cultivated.

No, I know; do they practically cultivate it? They all go in for that, they have black-jacks: they pick off the leaves of that and they have "mishredie": they use that to a large extent as marok.

MR. LE HOUX VAN BEEKER: Do they grow sweet potatoes? - The sweet potatoes down below will not grow; it is too dry; but up here at Duivelskloof, where you have the damp climate, continual moisture, and so on, they certainly grow a lot of sweet potatoes here.

Pumpkins? - Yes, quite a lot.

THE CHAIRMAN: With regard to the vegetables they use for marok - that is, pumpkins? - The flower and the black-jack, and so on.

Is there anything else they use for marok? - No, I do not think so.

Do they use the bracken-tops - that is, hard ferns? - No, I do not think so.

Those are the main constituents? - Yes.

How do cattle answer here; have they good cattle? - It is nice cattle country, but there is a lot of room to improve their cattle.

Have you the same stunted heifers - stunted cows? - You can practically call all the cattle that the natives keep here "compound beef" - as it is called.

They are now breeding indiscriminately; they do not keep the heifer long enough before she starts breeding? - That is just the trouble; and then there is no change of bulls. The father covers the heifer again and probably gets its grandchildren again.

Do they castrate many of them, or do they just allow them to breed indiscriminately? - They do not castrate too many.

MR. LUCAS: They castrate some? - They castrate
some of them.

The native who castrates any; does he castrate many of his bull calves then, or is it an odd one occasionally?—It is an odd one that they castrate. In a year he probably has half a dozen bull-calves. He is going to let them run for at least three years before he finds out which one he is going to keep as a bull.

THE CHAIRMAN: In the meantime they breed?—Yes.

MR. LUDAS: Can the natives castrate them when they are that age?—Oh yes.

MR. MOSTERT: What implements do they use with the exception of a plough; do they use harrows?—No.

Do they use planters at all?—I am afraid not.
And no cultivators?—No, I am afraid not; not up here, unless you may be able to pick out one or two isolated ones.

But generally speaking they do not?—Absolutely not. Take about 95 per cent of them; they only use the ordinary plough and the pick.

Can you tell me the rainfall area?—I am afraid not; I could let you have it.

Now, what do you reckon these natives get; how many bags of mealies to the acre?—About five bags a morgen—4½ to 5 bags a morgen, so that would be about 2½ to 2½ bags per acre.

The soil; is it similar soil to what we see here?—At certain places; it all depends.

A boy that is getting now 2½ bags to the acre?—It is more or less the same soil as you see here.

He should get more, do you think?—I should hope so.

How is malarial fever in this part of the country?—It is certainly improving a lot. Of course, it is pretty bad.
THE CHAIRMAN: Do the natives use kraal manure for their lands at all? - No.

You do not know of any single instance? - I know only of one instance - of only one native who is using it; he is getting very good returns from it.

Are you thinking now of the district of Letaba? - I know of one district where he is using kraal manure.

Have you any idea why he is so much ahead of the rest? - I do not know. Probably he has been living somewhere where he saw what improvements he can make and what crops he can get. I might mention that I think the principal reason why the natives are against kraal manure is that immediately they use manure they will have to cultivate their crops - skoffel them such a lot of times; that is the principal objection to it. They get a lot of weeds coming up.

MR. LURCAS: Do you think they realise that? - I certainly think they do. I can quite remember that as a kidle on the farm whenever we had to cart manure on to the lands they said, "Oh yes; we will have to cultivate that and skoffel it three or four times."

The natives said that? - Yes.

MR. MOSTERT: Do you think there would be any difficulty in educating the native up to a plot of ground instead of the way he is doing today - ploughing for one wife here, and one wife there - intervening spaces? If it is allocated in a plot like that he can still do as many plots as he likes? - I have a location now where, as a matter of fact, we decided with the Tribal Council of that particular location that we were only going to allow lands on one side, and all the other has to be kept vacant. That was the position. I think that matter can be improved.

With regard to their mealie seed; we find where we have gone that they have a degenerated seed. Is it possible one could get them to use better seed? - Yes. Well, I
certainly think, as far as the collection of seed is concerned and the natives, it would not meet with any opposition, but at present I do not think they have been very particular as to what kind of seed they use.

I suppose they cannot realise that seed degenerates?—It is exactly the same I think as far as their stock is concerned; they do not recognise that if you use the same seed for the same ground it degenerates, the same as the same bull over the same cow.

MR. LUCAS: Could not you teach them about the in-breeding of cattle by saying that their own custom about not marrying with their own tribe must have arisen originally from the realization that in-breeding of human beings was bad?—You cannot sort of explain to the native that way. After all, their principal idea is to "marry your cousins as much as possible."

Is it? I do not know about here, but in many tribes it is the reverse; you must marry right away from the family; you must not marry anybody connected with your kraal?—(No answer).

THE CHAIRMAN: It depends what cousin; certain cousins cannot marry. Is not that the same here?—Yes.

DR. ROBERTS: Do not they call the cousins their "little brothers", or "little sisters"? We have that phrase; they do not have the word "cousin"?—No.

Do you have "my little brother"?—Yes, but unfortunately the native you will find if it comes to a question of marriage will always go to his uncle, especially if he has not got sufficient stock to pay his second or third wife, to marry more, and then he will go outside to look for another one.

THE CHAIRMAN: What particular tribes have you here in
this district?— Vapedis and Shangaans.

MR. LE ROUX VAN NISSEN: Do you think the native knows that if he grows beans or monkey nuts he increases the fertility of his soil?— I do not think so.

They have got a custom of sowing it together?— Not monkey nuts and beans.

THE CHAIRMAN: Beans with maize?— Yes, and maize with pumpkins, but not monkey nuts. You will find on their monkey nut lands where they grow monkey nuts, they are grown by themselves.

Do you find them change over one year to monkey nuts and another year to mealies?— That I cannot say. They may do it. I do not suppose they do it with the idea of thinking they are changing their soil.

MR. MOSTERT: They do not know it is better?— I do not think they do. It all depends whether they are going to get early rains. You will probably find if they get early rains, where they grew monkey nuts before, the soil being loose, they have put in maize there.

THE CHAIRMAN: Have the European farmers natives squatting on their farms here?— Oh yes, on practically every farm.

On what contract?— I think they are on the ninety-days.

Do they feed them while they are their servants?— Most of them do.

But there are cases where they do not feed them?— Oh yes.

Is the practice of making them work two days a week in vogue here?— Oh yes. There are some farmers who have taken up recently the idea of their working the ninety days consecutively, but the majority still hang on to the two days
Do the natives like it, or do they object to it? I do not suppose they quite like the idea. Of course, I find again - I have quite a lot of farmers in my district who have squatters on their farms and they pay them a nominal wage for every day they are required, and they never take any free labour off them.

Mr. Le Roux van Niekerk: What do they pay them? About 9d. or 1/- a day for every day they are required.

The Chairman: So that they do not get their ninety days? No. I know quite a lot of farmers down my way who do not take the ninety-days' free labour, because their argument is if they take the ninety days' free labour they work the ninety days, go off, and they have no call on them. They would rather pay him a nominal wage.

How much would they pay if the native came from outside? It all depends on the class of work they are required for.

