.

by which he could be compelled to send money to his wife so as to give her a better living ?- He should be paid better wages.

Then he would buy more beer ?- (Molopa): If he had better wages it could be seen to by the Native Affairs Department that part of his money were paid to the Native Affairs Department and then sent to his wife.

THE CHAIRMAN: You think some money should be kept back to be sent to the wife and then he will not get confused ?- That is so. (Thema): If he gets more money there will not be more beer sold.

MR. VAN NIEKERK: You go out from the idea that beer is drunk because beer is sold . Is not beer made because people want it ?- I say that the reason why these natives drink is because they want it.

If a man earns more money do you think he will not drink beer ?- Oh yes, he will still drink beer.

When he gets more money he will drink more beer ?- Of course, there is a huge profit on beer today.

Do you think this beer drinking in the towns is about the worst evil that the natives have to contend with ?- I do not think so.

Don't you think it is an evil? Do you think it is bad for the natives that this selling of beer is going on ?- Yes, it is bad.

You think it should be under restricted control ?- My contention is that beer drinking cannot be stopped and the best thing is to allow them to have consumption at home to satisfy themselves.

But do you want us to stop people from buying beer ?- If it is made only for home consumption people will not buy it.

The selling should be stopped ?- Yes.

MR. LUCAS: And it would be cheaper then, because people would not have to risk paying a fine ?- That is so.

You said that beer was manufactured because of the low wages . Do you think if wages were higher they would not make beer ?- (Molopa): I think there would be less beer made. Many people are simply compelled to make beer today so as to sell it.

You say that because the wages are so low the women have to make beer so that they may sell it to make money ?- Yes.

Is it your argument that if the wages were higher the men would not want their wives to sell beer ?- Many of the wives would stop it. If their wages of the husband were higher they would soon stop, because many of the husbands do not want their wives to brew beer, and it is only because of the economic pressure that they make beer.

You say that some wives take in washing ?- Yes.

And they can only make 10/- per month ?- That is so.

That is very little. How much does a woman get for doing all the washing for a European house ?- It varies according to the bundle. If the bundle is big enough it runs to 10/-, but if it is a small bundle it goes from 3/- to ~~25~~ 5/-, and to 7/6d.

And these women have to supply their own soap ?- Yes, sometimes.

Sometimes they get the soap thrown in ?- Yes.

This 10/- is for the whole month ?- Yes.

They get a big bundle for the whole month ?- Yes.

How often do they take it ?- About twice a week.

They take the washing every Monday and send it back on the Friday and they are paid at the end of the month.

THE CHAIRMAN: Do they take a week to do a family's washing ?- Yes, they take it home. Some days for washing and some days for ironing.

And they get 10/- for washing and ironing ?- Yes.

MR. LUCAS: Do they do their washing in their own homes ?- Some of them. I am speaking chiefly of those who do it in their own homes.

And some do it at the houses of the Europeans ?- Yes.

MR. LE ROUX VAN NIEKERK: What do they get in those cases ?- They get a little less, because they are given dinner and breakfast. And perhaps they get a few crumbs of bread for their children, so they are paid a little less money.

Is that a general price paid for washing here - 10/- for the whole house ?- That is the average, some get more than 10/-.

How do you strike the average ?- Some get up to £1, and others get £1.10.0. But I think the average is 10/-.

MR. LUCAS: When the work is done at the European house, what happens to the family while the mother is away ?- The children run about the streets unattended.

Are there any cases like that in the location here ?- Yes.

How long has this location been in existence ?- I do not know. I found it in existence when I came here in 1924. (Thema): It was in existence before the Boer War.

Are many of the children left to run about unattended ?- (Molopa): Yes.

Have you been able to form any idea as to what

happens to the children who run about unattended ?* How they grow up ?- I remember some time ago there was a general complaint about the children running about loose, and it was said that something should be done. It was said that the only thing that could be done was to have someone looking after them during the absence of the parents.

Has anything been done ?p No, except in regard to those who go to school.

Now you told us skx good deal about the Peculiar Group. What happens to the wives and families in the tribes that are deserted ?- (Thema): According to the native custom they are married by the brothers or the cousins.

It takes a long time before they know that they are deserted?- Yes, but even if a man has gone for a long time, according to native custom the brother during the absence of the man has the right to cohabit with the wife.

Now in the town location here, is there any arrangement for recreation ?- It is ~~not~~ done by us. But we have tennis, cricket and football.

And the Advisory Council that is there, does that deal with that question? Does it see that things are properly arranged ?- We have asked the Municipality to arrange some ground for us, but we have not yet had a reply.

MR. LE ROUX VAN NIEKERK: Have you any knowledge as regards wages in other towns, towns of a similar size as Pietersburg, or Middleburg, or P.P.Rust in the Transvaal? How do the wages here compare with those towns ?-

P.P.Rust is about the same as this. The average wage is about £2.

MR. LUCAS: That is without food ?- Yes, that is without food.

