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NATURELLE
EKONOMIESE KOMMISSIE

MONDELONGE GETUIENIS: VOLUME 2, pp. 591-1395

voor die

NATURELLE EKONOMIESE KOMMISSIE

Minutes of oral evidence before
the Native Economic Commission
Volume 2: 1930

Lydenburg, Middelburg Tvl,
Rustenburg, Newcastle, Dundee

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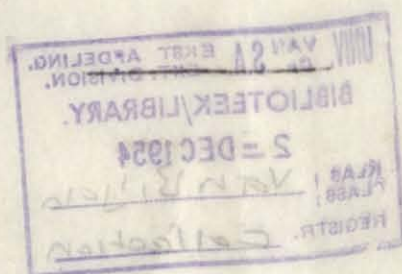
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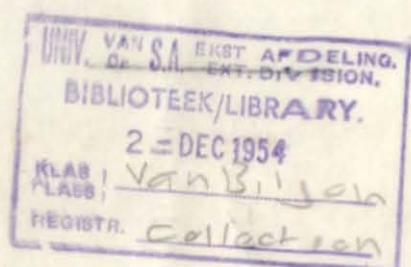


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NATIVE ECONOMIC COMMISSION.

NINTH PUBLIC SITTING.

LYDENBURG, AUGUST 18th, 1930, 10 a.m.

PRESENT:

Dr. J.E. Holloway (Chairman),
Major R.W. Anderson, Dr. A.W. Roberts,
Mr. F.A.W. Lucas, K.C. Senator P.W. le Roux v. Niekerk.
Mr. A.M. Mostert, Dr. H.C.M. Fourie.
Professor G.P. Lestrade (attended at the request of the
Commission),

Mr. G. Faye, Secretary.

MINUTES OF EVIDENCE.

MR. WILLIAM ABRAHAM PRELLER, called and examined:

THE CHAIRMAN: What is your position, Mr. Preller ?-
I am the Town Clerk and Treasurer here.

Will you tell us under what conditions the natives in Lydenburg are housed. Have you an urban location here ?-
We have been proclaimed under the Native Urban Areas Act, under Proclamation 202 of 1924, but we have not exactly established a location in the sense that we have congregated all the natives together. They are housed more or less on a portion of the commonage, and they are situated quite a distance apart. They are on a very large portion of the commonage. There are certain advances, and also disadvantages connected with that, namely, that being rather far apart there is a question of disease, which would not be so prevalent, and also infection would be less; on the other hand, control is not so easy, owing to their being scattered all over the place.

Do they build their own huts anywhere on the town lands where they wish to, or have they to get permission to build anywhere ?- They have to apply to the Council, which points out to them any particular spot.

Is there any reason why the Council has scattered them about like that ?- We have one, what we might call, the agricultural side of it, and the other more or less the residential native. We have a portion marked out, which we allot to these natives, with the intention of later on if necessary establishing a location. Those natives whom we have on the agricultural plot can plough their land and naturally they cannot be too close to each other.

Now, what payment do they make to the Council ?- The boys who work in town pay 3/4d. per month, and the boys working outside and residing on the town lands pay 16/8d. per month. That 16/8d. per month has been fixed so that we shall not have an undue influx of natives from outside.

Do they pay these amounts irrespective of whether they have only a residential plot or in addition a piece of ground to plough ?- Yes, they pay that irrespective of whether they plough.

Do you allow them to have free grazing ?- They will not have free grazing when our grazing bye-laws come into force, but they have it at present.

Do they have it for an unrestricted number of animals ?- Yes, for an unrestricted number; we have not so far restricted them.

When the grazing bye-laws come into force will they be prevented from having any grazing there at all ?- No, they will be able to graze, but they will have to pay 3/- for six months in advance for large stock and 1/6d. for small stock per head. That is all per head and for six months.

This area which you wish to make an urban location. How far away is that from the centre of Lydenburg ?- I cannot

say exactly; I cannot give you the correct distance, but it is more or less a mile to a mile and a half.

Now, with regard to natives working in town, and residing with their employers, do you know anything about their housing conditions in town? - There have been no complaints in regard to their housing in town.

Do you know anything about the conditions of their housing - are they satisfactory or otherwise? - They are satisfactory; they have their room at the back in the yard. No families are allowed to stay in town; only certain people, teachers, ministers, and natives who own their own ground can stay in town.

Are there many natives who own their own ground in town? - Yes, there is one native, a man named August, who owns his own ground, Adam August, and there is a coloured man named Waterston, who owns several plots.

MR. MOSTERT: Is there much beer made and sold here? - No beer is permitted here at all.

Yes, but is there any liquor being sold illicitly, any beer? - Not much, to my knowledge.

Do these natives in your location make small gardens for themselves? - Yes.

Do they have free water? - No, there is no water laid on. They get their drinking water from the stream, and the spruits, but I do not know that there are any who have water for irrigation.

Are they below the furrow or above? - There are no furrows made.