For instance? If a man wants a driver for his oxen he is going to pay more than he pays a boy who is doing ordinary pick and shovel work. If he wants a boy to look after the water, the watering of his lands, and so on, he will probably regard him in the same capacity as the one who is required as a driver.

How much would the driver get? About 2/- a day, I think.

With or without food? With food.

So that the wages are really on a higher level here compared with other districts? I am afraid so, but I always thought it was very low until it was pointed out that in the Free State it was the other way.

But in comparison with other districts? Take a male adult - a boy of about eighteen years upwards - take the
average wage, they get about 1/- a day up to 2/-, according as they go up.

MAJOR ANDERSON: With food?

MR. MOSTERT: They have got the ticket system in this area whereby a boy works for thirty days?—Oh yes, they have that. But according to law, if you have a boy working for you for a month, the calendar system does not help you very much.

I think you can hire the native as you desire. It is a matter of contract; it is 1/- a day for thirty days, or 1/- a day for 25 or 27 days?—Yes.

MR. LE ROUX VAN NIEKERK: Do the farmers make the natives' wives work here?—Oh, yes.

Do they pay them extra?—I do not think they do here.

In any part of your district?—Yes; they do pay the wife extra but it depends on the contract. If the contract is that the boy has to work ninety days free, they probably contract with his wife and she has got to render a certain number of days too.

Free?—Yes, free.

And the children?—Oh, yes; there are quite a lot of instances. Again, people hire a herd boy at 5/- a month.

Are there any instances where the wives are paid?—Oh, yes.

Would you say they are exceptional or fairly frequent?—I do not know; up in Daivelsklief and Groot Spelunker it is absolutely universal.

To pay the wives?—No.

So that the other cases are exceptional?—(No answer).

THE CHAIRMAN: Does a great deal of labour go out from this district to work on the mines or in other districts?—Oh, yes.
Do you think there are any natives who could go out to work in addition to those who actually do?— It would be a very small percentage.

This district is very well drawn on; are there recruiting agents here?— Oh, yes, any number of them.

MR. MOSTERT: W.N.L.A.?— Yes, and N.R.C. Of course, the W.N.L.A. do not recruit here, only the N.R.C. The W.N.L.A. recruit in Portuguese Territory; they have stations. Although the two are amalgamated, the N.R.C. are the only ones who have runnamout.

MAJOR ANDERSON: Is there enough labour for local farmers in the district; they do not have to recruit outside?— No, the farmers do not. Of course, you get isolated farmers; you will always get a certain class of man who will always want labour, whether there is a surplus of labour or not, you will always get a certain type of man who will never get it. But universally the farmers are not too badly off for labour.

MR. LUCAS: These instances you mention; are they due to boycott owing to the ill-treatment of natives—reputation?— Yes. We always have instances where you will find a man employs a boy and he says "I will employ you at the rate of so much a month", and when it comes to the end of the month he says "You broke so many cups", or "lost so many reins", and he makes a deduction. That is where the boycott comes from.

Are there any other forms of what are regarded as injustices by the natives which cause troubles of that sort in the district?— No, not that I know of.

MR. LE ROUX VAN NICKERK: It is a question of taking the law into their own hands?— You will find if a boy knows he has done wrong — it has been my experience —
that if you give him a clout or a thrashing, it is finished with, and you are not going to have any trouble. But a native, if he is promised 20/-, at the end of the month he wants his 20/-, and it is no use their trying to make any deductions from his salary; that is where the trouble comes in.

Do you find in this district a man sticks to a farm even though a man who has given it a bad name has left?— No, not for long, if a farmer has a bad name. No matter what wages he pays it sticks to him. But I do not think, if the owner is changed, and somebody else takes over, that name will stick there.

DR. ROBERTS: Nothing he can do will change their view?— No. Once he has a bad name he has rather a rough time with labour.

MR. MOSTERT: A farmer may be strict and make his boys work, but providing he pays and feeds them, he will have all the labour he wants.

THE CHAIRMAN: Is there any over-stocking of cattle?— Yes, well I certainly think so.

Do the natives ever sell their cattle?— They do to a certain extent when they are sort of pressed with one thing and another; but the trouble is, so far as one comes to the point of cattle, if they were to improve their breed of cattle they could run 50 per cent less of cattle than they are doing at present and they would have their necessary grazing, etc., for their stock.

MR. LUCAS: Would a native be satisfied with the better stock, but a smaller number?— Yes. Of course, the native just now looks upon cattle as his bank, and every calf that is born, according to him, is worth £25 to him. The more he can get - it does not matter what class it is - it is his bank.
(At this stage Dr. Fourie entered).

MR. MOSTERT: Lobola is not by quality but by quantity?—Exactly.

THE CHAIRMAN: Do you think they could be encouraged to go in for more trading in cattle?—I do not know. You see, their trading with their stock is amongst themselves.

I mean trading with Europeans?—At present the trading of native cattle with Europeans is very small amongst the natives on account of the quality of the beast.

Do they sell or trade much grain?—Oh, yes; they trade quite a lot of grain.

MR. LUCAS: Do they trade it for cash or goods—mercantile goods?—Goods and stores principally.

You do not get a native sending in a truck load or half a truck load?—No, they trade it in, in stores.

THE CHAIRMAN: The advanced natives in this district; what size of plot could they reap—individuals?—Well, I do not know; you could practically put it down that a man and his wife would probably cultivate about two morgen, which would only give about ten bags.

An average of about ten bags to a family?—Yes.

When you say a family,—there are polygamous marriages?—Oh, yes.

MR. LUCAS: That native you told us of who manured his ground, does he get more than that?—Yes.

What does he do with it? Has he gone in for trading yet?—No, he has not.

MR. LE ROUX VAN NIEKERK: He is selling it, is he not?—Yes, and trading it to stores, and so on.

MR. LUCAS: But not selling it in the way the European does?—No.
I would like to ask, is there any indication that his neighbours are being influenced by his manuring?—I am afraid so far not.

Have you spoken to any of them and drawn their attention to the improved crops he has got?—Yes, I have.

But there is no impression yet?—No, there is no impression.

MR. LE ROUX VAN NISKERN: When you have a drought here, do the natives lose much stock?—Yes, they do.

And then they start right from the beginning again?—Oh yes, there are quite a lot of them who start off again.

MR. MOSTERT: Do you find that the native trade his stock away; trades it all away and then has to buy again?—Yes, if it is lobola transactions, not otherwise. I do not think a native would go and get rid of his stock.

I am talking about grain—mealies?—Oh yes, that certainly happens.

Does it not happen invariably?—Yes, it does, because as soon as they reap their crops and have them all in, they get rid of them, because they are afraid of the weavils getting in, and then probably towards the end of the year and so on they have to buy some mealies back from the stores for 50 per cent more.

MR. LUCAS: Quite a lot of the natives have small what look like tanks?—Mealie pits.

MR. MOSTERT: Do many of them go in for tanks?—No, mealie pits.

CHAIRMAN: Are they more likely to get weavils in mealie pits?—No.

Why are they afraid of weavils?—Probably a man has a mealie pit. They make them in the cattle kraals, harden them outside, put the mealies in; probably he still
has the full mealie pit from the previous year and draw on what he has over from this year. They will not make an additional mealie pit. They probably have one there, and that is their reserve.