What would be the general wage of the native here in Pietersburg? What would the most of them get ?- There are many natives here who are getting £1.10.0. with food.

And house-boys ?- They are getting £2; some get £1 and some £2, with food.

THE CHAIRMAN: And the boys in the shops ?- They are a little better paid, £2 to £3.

Without food ?- Yes.

And in the factories, the cold storage ?- They would get that too, from £2 to £3.

Without food ?- Yes, without food.

DR. FOURIE: I could not understand from you what the detribalised native is. I am afraid you are a little bit confused about it. Are you a detribalised native ?- Yes, I am a detribalised native.

You have broken with the tribal religion ?- Yes.

And you have broken with tribal rites ?- Yes.

You have broken with the tribal customs ?- Yes.

And have you also broken with the tribal authority ?- Yes.

THE CHAIRMAN: But you would obey your chief if you got certain orders ?- Well, I have broken with that so far as the chiefs are concerned. The only authority is the Native Affairs Department. I do not know what you mean by authority. I would not obey a levy from the chief.

But you would obey an order from the Chief to come and see him ?- Yes.

But you would not acknowledge an order which would

affect your status ?- No, that is so, I would not.

MR. LE ROUX VAN NIEKERK: When the chief calls you to see him you will go back ?- But you would go to him because you think that he might want you to do a service for your people ?- Yes, that is so.

Or do you think that it would be a command which must be obeyed ?- I would go there because I would think it is a command.

So you admit that he can command you ?- Well, I would go and see what he wanted.

So you would obey his authority ?- In that respect, yes.

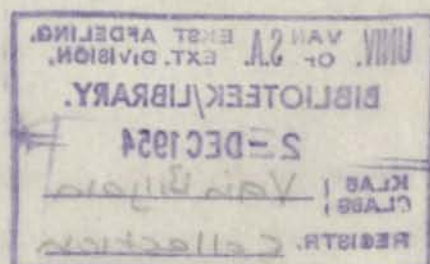
THE COMMISSION ADJOURNED AT 6.30 p.m.,

to meet again at DUIVELSKLOOF, on

FRIDAY, the 8th AUGUST, 1930, at 10 a.m.

I N D E X.

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" 307 - 308.	Numeri Mochtste

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NATIVE ECONOMIC COMMISSION.

DUIVELSKLOOF, FRIDAY, 8th AUGUST, 1930.

at 11.35 a.m.

PRESENT:

Dr. J.E. Holloway, (Chairman),	
Major Anderson.	Senator le Roux van Niekerk.
Mr. F.A.W. Lucas, K.C.	Dr. A.W. Roberts,
Mr. A.M. Mostert.	Dr. H.C.M. Fourie.

Mr. C. Faye (Secretary).

MINUTES OF EVIDENCE.

MR. JOHANNES FREDERICK JANSE VAN REENBURG.

called and examined:

THE CHAIRMAN: You are a Sub-Native Commissioner ?-
I am Assistant Native Commissioner at Leydsdorp.

Will you give us your general impressions about the area first ?- It is very difficult for me to make a statement to you. I would rather answer questions to the best of my ability. I have come here quite unprepared. I did not know what evidence I had to give here, or anything. So far as knowing the Northern Transvaal is concerned, I think I know that pretty well. I was born and bred here, and I am still here.

Let us take the native agricultural system; the way the natives work their lands here. Has that shown any tendency towards improvement during that time ?- Very little.

Do they use ploughs ?- Yes.

Invariably ?- I think you will find practically 70 per cent of them use ploughs, but being short of draught animals, and so on, they do not set their ploughs deep enough ~~xxxxxxx~~ to break the necessary soil, with the

result that year after year they just cultivate the top soil.

And the remaining 30 per cent, how do they break the soil ?- Just by using kaffir picks.

Do they use the shop article here, or do they use those of native manufacture ?- Those of European manufacture.

How deep do they plough ?- Well, I should not think more than about two inches.

Is there any tendency to arrange their holdings in regular order, or do they scatter them about the countryside ?- No, the native himself ^{once} ~~walks~~ the ground is allotted to him sticks to it.

The cultivation that is allotted; do they make it in square acres ?- He does not measure off how much he can cultivate. A piece of ground is pointed out to him and that he uses; it is his.

DR. FOURIE: It is not in one block ?- No.

THE CHAIRMAN: Do they pick up the stumps ?- I am afraid they do not.

Do they allow the bushes to stay in the ground ?- Yes, to a certain extent they do now. They have recently burned the trees, but it is by no means what you can call stumping.

Do they allow the bushes to spring up promiscuously in the lands ?- More or less.

What crops do they grow ?- Principally mealies. Where I am, they go in for a lot of luja, and kaffir corn.

What is luja ?- Kaffir corn.

No other crops ?- I am afraid not - well, kaffir beans and monkey nuts, but their principal crop - what they all rely on, is mealies.

Do they have here what they call in some parts - the tops of various vegetable plants which they boil up into a spinach ?- They might do that, but it is not specially