So they carry their water from the river? - Yes.

THE CHAIRMAN: How many natives have you who pay these fees to the Municipality? - Just above 200, about 205.

MR. LUCAS: Do many of these natives pay 16/8d. per month ?- No, we have very few.

So that 16/8d. is enough to frighten them off ?- Yes, that fee was made with the object of keeping them away.

Do they have to pay for dipping ?- Yes.

Have you got a municipal dip ?- Yes.

And what do they have to pay ?- 2d. per head every fortnight, except during the months from May to August.

And what is it then ?- It is winter-time then.

And do not they dip at all then ?- No, they do not.

And do you have fortnightly dipping for the rest of the year ?- We have not compelled them very much of late. I should say that very few have dipped very often, or rather at all, probably only once or twice during a season.

And this 3/6d. for the six months which they have to pay, would that be additional to dipping ?- Yes.

What is the total native population of your town ?- 924.

The 205 who pay, are they heads of families ?- Yes, they are the people who have their residence in the location.

And the 924, what are they ?- That is the total population within the Municipal area.

In Lydenburg, do you have native boys for domestic service ?- Yes.

Most of them I take it live on the premises of their employers ?- Provided of course that they have not got a family here on the commonage.

Do some of them who live there work in domestic service I think the Native Affairs man would be able to give you better information on that. He could ~~you~~ tell you how many people work as domestic servants. He draws up the contract of service.

Take your own Municipal employees - what number do you employ ?- We have not got very many; I should say about thirty

at the most.

And you have a sanitary service run by the Municipality ?- Yes.

You employ natives on that ?- Yes.

What do you pay them ?- £3.2.6. per month.

Is that with food and quarters ?-, No, that is without food and quarters. They find ~~xx~~ food and quarters for themselves.

And do they constitute the bulk of your natives - those engaged on sanitary services ?- No.

What do the others do ?- Well, we have our road boys, and ash-cart boys, and street watering boys, and so on.

How much are they paid ?- They are paid an average of £2.10.0. per month.

Is that also without food and quarters ?- Yes, that is without food and quarters, too.

Is there a school for natives in Lydenburg, in the town ?- Yes, I believe there are three native schools here.

Could you tell us anything about them, do you know if they are well attended ?- No, I am afraid I could not give you any particulars.

MAJOR ANDERSON: Are there any restrictions about the building of houses, the type of houses or huts which they build ?- The type which has been built up to the present is quite a fair one. Some of them are built of stone, with zinc roofs, but others again are the ordinary native huts built up with dagga and grass roofs.

THE CHAIRMAN: Are there any brick houses among them ?- No, I hardly think there are any brick houses. The stone is so easily got and it is so near by that they really prefer building with stone.

MR. LUCAS: Is there a sanitary service for natives on the commonage ?- There is a pit system, they have their

latrine and they build their own pits. That was recommended by Dr. Murray, of the Union Health Department.

MAJOR ANDERSON: Do you insist upon that ?- Yes, we do. I might say that Dr. Murray reckons that the conditions under which the natives live in the location here are very healthy; the fact of their being so very far apart from each other is regarded by him as being very suitable and healthy.

MR. MOSTERT: Do you know the death rate ?- No, I do not; I am sorry.

MAJOR ANDERSON: Is there a native hospital ?- We have a venereal hospital for natives. There is a general hospital where natives are attended to and where natives have their own wards.

MR. LUCAS: Do they make much use of it ?- You mean of the Isolation Hospital?

Yes, and of the other too ?- Yes, they make good use of it, and the venereal hospital is also quite well attended.

THE CHAIRMAN: Will you tell us what the fee is that is charged for the ordinary hospital ?- No, I could not give you the fees, but the Secretary of the Hospital would be able to give you better information. I understand the fee is 3/6d. per day.

MR. LE ROUX VAN NIEKERK: What is the size of the town commonage ?- A little over 8,000 morgen.

En hou die kaffer baje beeste aan?-- Tamelik.

Hoe veel het hul?-- Omtrent 300.

Daar is 200 kaffers, is dit 200 families?--Ja; Hul beeste is omtrent 300 tot 400.

Is U dip verpligtend?-- Ja, maar dit word nie baje streng uitgevoer nie.

Onder die Stedelijke Gebied Wet van 1923, is U nie verplig om die kaffers op U dorpsgrond in lokasies te set?--

Daar was nog geen klagte van die Departement van Naturelle Sake; hul het nog niks gese nie.

Weet U wat die gewoonte van die witmense hier is, betaal hul vir die passe van die naturelle wat vir hul werk?-- Wat die Munisipaliteit betref, ons betaal vir die passe vir ons natruelle, maar ek kan nie se wat die ander mense in die dorp hier doen.

Wat is die gemiddelde loon wat die naturelle hier kry?-- Ek meen dat dit die beste sou wees as U dit van die verteenwoordiger van die Naturelle Depsrtement hier sou kry.