MR. LUCAS: I see it is in respect of a surplus that they are afraid of weavils?—Yes.

They keep enough in the ordinary way for what they can consider their needs for the year?—Yes, more or less.

MAJOR ANDERSON: Do they sell cattle to pay their tax at all?—They may, but it cannot be regarded as universal. What tax do they pay?—£1, 30/-, £2x £2.

Is there much difficulty in collecting it?—I do not know, Mr. Chairman. I do not know that that is quite a fair question.

We have the Inland Revenue people coming along on Monday on the question of tax collection. Do you mean it falls rather outside your scope and you do not want to speak for the Inland Revenue Department?—That is exactly it. If I am allowed to, I would rather not touch on that question.

Do you find the natives are wasteful in the use of their forest reserves; do they cut down trees wantonly?—I think they do, to quite a large extent, where there is wood available.

MR. LUCAS: Have you noticed any district being depleted of timber since you have been here—any portion of the district?—I am afraid the ordinary timber has been cut down, you can say, to the extent of practically 50 per cent since the Anglo-Boer War.

THE CHAIRMAN: In the native reserves?—Yes.

Is that due to increase in population; clearing for lands?—To a certain extent, I suppose yes; but on the other hand again you get this, the native goes and settles on
a farm - the first point he is going to select in the way choosing his lands is where he finds trees grow; he starts cutting the trees and destroying them to make lands. I think that is what has caused a lot of trees to be cut down.

Cutting to make lands, not for firewood? - No. He selects a spot, says "Here are a lot of trees growing", and he selects that particular spot.

MR. MOSTERT: He does not stump it properly? - No. In the first year he breaks up the grass, cuts the trees, burns it, and makes his lands there.

Where that actual tree grows that is his best soil? - No.

He has never taken out the stumps then? - No.

MR. LUCAS: This point you have just been making, is that about natives who come to live on private farms? - Yes, and locations too.

Is it that they take up a new location, or what? - When they shift from one location to another.

They are shifting from one location to another? - Quite a lot of them.

Does that mean a tribe moves from one location to another? - Not a tribe, but individuals.

I am not sure of the position, but do they set up new tribes and then get a location? - No, they get the one tribe; you have a member living in one tribe there transferring his allegiance from one to another, and he goes there.

That takes place? - Yes.

You mentioned a little while ago about one tribe, where you got the Council to agree to the lands being on one side and the grazing on the other? - Yes.

Do you consider that sound policy? - I certainly do.
And then involved in that is the question of regulating where their houses will be? - No, not at all. The houses,
they can have them. As a matter of fact, what I suggested to them was that that particular portion - about a quarter of that location - should be left purely and simply for grazing, and everybody should be moved away from there.

In this separation, is the policy likely to be developed of holding the plots that are actually worked? - That is my policy.

And you think that is likely to succeed? - I hope so.

From what you know of the natives? - Well, there it is working very well indeed.

Actually has it taken place in that case? - Yes, and it is working very well. All the complaints of herds allowing cattle to get into the lands has diminished.

What is that tribe? - The Sekororo Tribe.

So it is a tribe that complained that this location was over-stocked - that they were overcrowded? - What really prompted that was that continually every day we were faced with complaints that the herds were allowing cattle to get into the lands, and one thing and another. I went there, inspected it thoroughly, and found out that these lands were dotted all over and that cattle were allowed to graze, and I suggested that all their lands should be on the one side and that that portion should be left for grazing.

You satisfied them it was a reasonable change? - Yes.

Was that a location in which the natives complained that they were over-crowded - that their location was not big enough? - No.

MR. DE ROUX VAN NIEKERK: Do you think the Government should introduce drastic measures among the natives - to issue an order that all bulls should be castrated at twelve months old, save those they wanted to keep? - I am afraid not drastic measures, but more gentle persuasion.

Do you think you could persuade them? - I suppose it could be done.

Is that your policy at the moment? - Yes.
Do you succeed with any of them?— I will have to wait and see what is happening. Immediately you go to a native and tell him "You have to castrate all those bulls of yours; they are no use to your cattle", the first thing he is going to ask you is, "Has the Government any bulls they want to get rid of?"

Has he been bitten in the past then—not by the Government?— (No answer).

MR. LE ROUX VAN NIEKERK: That is the trade of the native?— Yes.

DR. ROBERTS: He is suspicious; sometimes he has cause to be. Have you many schools in your district?— You are not talking about kaffir schools?

Yes?— Circumcision schools?

No; for teaching them reading and writing?— I have no idea how many there are in the Letaba District. There are five in the Leydsdorp area.

MR. LUCAS: What is the extent of that area roughly?— 23,000 miles.

DR. ROBERTS: You could not tell what would be the population of that— 100,000?— No, I think it is 25,000. I am only talking about the Leydsdorp area now. I have no idea about Tzaneen and up here.

THE CHAIRMAN: 25,000 natives. That is less than Namaqualand. I cannot accept that?— I am afraid I am correct.

MR. LE ROUX VAN NIEKERK: Are there many unoccupied farms there?— Yes.

THE CHAIRMAN: 23,000 square miles and 25,000 natives?— Yes.

I must query that?— They can do what they like. I can show you whole areas where on portions of them they have no natives. It is correct.
MR. LE ROUX VAN NIEKERK: Where is this portion where there are no natives? - The whole portion running from the Selati River right down to the Elephants, and coming right on to Groot Letaba banks, without a single native on it.

Is that barren country? - Yes.

MR. LUCAS: Does it take in the Singwedzi area, too? - It is adjoining it.

Is it like that country? - More or less, yes.

MR. LE ROUX VAN NIEKERK: It is waterless country? - Yes, more or less.

It is waterless? - Yes. You only find the natives on the banks of the rivers.

MR. LUCAS: Do you know what the population in these schools is?; is it 200 children altogether? - It would probably be about that.

Do you know how many teachers? - Just native teachers?

How many? - One in each school; in one I think they have three. I think they are carrying out the school regulations there, because one or two are Government and the others are not; they do not go by the School Regulations because they are not covered by the Education Department; two of them I think are, but the others are not.

MAJOR ANDERSON: What are the medical conditions - the syphilitic conditions? - I do not think it is very bad down there. It is going to be very difficult. I was just going through the reports of the District Surgeon. He has only been just recently appointed there, and it is only for the last six months the Government has come to assistance by helping us with the hospital down there.

Where is that? - At Leydsdorp. The District Surgeon has I think just been appointed, but so far his figures are not altogether alarming so far as the syphilitic conditions
are concerned.

MR. LUCAS: Does he go to kraals and examine everybody, or only those who come to him?—Only those that come to him. The thing has only been started recently.

You cannot tell from that?—No; one will have to wait for a time and see, after the natives know that they can come to these particular spots.

What is the Government's policy in this district in regard to syphilis? Has the District Surgeon been instructed to go and find out all the cases he can?—Yes, and he treats them free.

THE COMMISSION ADJOURNED FOR LUNCHEON.
ON THE COMMISSION RESUMING AT 3 p.m., AT 8 p.m.

AUGUST 5th, 1930.

MR. VAN Rensburg was further examined:

MR. LUCAS: Do you notice any weakening of the tribal influence in this District? Have the Chiefs got the same power as they used to have? — No, certainly not.

Can you tell us what the changes are? — There are a lot of ways in which things have changed. The presence of the European has influenced them. It has to a certain extent interfered with the tribal influence. The Native Affairs Department coming in in certain areas only has had a lot to do with it.

Formerly the Chiefs had power over white people and private farms — over the people on private farms? — Yes, whereas today as a result of the Native Affairs Department acting and leaving the Chiefs their power only in certain areas has had the effect of changing matters.

But that is a result of legislation, is it not? — The native chiefs no longer have the power over their people on private farms? — That is so.

Is that general, is that so on all the farms? — The position is that many of those people on the private farms begin to regard themselves as being detribalised.

Can you tell us how they show that? — Well, for one thing they do not take their cases to their Chiefs for tribal. They come to the Europeans, with the result that the native law is no longer carried out. Native law can only be carried out if it is not in conflict with the law of the Europeans.
The position is that it must not be in conflict with natural justice? - That is so.

Whom do they go to now? - Well, they go to the officials to try their cases.

Then you mentioned the fact of European influence weakening tribal control. In what way has that happened? Can you give us any concrete instances? - Under the present practice under which the European farmers have squatters living on their farms it is impossible to have the native law carried out, because the European farmers will not allow their squatters to be taken away for the purpose of having the native law carried out.

Does that influence extend into the locations? -

No, not into the locations.

Is the influence of the chiefs any less strong than it was before? - No, that I do not think.

Would you say that it was about the same? - If it has weakened it is hardly worth while mentioning.

Do you know whether there are many natives who go from this district and do not return, I mean men who make their permanent residence in the towns? - Yes, but there are only a very small percentage. Some of them may remain away for ten years, but they eventually come back and it is very seldom that they totally disappear altogether.

Then in this district, do you find any weakening of the lobola system? - No.

That has kept up? - Yes, that has kept up all right.

Is money payment ever substituted for cattle? - Yes.
Is that done in this district, is it done in all the districts round about here?—Yes, you can say that it is done in these districts to a very large extent.

In which tribe is that done?—Well, it is done in practically all the tribes, but principally so with the Shangaans, although I must say there are a lot of those others as well who take money instead of cattle nowadays.

Do even the Bavendas do that?—I could not speak about them. I know very little about them, because we have not got them here. They are in other parts.

Are there no Bavendas here at all?—What are the tribes which you find here?—We have the Mapedis and the Shangaans here. The Bavendas are out Louis Trichardt way. I am not at all conversant with the customs of the Bavendas because we do not get them here very much. They are round about Louis Trichardt but at Groot Spelonken there is a very small section. One could not talk of their custom on that point, because they would probably be influenced by the customs of those next to them, so I would rather not say anything about their customs.

MR. FOURIE: Do the Christians also go in for the lobola system?—Yes, I think the majority of them do.

MR. LE ROUX VAN EIKERK: Is there any evidence of their sending money to their people here when they have gone away?—Yes, they do to a certain extent.

MR. LUCAS: Do you have the same complaint here from the Chiefs which we have had elsewhere, that the children do not respect the parents or do not obey their parents as they did formerly?—No, I cannot say that.

You do not get that complaint here?—I cannot say that we do. I have not had any.

It has occurred at different places where we have been to in the last fortnight; in fact, it is one of the stock complaints submitted to us?—I cannot say that it is
so here. I have not heard of it.

MR. LE ROUX VAN NIEKERK: Do the farmers here complain that some of their boys remain away too long?—Yes, that is a common complaint which one heard.

Do you try to get them back?—Yes.

Do you get them back—do you succeed?—We try, but we do not always get them back.

What fine is there for a boy not coming back?—Well, you can only run them in under the Masters' and Servants' Act.

What is the highest fine that is ever imposed?—The highest fine that you can impose is £1 or a month.

That is rather insufficient to remedy that state of affairs, is it not?—That of course is for the first conviction, but on the second conviction it goes up. It is often experienced. The Masters' and Servants' Act makes provision that complaints must be lodged within thirty days and you often find that the majority of people do not lodge their complaints within that period. And even if a boy is traced afterwards in Johannesburg, the police can take no action to bring him back, and it is only a matter of persuasion. That is the difficulty at present.

A complaint must be lodged within a month after desertion. Is that so?—Yes. You find that the boy has gone on six months' leave and if he is one day over his time a complaint must be lodged within thirty days.

MR. MOSTERT: Are you now referring to the deserter who is working for three months on a farm?—Yes, but that also applies to other servants. It makes no difference which one does.

Now is the lobola system were a system recognised among the religious sects, would not there be a greater
chance of getting more natives to become Christianised?

This is the point I want to make. If the lobola system were to be recognised by the different religions as appertaining especially to the native, would not that have the effect of there being an increase in the number of natives to become Christianised? Would not they increase in numbers?—I do not think it would make any difference either way.

Here is a point, if a native becomes a Christian he can have only one wife?—That is so.

Therefore his great barter has gone, and that is the lobola system?—Yes, undoubtedly.

The selling of daughters is a great thing with the native?—It undoubtedly is.

Now, if that were removed and that barter could go on all the same, would not the native more readily become Christianised?—No, I do not think so. We have this position: It is only just within recent years that we have in our courts recognised the lobola system.

We recognise it?—Yes, we recognise it in our courts of law, but notwithstanding that in all the years when we would not recognise it and would have nothing to do with it, they still carried it on.

DR. ROBERTS: And since when do you say that we recognise it?—Since the Act of 1927. Since the new Act came into force.

That Act deliberately recognised polygamy?—Yes.

MR. MOSTERT: We recognise it in law?—It has only just recently been recognised in law.

Would it have any effect if Ministers of Religion did the same?—I do not think it would make any difference at all. It is rather a difficult thing to say. Not having studied the religious side of things, it is rather difficult to say what influence that would have, but the fact is that
all these years we have never recognised it in our courts of law, and yet they kept it up, so I do not think that it will in any way interfere with religion.

But now we do recognise it ?- Yes.

DR. ROBERTS: What do you think was behind the idea of the Government, as representing the people, in now recognising lobola under the Administration Act ?- I do not know what was the idea. The only thing I can say is that it they carried on all these years and it was their custom and it was felt that they should no longer be debarred from having what after all was an old-established custom recognised in the courts of law.

MR. LUCAS: Are there many natives who go out from the locations here to work as wage-earners on the farms ?- Yes, there are quite a number.

And do they go out for three months, six months, or any fixed period of time ?- Some of them stay away even for a couple of years running.

Do any of them take their families with them; is that at all usual ?- No, it is not.

DR. ROBERTS: The Administration Act also recognises polygamy ?- Yes.

Why do they recognise it ?- It is native custom. It makes no difference to us. Polygamy is recognised under the native customs.

MR. LUCAS: All the wives are regarded as being legitimately married ?- Yes.

Is there much stock theft in this area ?- No, fortunately there is not.

And the natives as a whole in your district, would you say that they are law-abiding ?- Yes, very law-abiding indeed.

THE CHAIRMAN: Are they economically well-off on
the whole? - On the whole they are quite well-off, I should say.