Dr. Fourie: Die skole wat hier is, is dit Goevernements skole of private skole?-- Ek is nie in staat om te se nie.

DR.ROBERTS: You have not proclaimed the area yet?--Our area has been proclaimed. It was proclaimed in 1924. But we have not yet created the location.

DR. FOURIE: U se dat hul nie water het nie in die lokasie, maar kan daar water gekry word?-- Ja, hul kan water kry.

MR. MOSTERT: You are paying your boys £3.2.6. per month and they have to find their own food and quarters, is that so ?- Yes, but in addition we give them a coat for rainy weather and for cold weather.

Now, if you were to supply your own compound and if you were to feed these boys yourselves, what would you have to pay ?- I am sorry,¹ have not gone into that question at all. That would have to be worked out.

The ordinary wages for that class of work, would they be more than £2 per month in this town; that is, if you were to feed them ?- I do not know. I suppose what you would do would be to see how much the food would cost, and you would deduct from that £3.2.6., but I am not able to say that with any degree of accuracy, I do not know what it would be.

MR. LUCAS: The Lydenburg wages are very considerably below the Pietersburg wages, I gather ?- Is that so?

Could you house and feed a boy, and pay him £2 per month ?- In certain cases you would be able to do that, and you might be able to get boys at that price. They might take on work for that, but I think it would be a bit difficult to get them.

(1) ONASIMUS PHOKANOKA.

(2) STEPHEN NTEEO.

(3) DIRK KANA.

(4) BERNARD SEROTE.

(5) ISAAC TWALA.

(6) SIMON MOGANEDI.

(7) AMOS MTEMBE.

(8) DAVID MOKWENA.

CALLLED AND EXAMINED:

VOORSITTER: Jul woon almaal in die dorp of op die dorps gronde van Lydenburg?-- BERNARD SEROTE: Ek woon 'n bietjie buitekant die dorp; ek is 3 myl weg, op die Sendings Stasie.

Het jul mense hier gekom om dinge voor ons te breng ? Het jul hier gekom om 'n verklaring te maak namens ander mense . Is daar iemand onder jul wat iets wil se namens ander mense?--Ja, ons het iets opgeskryf om voor die Kommissie te le, namens ons self en ander mense. (PHOKANOKA): "Mr. Chairman and Members of the Commission,

Our trouble in this place with white people is that we do not know their rules. In 1908 a law was passed that farm natives shall work three months and be free the other nine months, but today the whole family work from January to January. The man gets no money for helping his family; he is not given sufficient land on which to plough. We are now already discouraged to give our complaints before Government Committee. Many years back

our grievances were given to the Committee, but nothing has happened yet to help us. We are more oppressed by our farm masters.

We would be too pleased if there would be someone to whom we would give our complaints so that he sends that to the Head Office.

Urban Area: Widows pay same rents as men. Old men who cannot work any more whom the Government has relieved from paying tax, still pay same amount as young men, notwithstanding the position that they get old in the work of the town. The people living in company farms pay high rents - house lands £2, one cow 3/-, donkey 3/-, horse 3/-, goat 6d, sheep 6d. This makes people to go to towns to work to pay all the rents. Farms are out in so large morgens that one native although able buy a piece of land fails. We want to have freedom. Our prayer to the Government is that we pray GIVE US "FREEDOM" IN LANDS, WORK AND PLEASURE. We want to have the right to hire lands under European Masters in farms."

THE CHAIRMAN: Is there anything further that you wish to say? - Yes, I have a further statement which reads: "1. The economic and social conditions of natives, especially in larger towns of the Union.

Economic Conditions: The average pay of a native is 35/- per month, master's food and room: contrary 45/- a month. A man with a family of five children:-

Monthly Expenditure:

Rent,	£0. 3. 4.
General Tax,	0. 1. 8.
Sugar,	0. 8. 0.
Tea or Coffee,	0. 4. 0.
Candle and Soap,	0. 8. 0.
Matches and Salt,	0. 2. 0.
Coal,	0. 8. 0.
Meat,	0.10. 0.

£2. 5. 0.

The following are excluded:- mealie meal, clothes, blankets, bread, bicycle, dog, rice, doctor's fee, boots,

"church contributions, collections, school fees and few other things.

That the Government put an average pay for a man with five children so that nobody shall pay below that. £7.10.0. is rather too great a jump at once; £5 a little less or more. Efficiency of work one undertakes especially in large firms.

CATTLE. People in the urban areas have had free grazing. The Municipality has taken some measures to improve the stock. Up to this day people do not pay anything for cattle. My people regard this as mere hatred. They will not understand it.

LANDS. Natives along the western part, Maramban, do ploughing; the people nearest to town have no lands in which to plough owing to the stones around their huts, but there is no objection that they go to Maramban to do ploughing, except the farmers of the place being about two or three miles.