Has not that perhaps got something to do with the fact of their being law-abiding? - It may be, but on the whole I think that the natives here are very law-abiding. You can go through all the records to see what the position is. The other day I was making up returns of the number of convictions and I was struck by the fact that the number of stock thefts was very small and the crimes were very small, too. The main cases were of contraventions of statutory regulations, which, to some extent, can happen to anybody, to Europeans as well as to natives. But generally speaking I must say that they are a very law-abiding community here.

AT MECINGEN MISSION STATION, AUGUST 8th, 1930.

THE REV. FRIEDRICH LUDWIG REUPPER, called and examined:

THE CHAIRMAN: We shall be very pleased if you can give us some information on the native question. I believe you have been here for fifty years? - I have been at the station for 49 years.

And you are a minister of the Berlin Missionary Society? - That is so.

And you have been in South Africa 50 years, 49 of which have been spent at this station? - Yes.

The first point which we would like to ask you is this. You have lived here among the natives for a long period of time. Could you indicate any striking changes that have taken place in that time in their economic situation. In the way they make their living, and the way in which they farm and live generally? - Yes, there has been
a great improvement?—Yes, there has been great advance since this country has been developed and has become more thickly populated.

Can you mention some of the cases where the natives have advanced since you came here?—When I came here there was no cultivation; there was nothing here. No work was done, the lands were lying idle, but the country was full of cattle. There was no opportunity to get work, because there was no Johannesburg then. Yes, Pretoria was a very small town in those days, and there was no opportunity for employment for the natives there. Those who wanted to work had to go to the mines farther away, at Kimberley, and they had to go to Kimberley or Port Elizabeth to work at the Port there; but here there was no work for them.

DR. ROBERTS: Did many of them go to Kimberley?—Yes, many of them went there. Of course, they had lots of cattle in those days.

THE CHAIRMAN: Did they have more cattle then than they have now?—Yes, but cattle diseases came in; they had East Coast Fever, and in this area only 11 head of cattle were left. Whatever cattle was here died out during the rinderpest. Before that, we had another disease—lung sickness, and that, together with the other diseases, wiped out the cattle here.

Did they recover from rinderpest?—Oh yes. And now they have large numbers of cattle again. There was one man here who had very many cattle. He died last year.

When you came here did the natives have more cattle than they have now?—Yes, much more.

At the present time we find that very frequently they have more cattle than they have room for in the
locations. How did they manage things in the olden days?—Well, there were no white people in those days and they had all the lands for themselves. Yes, they had plenty of land then but they did not do much with it.

Were their cattle better on the whole than they are today, I mean better in quality?—Yes, they were better because they had more food.

Did the cattle grow bigger then?—They were much bigger then—big animals, yes, and lots of them. Of course, in those days they had no wagons and no ploughs. All that has come since. They have been taught to use ploughs on their lands now, and they have gone ahead quite a lot. They have come forward.

Mr. LE ROUX VAN NIEKERK: Were the animals larger in the past?—No, I cannot say that they were larger. I know that they had longer horns, but they had a small shape. But now they are mixed up with better qualities since the European people have come to this country.

The CHAIRMAN: The cattle were fatter in those days but not bigger?—Yes, they were fatter, but not bigger.

Did they cultivate very much land in those olden days?—No, they did not cultivate much. They had their old huts then and they used their old implements for their farming. They could do very little in that way.

Did they live less on mealies than they do at present?—Oh no. Mealies they had in the same way as they have now. The Chiefs of course stopped the introduction of the ploughs as long as they could. They were afraid of the cultivation of the lands, and they did everything they could to stop it.

Since when were the ploughs more generally intro-
duced?—Since the European invasion came.

Why did the Chiefs oppose the introduction of ploughs?

Yes, of course. Ploughs and all these other implements were adopted. Nowadays they have changed. They are producing things and sending them to the market at Johannesburg, but in the past there was nothing like that.

Can you give us any indication of the time when most of the natives began using ploughs?—Oh that was when the English people came here. Yes, you can say when the English people came here a new era began.

The introduction of ploughs among the natives must have been a very slow thing?—Yes, a very slow thing. When I came here there were no people here—no white people at all. I was the first real pioneer here. There were two or four farms near Pietersburg, and that was all we had here in this vast area between Pietersburg and Duvelskloof. You will understand that it was not possible to do anything. There were very few people living in these areas. We had a few traders and then there were a few hunters who would come up occasionally, but most of the time they were in the low veld. There was no growing of anything and there were no markets to send anything to.

I notice that your natives build their houses with bricks here?—Yes.

Can you tell us how that change was brought about?—Oh, I did that myself. I made the bricks and I showed them; I had to learn it myself. My idea was this. I came here and I said it was no use their becoming Christians unless they lived in the right manner and decent
lives. I said to myself "you must have an aim and an
ideal for these black people" and my first ideal was that
they should live in decent conditions. I tried myself
to teach them in every way possible, but I myself had to
learn a great deal. Yes, I showed them how to make bricks.
I made the kiln and showed them how to put the clay in, and
then I showed them how to lay the bricks. It was diffi-
cult, but I did not know too well myself, but I managed
to do it. And I showed them how to make the clay-floor
and how to stamp it. And in that way we slowly advanced.
And then I laid it down that a man could not get married
until he had a brick house. My first ideal was that they
should learn to work. Well, they were obedient and I can
show you round here what has been achieved. We have done
a lot. In the days gone by all we had here was the old
thorn bush. You can see what we have now. I was the
foreman and I helped them along.

DR. ROBERTS: Why did you come here to this spot
?— There was an old Missionary at Pretoria, Dr. Knothe.
Knothe. He had been to the wood-bush and there was a
native at Pretoria from this part who had become a Chris-
tian. He told that missionary that there was a man here
who had been baptised, and it was as a result of what he
told me that I came here. I went to Port Elizabeth
first. That native and his father went about in those
areas and they adopted Christianity. They were looking
for a missionary for this part. When I came here the
railway went as far as Camperdown. I trekked to this part
by ox-waggon. Of course, in those days things were very
difficult for me. I did not know the language and there
were a lot of dialects. There was no medical man here,
and I had to be their doctor and everything else. I had
a donkey in those days - old Swartlam. I used to go about
on him from one place to another. My wife came here two
years after me, and the first European occupant came here
in 1889. After that we had a number of kaffir wars and
we had men like General Joubert and Pretorius visiting
these areas, and Paul Kruger too. Of course, I helped
them, and they gave me this farm in recognition of my
services. I wanted nothing for myself, so I handed the
farm over as a gift to the Berlin Mission. My idea always
was that if I had to stay in this country it must be my
home, and I made it my home, and I have worked for my
home and these people among whom I have lived. Com Paul
and all these people were friends of mine, they were good
friends, men who went out of their way to help me a great
deal in my work. Afterwards the English people came,
and the Boer war started. Well, the English have been my
friends as well, and we have all worked together to develop
this land. Yes, we have all done our little bit. The na-
tives have progressed. There is no doubt about that, and
the English people and the Dutch have all helped me to
bring them along and help them to go forward. Yes,
I once was a member of a great fighting regiment in Ger-
many, the Yellow Dragoons. I fought in the Franco-
Prussian War and also in the Algerian War, and after that it was
that I became a Missionary, because I wanted to do something
for my fellow men, and I asked my Master to send me some-
where, where I would be of service to my fellow men.
As regards schools, we have developed our schools in this
area and today we have 1,800 children in our schools. 4,800
natives are baptised here. We have established schools all
over the district. I have lived here in peace
and friendship. I have no enemies, and I am here now
waiting for the call of my Lord. I am living here now and I am happy to see what has been achieved. My life's work is done, but I am contented to see the results of my labours.