SOCIAL CONDITIONS. There is no socialism in this particular town in amongst natives themselves. Sports, bioscopes and clubs are not here except musical concerts carried on in local mission schools, halls, and rooms. These arise a trouble; for the municipality gives permission to a certain time, so that people coming from farms and a far off distances become into a trouble when the concerts stop; moreover the moment a concert stops everybody is at liberty to say or do anything in any way and degree he likes, noise, shout, etc. If this is done right through the night, as the people prefer generally, nothing of the mass of noise would be heard. Anybody feeling tired could leave at any moment.

II. The application to natives in urban areas of the existing laws relating to regulation of wages and conditions of employment, and for dealing with industrial disputes; and for the desirability of any modification of these laws, or of providing other machinery for such purposes.

ADDRESS: As far as the regulations of employment are concerned, there is almost no objection except the carrying of passes which is so badly hated. It has no objection in the speaker's own heart for the contract is registered in a Government Office, and there will be help whenever a trouble arises. The carrying of passes is hated when urgent and unforeseen matters arise: sick, death or accidents. The regulation of wages comes under economy as aforesaid. We have no industrial disputes, still it will be found very necessary that the hours to start and stop the work be quoted in each servant's pass. People should not work on Sunday and Holidays. The economic and social effect upon Europeans and coloured population of the Union of the residence of natives in urban areas and the measures, if any, to be adopted to deal with surplus natives in and to prevent the increasing migration of natives to such areas: there is great effect especially when socialism is between Europeans and natives, like the position in slums. This is a very delicate question into which I must apologise for every mistake said or shall be said. It is not nice nor pleasure to an eye to hear, learn or see such a place. The surplus natives and the migration of natives to towns can very easily be dealt with by encouraging natives to remain in kraals and farms. The very origin of a native is country life (locations), Geluk's and Magali's Locations, and few others are so crowded that soil erosion is the outstanding sign of an unprosperous life. We thank the Government to have sent a native agricultural demonstrator to a place like S.K. Land. I hope our Chiefs will give him assistance, especially in the planting of trees and breeding of a few good cattlem, to avoid the great over-stocking of the country with useless stock. People are over-crowded.

FARMS: Dirk Kana's paper formerly read shows the cause of the fear of natives in farms. There is no registration of contract in farms, so the master does in any way he likes. We with earnestness and humility pray the Government to take very immediate steps to remedy the trouble in farms. Every native's tax receipt bears the name of his master with the names of the particular months he serves the master. We really need more government servants - police, not only to patrol the district on beer raids, tax receipt, etc., but to investigate that masters do fairness and justice to their simple servants. So that any master working against these laws, be charged. This will encourage natives to pay their tax, at the same time encourage them to remain in the country. The natives will happily remain in the country wherein they are able to practise their own customs, dances, songs, that is komas, etc. Under economy we observe that a man cannot support his family well, there are so many small boys emerging from the country (coming) into towns in majority of cases with full permission from parents, some to avoid farm masters, others to get clothes to help parents. These lads are certain Chief said, L.T., have no full character in them yet, and thus imitate the worst habits in towns and become a menace instead of a blessing. Why not grow full in country kraals before seeing those awful examples in towns! There are all sorts of attractions in towns, thus most people's attentions are drawn there; silk clothes of awful shortness and style. In majority of cases one master has two servants, a man and female, whose rooms, although separated, are as one building, a little far from their master's house. A cat and a mouse are set to live in one room. We require hostels. All girls in a little town like this, would be saved. This is generally a trouble for female servants remain with

children when mistresses go to visit bioscopes, &c or so. The mistress who requires the help of the servant would inform the matron of the hostel of the servant's absence, and she should assure that the girl would sleep in the same house wherein the mistress would also be. Some people are much in fear of the juries consisting merely of Europeans. They say many natives are being killed in some way or other. Juries being friends or relations of the accused light punishment or innocence is put. Some Europeans say that the grievances said by the natives or the leaders are merely imaginary. Mr. Chairman, this is not true. The grievances sent to the Government I believe are true grievances, and not simply imagined.

EDUCATION. WE WANT EDUCATION, FREE EDUCATION, WELL BUILT ROOMS (HEALTHY), and to have the Government to equip the schools in books and other requirements. We want natives to help our district surgeon. Lydenburg has a medical officer of wonderful attention and activity. It is very difficult for him to climb up those mountains, up Luly, or others, to help the people. Government to supply quinine in pills natives under the care of the doctor do visitation where our hidden natives are.

I conclude to very beg the Government to take very, very immediate steps to help farm natives. I am not a speaker nor do I follow any politics. I hope the Commission will hear better evidence from the leader of my people, especially the Joint Council, etc."

VOORSITTER: IS DAAR NOG IEMAND VAN JULLE WAT iets wil se voordat ons vrae stel:- (BERNARD SEROTE) Ja, ek wil graag iets voorlees wat ek hier het; dit is in Sesuto uitgeskryf, maar ek sal dit in Afrikaans voorlees. Meneer die Voorsitter en ger-eerde Kommissie: Ons hier op Lydenburg voel vandag baie ge-eer deur die Regering omdat hul die Kommissie hier gestuur het om te hoor aangaande ons moeilikhede op die plek, en ons is ook baie dankbaar dat ons kans gegee is om ons uit te spreek. Ons voel baie bly en dankbaar en ons hoop dat ons nou met die Kommissie sal kan praat. Ek wil nou eers 'n paar woorde praat aangaande die leer-- die onderwys wat julle dit noem. Gedeelte van ons mense het lief vir leer, vir onderwys; hul wil onderwys word, maar nie almal nie. Die meerderheid van ons mense is nog agter en hul wil niks hoor nie van onderwys. Daar is baie van ons Kapteins en baie mense wat in die stadske woon wat huise en families het wat nog ver van die leer bly. By veel plekke probeer die sendelinge met groot moeite om die leer by hul te bring, maar hul wil dit nie aanneem nie. Ons wil vra sal die Regering nie hand gee nie in die saak en vir ons mense help sodat hul moet hul kinders ook na die skole stuur. Vandag kan ons nie so ver gaan nie om te se dat hul moet geleer word, ons kan nie so ver gaan nie om te se dat hul moet gedwing word; ons kan nie se dat hul moet maak wat genoem word "compulsory Education". Ons kan nie so se nie; maar ons reken dat as die woord kom van die Regering om te se "leer julle kinders" dan sal daar 'n groot verandering wees. Die Basutos het 'n spreekwoord; hul se "as die Wet van die Hoofstad kom, dan ons wat onder die Wet is, ons moet die wet volg". Ons reken dat as die Goewernement net 'n woord kan stuur, as die Goewernement net kan se "stuur julle kinders skool toe"-- ons hoop daar sal groot verandering wees in die posisie wat ons nou het. Die meeste

van ons mense hier in die distrik woon op plase. Hier en daar is daar baje mense op die plase; en op die plekke is daar baje eienaars -- ons is dankbaar om dit te se -- wat gewillig is om die leer van die bruin mense toe te laat, en ons is baje dankbaar daarvoor. Want ons weet dat die sendeling bereid is om die werk te doen. Maar dit is nie almaal wat dit doen. Daar is party van die mense wat nie voor die leer van die bruin mense is nie. So ons wil vra: sal die Goewernement ook nie in die saak 'n hand gee en 'n woord stuur na die plase, sodat waar daar baje bruin mense woon, dat hier en daar waar dit moontlik is skole kan opgebou word waar ons mense kan leer. Ons reken dat as baje van ons mense kan leer dit sal goed wees vir boere op die plase en dit sal goed wees vir hulle self en alles sal beter gaan. Ons is dankbaar dat vandag ons sien dat die witmense doen alles wat hul kan om te help om ons mense te leer. Daar is alreeds skole hier en daar op die land waar ons kinders geleer word om onderwysers te wees. Dit is baje goed. Ons is dankbaar dat dit so is. Maar ons voel dit is nog nie genoeg nie. Ons vra die Goewernement om ook in die saak te help om ander soort skole hier op te bou vir ons kinders dat hul kan leer met hul hande te werk. Seuns moet leer om met skaaf en beitel en hamer te werk; hul moet leer om te ploeg en te saai; hul moet leer om te bou en hul moet nog ander sulke werk leer. Dit sal baje goed en baje nuttig wees vir almaal van ons, vir die boere en vir die bruin mense self ook. Ons dogters kan leer om nurses te wees, hul kan leer om siek mense op te pas en hul kan ander vrouelik werk leer. As dit so kan kom, ons reken dit sal groot vooruitgang wees vir ons land en vir ons mense en dit sal ook goed wees vir die witmense wat ons base is op die plaas, in die kombuis en ooral. Ons is dankbaar vir

die leer wat die Goewernement vir ons gegee het-- dit help ons baie. Vandag het die mense wat onderwysers is beter lewende as die meeste ander mense. Ons reken dat as ons mense kan leer om te werk dit sal baie goed wees. Ons mense moet leer-- die kop moet geleer word, maar die hande moet ook geleer word en as dit gedoen word, dan is dit nie ver nie dat die hart ook sal leer om beter mense te wees. Die laaste wat ek wil se is omtrent die taal van die bruin mense. Ons is dankbaar omdat ons sien ons taal word nie vergeet deur die witmense; hy word ook beskou as 'n taal. Ons hoor dat op party van die universiteite waar die witmense leer, die seuns leer die taal van die bruin mense en hul gewoontes ook. Ons is daarvir baie dankbaar en ons vra hul weer: byna die hele leer wat ons het, het ons van die witmense; ons vra hul om vir ons verder te help: ons vra hul om vir ons te lei en te stoot sodat ons mense ook meer hul taal kan leer en hul taal kan lyk, en ons sal baie dankbaar wees. Ons voel ons moet die taal van die witmense leer; Engels en Afrikaans, maar ons wil nie bruin Engels mense wees nie, ons wil nie bruin Afrikaners wees. Ons wil die tale ken, maar ons wil bly waar ons is, : bruin mense met ons eie taal. Dit is al wat ek wil se, en ek is dankbaar dat die Kommissie my die kans gegee het om dit te se.