The name of this Station is Medingen?—Yes.

Have you a lot of ground attached to this farm?—The farm is 2,300 morgen. I got all that from the old Republic.

Do you know how many natives you have on the farm?—When I came here there was very little here. Today there would be about 2,000 natives living on this farm, that is, men, women and children.

Do the natives who live here pay anything to the Mission?—Yes, they pay £2 per year. Before that they did not pay, and it is only for the last five or six years that they have paid.

How many schools have you got here?—We have 23 at the different stations. They all belong to Medingen.

Are the natives on the farm mostly Christians?—1200 of them are.

And the rest are not Christians?—No.

Do they all build huts?—Yes. The heathen of course does not build huts.

How many brick houses have you got?—I am afraid I could not tell you that.

MR. LE ROUX VAN NIEKERK: Would there be a couple of hundred?—Oh, more than that. Yes, and there are some nice houses.

THE CHAIRMAN: Were those buildings put up by natives?—Yes, and all this has been built with local timber. When I first started I had 150 men working, £2 60 to saw the timber, 60 to lay the bricks, and 60 to make bricks. Every one had to pay 10/-.
Who taught the natives to build? Did you?—Yes, in the beginning I did, but later on white people came in and I found some who were very clever and they helped me.

You had difficulty in teaching them to build a straight line, I believe?—Yes, that was a great difficulty. They wanted to chop off the corners everywhere and build round. That was the great difficulty.

Mr. MOSTERT: Do you think that the natives would like to improve their farming methods?—Yes, they are doing it now.

Are they just as advanced in the planting of mealies, do they use any planters?—Yes. They are improving and they are sending products to the Johannesburg market.

Are they beginning to use cultivators in the cultivation of their land?—One cannot say that they are doing that, but they are improving and they are adopting better methods. One thing I want to say is that these people are gifted, these black people. There is no doubt about that.

Are they easily taught?—Not in everything, but they have excellent gifts.

The Chairman: Does the lobola system still prevail?—Yes, it does. I have here a steel pick-axe made by the natives themselves. They used to give five of these heads, pick-heads, for one woman as lobola, but it was very difficult to make these.

AT MODJADJE'S HEADKRAAL.

MUNERI MODJADJE, called and examined:

The Chairman: In cleaning your land, why do not you take the stumps out of your land?—There is a certain
moisture caused by the stumps being there and if the stumps are taken out that moisture will go and the land will be ruined in no time. The great thing is that while the stump is in the ground it keeps the moisture in. That moisture and the presence of the stump have the effect of keeping the soil much richer, much more fertile. If you take the stump out, you will find that in a few years' time there will be nothing left there.

Do you know that underneath that stump there is a most fertile soil? - Yes, I know that where the tree stands you have the most fertile soil, but if you take the stump out it will mean that you will have nothing there in a few years' time.

You do not use any manure to fertilise your lands? - No, because we have not got waggons to bring the manure here.

Could not you bring it along in these sleighs which we have seen here? - One could do it, but there are very few sleighs.

Could not you make more sleighs? - No, there is only one sleigh to every one or two "stade".

Do you know that your mealie production will be much greater if you were to fertilise? - Yes, I know, but we have to go very far to get the manure, and it is far too difficult to do it.

THE COMMISSION ADJOURNED TO PIETERSBURG.
(PIETERSBURG).

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BISHOP JOHN LATIMER FULLER, called and examined:

THE CHAIRMAN: Will you please tell us what position you occupy at the present moment?—I am a retired Bishop and I am at present Vicar of Pietersburg. I was Bishop of Lebombo. I came to this country in 1902 and I have been doing work with the natives all the time. I was on the Witwatersrand for ten years. Seven years in East Africa, and ten years here.

Are you prepared to make a statement on the subject of the investigation of the Commission?—I have here seven points which I should like to put before the Commission. I filled in different headings. The first one I should like to make is the importance of the recognition of civilised natives. I know the term is sometimes used of "detribalised" natives, but there is a doubt about the existence of detribalised natives. Natives claim to be detribalised, but most of them do not know who their chief has been, although in this part of the country there are a large number of families...
who were slaves and have never known any chief. The point I should like to make is that these civilised natives have been produced by our own system, by our system of labour. We have for some generations now gone on the system of attracting natives away from their own homes and as a natural result they become civilised and a large number, not a large proportion, but a large actual number have reached the point from which they cannot go back to uncivilised conditions. I would define that especially by the people who for many years have been in the habit of using European clothes, implements, furniture and so forth. Then secondly I should like to say that these natives are a great asset already to the trade of the country. I know the shops here for instance very well, and during the past eight years one after another of the shopkeepers has said to me "We could not have held out if it had not been for the native trade". It appears to me that every time we take away from comparatively well paid piece of work from the natives and give it to the white man we are injuring that asset of native trade. We are quite aware that we have to do everything we can to help our own people to get work, but we ought to look at other avenues of employment for natives, especially for civilised natives. I know that there are numbers who could never go to work on the mines. They have been brought up in an entirely different way and they could no more go to work on the mines than I could. It would be impossible for me to be an ordinary European coal miner and there are a great number like that. They cannot do it. I speak from the point of view of trade, and it is a great mistake to stop those already employed in semi-skilled work.