(DIRK KANA) Ek wil ook 'n paar woorde spreek. Op die oomblik sou ek graag van die Kommissie dit hoor: waarom hul hier onder ons gekom het; ons wil weet hoe kom het hul hier gekom en wat wil hul van ons weet en wat van ons lands leier. Dit was die gewoonte van Meneer Roberts en van Meneer van Niekerk om hier by ons te kom en vir ons te vra en te se. Daarom wil ons van die Kommissie hoor vir wat rede het hul hier gekom, wat wil hul vir ons se en wat wil hul vir ons vra? Dit is

maar baje swaar om hier te kom en op 'n ding in te gaan sonder te weet wat die ding is wat die Kommissie van ons wil weet en wat hul vir ons wil se. Ons wil 'n leiding kry van die Kommissie en dan wil ons van hul weet hoe te werk en hoe ons nie moet werk nie. Dit is wat ek nou vir die Kommissie wil vra : se vir ons wat jul van ons wil he.

VOORSITTER: (Le uit wat die rede is waarom die Kommissie gekom het). Ek wil nou van jul mense weet wat jul beroep is. Wat beroep volg jy , Phokanoka?-- (ONASIMUS PHOKANOKA): Ek is 'n skool meester van beroep.

En wat is jou beroep, Nteeo?--(STEPHEN NTEEEO): I am a Minister, a Minister of Religion.

Watter skool gee jy les in, Phokanoka?--(ONASIMUS PHOKANOKA) Ek is 'n skoolmeester in die Sendings skool.

You are a Minister, Nteeo, in which Church?-- The A.M.E.

And you, Dirk Kana, what do you do?--(DIRK KANA) Ek is 'n metselaar; ek werk hier in die dorp.

Waar het jy jou ambag geleer?--My ambag het ek in die Ermelo distrik geleer. My vader was die eerste voortrekker, hy was een van die eerste voortrekkers wat uit die Kaap Kolonie gekom het en hy het deur die Vry Staat in die Transvaal ingetrek. My vader het hier gekom in die dae van die oorloge van Dingaan.

En wat is jou beroep, Bernard Serote?--(BERNARD SEROTE): Ek is 'n onderwyser en ook 'n Evangelist.

Is hji by 'n sending?--Ja, by die Berlynse Sending.

Ek wil nou 'n paar vrae stel omtrent die stamme waar jul aan behoer?-- (PHOKANOKA) Daar is 'n klein Kaptein hier by die naam van Dinkwanyane; hy is 'n kaffer Hoofd en hy woon omtrent 9 myl van hier, maar ons groot Kaptein is Seokun Sekokune. Sekokune is die groot Kaptein van ons almal. Daar is baje stamme onder hom; daar is verskillende stamme,

maar baje swaar om hier te kom en op 'n ding in te gaan sonder te weet wat die ding is wat die Kommissie van ons wil weet en wat hul vir ons wil se. Ons wil 'n leiding kry van die Kommissie en dan wil ons van hul weet hoe te werk en hoe ons nie moet werk nie. Dit is wat ek nou vir die Kommissie wil vra : se vir ons wat jul van ons wil he.

VOORSITTER: (Le uit wat die rede is waarom die Kommissie gekom het). Ek wil nou van jul mense weet wat jul beroep is. Wat beroep volg jy , Phokanoka?-- (ONASIMUS PHOKANOKA): Ek is 'n skool meester van beroep.

En wat is jou beroep, Nteeo?--(STEPHEN NTEEEO): I am a Minister, a Minister of Religion.

Watter skool gee jy les in, Phokanoka?--(ONASIMUS PHOKANOKA) Ek is 'n skoolmeester in die Sendings skool.

You are a Minister, Nteeo, in which Church?-- The A.M.E.

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daar is Basutos, Zulus, Swazis, Shangaans, Mabae; maar die klein Kaptein is alleen kaptein van die Basutos en die Basutos het verder 'n stam verband met Sekokune opgebou, maar die twee het nie stamverband met die ander stamme nie. Die Shangaans het 'n Kaptein by die naam van Manok; daar die kaptein woon op Burgersfort. Die Swazis het 'n Kaptein by die naam van Shaopeana. (DIRK KANA) Die helfte van die mense behoort aan Manok. Die kaal kaffers hier het altyd by Manok gehoor.

Val jy onder die autoriteit van jou Kaptein?--(PHOKANOKA) Nee, ek is nie onder die autoriteit van die Kaptein nie. My Kaptein is Sekokuna. Ek het uit Sekukuneland gekom. (NTEEO) Ek het uit Basutoland gekom; my Kaptein is Moshesh. (Dirk KANA) Ons beskou ons self onder die beskaving. My Kaptein is ver van hier en ek ken hom glad nie. Ek is sonder kaptein. (SEROTE) Ek het na Lydenburg gekom net om te werk. Terwyl ek hier in Lydenburg woon is ek onder die regering van Manok, maar ek is gebore in die distrik van Middelburg, in Bothseablo. Die kaptein waar ek groot geword is is Nkomotse.

Erken jul die gesag van Sekukune?--(PHOKANOKA) Ja, ek erken sy gesag. (NTEEO) Ek is nog onder die gesag van Sekukune, maar ek is so ver van my kaptein vandaan dat ek nie kan se nie dat ek sy gesag erken. Ek is onder die gesag van die Naturelle Kommissaris. (PHOKANOKA) Ek betaal nog opgaaf aan Sekukune.

En Serote, betaal jy nog opgaaf?-- Nee, maar ek gee presente vir my kaptein--wat iedereen vir sy kaptein moet gee. Dit is nie 'n gereelde opgaaf nie, net presente nou en dan.

Die stuk wat U voorgelees het -- U het daar gepraat van 'n familie wat die hele jaar deur moet werk. Kry hul in so 'n geval betaling van die boer?--Ja, die man kry betaling van £1 per maand. Daar is base wat dit betaal, maar ek kan nie se nie of hul dit almal betaal.

Kan jy die vraag beantwoord, Kana?--(DIRK KANA) So ver as ek weet, verstaan ek dat hul £1 per maand moet betaal. Die

kaffer moet opgaaf betaal, en ek verstaan dat daar gevalle is waar die baas die opgaaf betaal vir die kaffers. Maar gewoonlik verstaan ek dat die kaffers nie betaling kry nie wanneer hul vir die boere werk. Hul kry lande om vir 6 maande in die jaar te saai. Maar vir die ander tyd, die ander 6 maande kan hul niks op die land maak nie. Ek weet dat dit nie so is dat hul almal betaal word; daar is baie wat glad nie betaling kry nie. Al wat hul kry is net 'n klein bietjie mielies en dit is die enigste ding wat hul kry. Dit is een van die redenes hoe kom dat so baie van die naturelle nie 'n bestaan kan maak nie op die boere plase. Hul vind dat dit nodig is vir hul om uit te gaan en probeer werk te vind op ander plase, by ander mense of ander soort van werk.

Daar is in die eerste plaas die mense wat 90 dae moet werk. Dit is die mense van wie die 21 opgaaf word afgeslaan. Maar vir die rest van die jaar kan hul by ander mense gaan werk of op ander plase?--Ja, hul kan gaan, maar hul het nie die reg nie om te gaan want die baas van die plaas se vir hul: "as jy op my plaas woon, dan moet jy op my plaas bly en jy kan nie by ander mense gaan werk nie". Dit is die moeilikheid en die arm naturel is so verbouereer dat hy nie weet nie wat hy kan doen en die baas vertel vir hom dat hy die hele jaar lang op die plaas moet bly en moet werk.

Ja, maar betaal die baas dan vir hom?--Nee, hy betaal nie.

Maar as die baas nie vir hom betaal nie, hoe betaal die naturelle dan hul opgaaf?--Hul moet rondkyk en skrap en skaaf waar hul kan. En dit is hoekom baie van hul getang raak, want hul kan nie betaal nie. Ek was by die Naturelle Kommissaris gewees en het vir hom gese dat dit heeltemaal verkeerd was om die naturelle te vang wanneer hul opgaaf agterstallig was; ek het vir hom gewys dat hul nie geld het nie.

Kan jy daar ook van praat, Nteeo?--(NTEEO) Ja, dit is

so. Die akkoord word gemaak as 'n naturel op die plaas kom, maar dit is net 'n mondelikse akkoord; dit word nie geskryf nie. Dit word ge-akkordeer dat hy vir drie of vier maande sal werk -- net hy alleen; maar na 'n paar dae word sy vrou gevra om 'n paar dae te kom werk, en as sy eenmaal daar is, dan kan sy nie terug gaan nie. Sy moet bly om te werk, en elke dag moet sy na die plaas gaan. En nadat die naturel self drie of vier maande gewerk het vind hy dat hy nie weg kan kom nie, en hy moet die hele jaar deur werk. Dan gaan dit so aan, en dan vind hy dat die kinders ook moet werk en hul moet almal werk vir die reg om op die plaas te bly en vir die woning. Die baas gee hul 'n stuk grond waar hul kan ploeg en hy gee hul 'n kans om daar die stuk grond te beploeg, maar hul kry die kans net wanneer al die ander grond op die plaas omgeploeg is. Hul het nie tyd om te skoffel nie en die gevolg is natuurlik dat die grond wat hul self gesaai het verwaarloos word. Op soomige plase is dit WAT DIE BAAS DOEN. Hy het hul 'n stuk grond gegee om te bewerk vir hul self. In April moet die baas oes. Die naturel moet die werk vir die baas doen en hy kan niks vir homself maak nie. Maar agter dat die baas sy eie koring afgesny het, dan kan hy vir homself die werk doen. En dan kom die opgaaf. Agter hy klaar gewerk het vir die baas kan hy twee of drie maande kry om werk te gaan soek. Hy moet werk kry om opgaaf te kan betaal. Maar as hy klaar gewerk het, dan moet hy weer op die plaas terug wees om weer diens te doen. As hy nie werk kan kry nie, en as hy nie opgaaf kan betaal, dan word hy gevang, maar dan se die baas dat dit sy eie skuld is; hy het vir hom 'n kans gegee om werk te soek, maar (dit se die baas) die naturel het nie geprobeer nie, hy het net bier gedrink.