Then, on the question of the trade of the towns - we are
all rather alarmed by it. We are all rather alarmed by this drift that is taking place to the towns. It is very large, and I say here for example that it is caused chiefly by the needs of civilization. Both in the Reserves, from the Reserves, and from the farms, the single people, especially girls and men, are drifting in because they cannot produce what civilization now makes necessary to them. Especially of course clothing. Any farmer of course in this neighbourhood pays very small wages. That is a necessity, you can see it. But the native working both on the farm and in the location finds that he cannot provide clothes and therefore, especially the girls, in great numbers go to the big towns. They pass through Pietersburg for example and they stay here, or perhaps they do not stay here at all, and they go straight to Pretoria or Johannesburg. Those who do stay here, both boys and girls, treat this as a training place. They will work here say for six months in order to get some idea of housework, and then they will go on to Pretoria and Johannesburg, first of all to get more money, and secondly because they get excitement there. That is the large reason. But the thing that sends them out, both from the farm and from the reserves, is the need of actual cash money. It is of little use to them that their father may have a certain number of heads of cattle. That is of little or no value to them. These cattle, if they sell them, do not produce a great deal and there is nothing left, there is no money in cash, to pay for necessities of civilization. Then I want to make another point. We have very largely the system of the male native being normally away from his family. That has become a great disaster to the country places. We members of the clergy come across it perhaps more
than other people, but I want to say this that the pro-
portion of desertions is very alarming, the desertions 
of the wives and families altogether by the males. He 
goes to the mines in Johannesburg or somewhere else. I 
have seen it of course on the Reef in the past, but I do 
not know whether it is the same today. I know of a large 
compound being opened for the purpose of accommodating 
marrried labourers on the mines. It was a very nice 
compound and quite knew. The boys like to be in new 
quarters, because they are clean and nice. It was known 
that that compound was for married people, and although 
these boys came from all over the country, the next day 
they all had wives. Naturally. In an enormous 
number of cases the man from here goes to work to the 
bigger centres and deserts his family. He finds some 
other woman, or half a dozen other women, and he does 
not come back. That is why I say that it is bad that 
the European should institute xxx this system. I say 
that it is bad that the husband should go away to work 
away from his family. In a town like this they can send 
their families to live in the locations. People do not 
know that their house-boys have wives. A large number of 
them have. There is no room for the wife in the 
room of the house-boy; in fact, the house-boy would very 
likely not get employed if it were known that he had a 
wife and that he had the responsibility of a wife and 
children. So he gets a place for the family to live 
in the location. A good wage paid here to houseboys 
is £2.5.0. per month. We think that we pay high wages 
if we pay £2.5.0. to our houseboys. The Municipality 
pays £1.15.0. per month and they provide quarters for 
the boys, but not for the women. In the shops, as far
as I can find out, the average wage is £1.10.0. The rent of two rooms in the location is 35/- . That is for two rooms and a little kitchen. I asked our medical officer one day whether he thought that they were overcrowding in the location, but he assured me that there was only one family to one house. That of course is ridiculous. I think the average is about four families to a three-roomed house. Of necessity it is very much overcrowded. They cannot possibly pay the rent by themselves. It is a very bad thing. Say a man earns at the highest £2.10.0; the wife at the highest earns 10/- by washing. As far as I know the highest actual income is £3. Take £1.15.0. out of that for rent, they cannot live on the rest. It is impossible, and they do not live on it. What are they to do? They live almost entirely by making beer. It is illegal to make and sell beer; but the wages are too low and the rents are too high. I believe that there is a very great need indeed for cheaper rents. There is a very great need to provide for the wants of these civilised natives and I think that what would provide for their wants would be native townships, but if they are going to be catered for properly, if their requirements and the requirements of their employers are to be provided for, they must not be too far from the European towns. I should say that the greatest distance for economic purposes should be seven miles, and I should say that the minimum should be three miles, in order to keep them separate from the European towns.

MR. LUCAS: From the centre of the town? No, I should say from the circumference, from the outside. The trouble is that when the town grows you have to shift these places. I should say that from the border
of the town it should be three miles, but not more than seven miles. And my reason for saying that is on account of the question of transport. If you get beyond that the labourer cannot get back to his family night after night, and it is one of the chief difficulties that they are, as I have pointed out, living away from their families. In this township of course it would be necessary that they should be able to get some security of tenure, either by being able to buy stands in the township or that they should have long leases. Moreover, be economically worked there must be round about the township what we understand as town lands, not so much for cultivation, but to enable them to run some cattle. I think it is essential that there should be such provision for town lands, as this would enable each family to keep a cow feeding on the town lands. It would make an enormous difference to these natives. I know the difference it makes to the poor whites here in Pietersburg. There is another point which I wish to put to your Commission, it is in regard to the social status of the women, and I think the position as it is at present should be changed. I do not know the law in this respect sufficiently well, but I am told, and I think it is true, that when a woman is married under native law she cannot claim any support from her husband. As a result, in a great number of cases of desertion there is no means of making the man pay for the support of the children, nor is there any chance in such cases where a man has taken a concubine to himself of making the father pay for his paternity. I have a note here in that regard. About the police: I have it marked here "Prison too much and police". I have a note of admiration behind it. You will know what that means. I believe that we should be building up a whole class of natives to whom prison is absolutely abhorrent, just as it is to ourselves, and I am afraid that under
present circumstances we are not. The most honest and the most honourable native is liable any day to forget his past and at once there is a summary arrest. I believe that we should try to find some means of avoiding that sort of thing taking place. I would like to say that in the first place this question of townships should be attended to, and in the second place lower rents should be provided for. No doubt you know about this, but I believe that the municipal council makes loans for the building of location houses, but the trouble is that these loans are only for very short periods. It means that the amount has to be paid back over a very small period of years, astonishingly small if compared with the loans made to Europeans who build Municipal houses. The result of that is that the natives have to pay very high rents, at least I am told so, and I believe that that might be improved. Also, I think that loans should be made available to natives themselves for the building of their own houses. I believe that when native houses are built we should employ native labour. We have numbers of natives who are quite capable, under white supervision, of doing the work. Instead of that, however, we find that whenever we get a loan here for increasing the location it is looked upon as providing jobs for white people. I believe that there should be a minimum wage for natives, based on the cost of living. Today we are told that it is simply a matter of competition—that is unfair. Farm life I believe should be made less onerous and less unattractive. That is the remedy. In so many cases the native is practically a serf. After his ninety days of free labour he wants to get leave to go and find work. He wants to get leave for his children to go and work. We find today that a farmer refuses to
give him his leave. So the native tries to get to the police station in order to secure his permit there. Well, he is caught before he gets there and he is charged with desertion. If he does get leave from the farmer he comes here to town to look for work. He wants to get a permit to stay in the location until he gets work. The office here is only open during certain times during the day. He gets here late; he cannot get a permit, and he is arrested for being in town without a permit. I believe that farm life should be made less impossible than it is today, and as I say, another point is that there should be less summary arrest. These are the headings which I wish to put before you.

THE CHAIRMAN: You mentioned just now that the natives regard Pietersburg as a training place. May that be the cause of the low wages which are ruling here? In domestic service, yes, but it does not apply to the shops. The boys here have worked for very many years for the same employers but I am referring especially to the girls working in the houses and not to the house-boys.

Does that refer to shop boys as well? No, it does not.

There is a quicker turn-over with regard to the shop-boys? No, not with regard to the shop boys. Nor with regard to domestic servants - it does not refer to the boys. Only to the girls. The shop boys go on for a long time.

And are the shop wages low in comparison to what is paid in domestic service? Well, I do not know that; they are very much the same, but of course the shop boys are chiefly married, and therefore you can say that the wages are comparatively low; in fact, they are very low.
Would you say that there is a customary rate of wages here? — Yes, there is.

And the level in the chief occupations seems to be influenced by the large influx of natives who want to train here and then move on? — Yes, this is the first place at which they call from their reserves. We have quite a number of reserves in the Northern Transvaal.

Do you consider that this place is apt to get rather more labour than it can usefully absorb? — At times that is so. After the harvest is over you get quite a lot of people coming in, but during harvesting time the labour does not come in.

At times when the natives normally come out you get more labour offering here than can be usefully absorbed? — Yes, we get quite a large amount walking about looking for work.

That is generally early in the year? — Yes, in the early months.

You were speaking about married quarters on the mines; may be conclude from your remarks about these married quarters on the mines that you do not think it is a desirable way of making provision for the native? — I do not think it is desirable unless the wives they have with them are lawful wives.

You think that there should be closer control? — Yes.

And as you know there is no documentary proof of marriage among the natives. How is it to be exercised? — Well, they have in every case the home addresses of the boys and it would be perfectly possible to find out at once whether a boy has his wife with him. A letter could be sent to the boy's home address, to the Native Commissioner, or to some other person in authority to ascertain whether the boy who wants to live in a compound with his wife really has
his wife with him.

You think that might be done through the Native Commissioner or through the chief?—Yes.

You mentioned overcrowding in the location here. Can you state from personal knowledge that three or four families inhabit a two-roomed house?—I know from personal knowledge that there are three families in one house.

Can you state how many cases of that kind you know of?—No, I cannot. The trouble is that they are never there in daytime, and I only go there in daytime, but natives of course have told me that so and so lives in the house and so and so as well.

What do you say would be the normal condition of families sharing any house?—I think there are very few who have a whole house to themselves.

MR. MOSTERT: You spoke of slaves just now. Is there still slavery taking place here?—No, slavery died three generations ago. There are whole groups of families who were slaves in the olden days.

THE CHAIRMAN: But they were not legally slaves were they?—Yes.

There were no legal slaves. Slavery was abolished before the Voortrekkers came?—No, that may be. It may not have been legal, but over and over they went out and waged war against the native and they took these people.

Do you say that from your own knowledge?—I could get you the names of people here who are the descendants of slaves. At Witpportje, near Johannesburg, I knew of a big group of descendants from slaves. Their grandfathers and great-grandfathers had been carried away by the owners of the land.
DR. ROBERTS: Would not "apprenticeship" be a better word to use there? — Well, they lost all touch with their families and they did not know whom they belonged to.

THE CHAIRMAN: Well, we have some historical facts here and you cannot speak from personal knowledge. . . in any case, it is not very much use going into it, is it? — No, it may not be much good, but I wanted to say this, these are people who all along have been civilised, as long as they can remember. What I call detribalised.

MR. LUCAS: You mean that they definitely have no tribe at all? — That is so.

They are not like the natives here who ordinarily call themselves destribalised but still recognise their chiefs in certain respects? — Yes, you have those people as well, but the people I refer to have no tribes.

The question is whether "slaves" is the right expression — it is really only a matter of expression? — Yes.

DR. ROBERTS: I think they were apprenticed with some of the old farmers, but they were not made slaves? — Well, we will leave it at that; it may be so.

MR. MOSTERT: You said that you did not like this system of ninety days? — No, I said that after the ninety days they wanted leave to go and work, and then they could not get leave. They could not get away.

Why could not they get leave? — Because the farmers want them to work for them all the time.

They cannot force them to work for them all the time? — They very nearly do.

MR. LUCAS: /You mean that they put obstacles in their way? — Yes.

MR. MOSTERT: Do you find that that is general? — Yes.

If you get far away from the town it is very common. Of course there are a better class of farmer who will not have
anything to do with that kind of thing, but there are
others again who say "You are on my farm and I am not
going to let you go. I want to call you to work for me
when I want you". That is very common.

MR. LUCAS: What is the membership of your Joint
Council?— We have fourteen Europeans and I think there are
about 28 native members now.

And has that Council considered the question of
putting in a statement?— You have had members of the
Council before you, but only as individual members.

As a Council?— We met before you came here and we
agreed that if we were asked we would give evidence indi-
vidually.

You told that the rents are too high. By that
you mean that the Municipality is getting too big a return,
or do you mean that they are too high in relation to the
wages that are paid?—, They are too high both ways.
They are certainly too high in relation to the wages.
If you take the wages of a man as £2.10.0. at the highest
and he has to pay £1 or 15/- in rent, surely it is too high?

Yes, as far as wages are concerned that may be?—
I have had a good deal of information from the man in charge
of the location, and I would not like to say anything with-
out reference to the Municipality, but he told me that the
loan was made on a seven-years' period and I said that after
seven years they would have paid for the whole thing and
the Municipality would still be getting rent. He said that
that was not so. But when white people build a Municipal
Council here they get twenty years in which to repay the
loan.

Now, on this question of town lands. Do the poor
whites here have the right to run cows on the town lands?— Yes.
And do any of them avail themselves of that right? - Quantities of them do. All the Burgher -right even carry that right.

And have the natives got that right, too? - No, they have not.

Does not the occupation of a stand in the location confer the right to run cattle on the town lands? - No, and the result is that there is no practically no milk in the location.

Do you know anything about the food which these natives get in this district? Those who run their own homes in the locations, what sort of food do they have? - Well, they change over a bit. Some of them have stamped mealies - that used to be the general food, but nowadays they buy mealie-meal very largely.

And do you know what they have with that? We had a budget put in here the other day in which was included 1/- for meat every day? - That is in the town.

I am talking of the town? - When I draw up a budget I put down 6d. per day for meat, because they really have very little. Here they are doing pretty heavy work, all of them, and they cannot live on mealie meal only. But the trouble is that they allow nothing for vegetables or fruit in their budgets. In the location you will not find anything like fruit or vegetables. But in their own homes, in the country places, they go and they get their green stuff out of the ground, they gather all sorts of things, roots out of the ground, which they mix with their other food, and they do very well on that.

DR. ROBERTS: In the beginning of your statement you said that you had a preference for native villages rather than for locations? - Yes, meaning by locations town locations. I have that preference.
Could you briefly indicate to us what is in your mind when you state that you have that preference?—

Well, for one thing the town location is so near to the town that there are some very bad influences, and there is a great deal of immorality there. I do not say that the distance of three miles would make all the difference, but I think it would make some difference. Then again, the town is on the Railway. Nearly three-quarters of the beer brewed and sold here is sold to the natives who come up by train. They come up by one train, on the one day, and they go off by the next the same day. That would not be possible if the location were somewhat further away. Today these natives are there just for the day, and they go up to the location to drink beer. They would not travel to a village which were further away. So the position would be better there. Here in the location, and I believe it is so throughout, the position is not satisfactory. The Municipality does not give those people a chance of putting up a decent home. When I say that the same is the position elsewhere, I am speaking only of what I have heard, but things are very different in certain places. For instance, there is the Potchefstroom Location: I dare say you will see that. There is a wonderful difference between that and this one. The conditions have been different all along. Here there is no certainty of employment. Furthermore, I think that we should look for avenues of employment for civilised natives, and I hold that it is our duty to do so. I say that the natives when they are given their opportunity will avail themselves of it. In a native town for instance they must provide their own carpenters, and so on.
And have their own shops?—Yes. Here of course they go to the Indian shop all along the location. They pay very high prices, always higher than we Europeans do, and I say that if the natives had their own shops and their own people it would at any rate give a chance for the development of native life.

Would you say that, using the word in a bigger sense, there is a spiritual uplift in a village more than in a location?—Well, we have no example, the only one I know of is Evaton.

Well, there are Nansefield and Sophiatown?—Well, I do not know about them. They are adjoining European townships.

MR. LUCAS: They do not come even within your definition because they are within the boundary of the Municipality?—Yes.

DR. ROBERTS: But you could not have a township outside the boundaries of the Municipality, you could not have that under the Native Urban Areas Act?—Well, that should be put right. The nearest place to Pietersburg is about 9½ miles. That of course is too far. You allow nothing between the Urban Municipality and the Reserve. I believe that is a point which should be considered, whether it would not be right to put aside native areas, a small native area, for the purpose of creating native townships.

But it would have to be under the control of a municipality?—Yes, it would have to be under the control of either the municipality or some other authority. There would have to be some control, but it might be a