Hier in Lydenburg werk hul 90 dae vir hul plek op die plaas?--(DIRK KANA) Nee, hul werk die hele jaar deur.

MR. LUCAS: Have you had any cases where they have only worked ninety days for the privilege of living on the farm? - Very rarely. (PHOKANOKA): There are some cases where they only work ninety days but there are very many who work right through the year. In the ninety days there are always disputes between the boys and the baas. There are the Sundays for instance. There are many farmers who do not include the Sundays at all, and as a result the time which the natives have to work is considerably more than ninety days. As a matter of fact, I do not know of any cases where the Sundays are included in the ninety days.

THE CHAIRMAN: So there are two classes - there is the one class which works ninety days and the other class which works right throughout the year. What I want to ask is this. Where a man works ninety days do his children also have to work? - Well, this is the position with regard to the people who work ninety days. When they come to a farm they are told that it is only they themselves who have to work, but after a little while they find that their wife also has to come in, and in the end they find that it is not only the man but also his wife and children who have to work right through the time. And then when the ninety days are over they are told "No, you must stay here on the farm and continue to work, otherwise the baas will look for other people."

So do I understand that the position is that the man must work and that the farmer also makes his wife and children work? - Yes.

Doesn't the native get certain privileges from the farmer? Whose plough is it that is used to plough the native's land on the farm? - It is his own plough, the native's own plough. (NTEEO): Yes, it is the native's own plough which

is used for the purpose of ploughing up the land. There are cases where the farmer helps him, but in other cases, too, the native has to use his own stock to help the farmer.

Now, after a certain time, is not the native in a number of cases free to go and work on other farms or to go and work somewhere else ?- Well, that is very rarely the case, but there are such cases.

Do you say that there are very few cases of that kind ?- Yes, very few.

And you say that those people have to work on the farms right throughout the year ?- Yes.

But after the ninety days, does not the farmer pay them a wage for the rest of the time ?- No, they work without getting any pay right throughout the year.

Those people who work right throughout the year without getting any wages, where do they get the money to pay their "opgaaf" ?- I would like to make a comparison. There are some people who cannot even go to nachtmaal because they have no money at all. They are the people who have got to work for nothing at all. There are people - natives - who have to sell everything they have got at their homes in order to get money to pay their opgaaf.

What sort of things have they got to sell ?- They have got to sell their stock, their cattle, and some of their mealies.

And the ground they have got, are they allowed to plant mealies on that ?- Yes, they are. But they are not allowed to plant mealies right throughout the year, because in the winter the farmer plants his wheat on it. When the time for the planting of wheat comes, the natives have to take off their mealies and the farmer puts in his wheat.

You are quite sure of it, that the farmer does not

pay them anything in money and that he works them right throughout the year ?- Well, so far as we have been able to find out, a lot of these natives have to work without being paid at all. Of course, we can only say as far as we have found out. (PHOKANOKA): There are cases where he pays the man ~~xx~~ £1 per month, that is £12 per year, but those are exceptional cases; there are not many of them. I know one baas in the Lydenburg District who pays that.

You are now talking of farmers who go in for agricultural farming, who sow things. But let us talk about sheep farmers, what do they do?- We do not know what they do, we do not know what they pay to the people who cut the wool for them. We have not any sheep farmers here.

I am speaking now of natives who live on the farm of a sheep farmer; how would they be treated ? Is there any ploughing land which they would get ?- It is difficult to make any general statement as to what is done in such cases. A man who has a small piece of land cannot give his natives anything to plough, but there are others who have large pieces who can afford to give their natives a piece of ground.

Those who do not give their natives any land to plough do they pay the natives who work for them ?- Yes, those who do not give them any land make them work for three months and for the rest of the time they pay them at the rate of £1 per month. There are some white people who are fair, they are good towards their natives and they even pay them £2 per month. That is naturally for the nine months, but the other three months they do not pay for. Those who get food are the people who work in the houses. There are a number of those natives who work on the land and who for some time have to go and work in the house, and while they are working in the house they get their food. The farmer gives them mealie-meal

for the time that they work in the house, but generally speaking the position is that those who work on the land get their own food at their own places.

It was said in the statement which was read here this morning that some years ago you people placed your grievances before the Government, but that the Government did nothing in regard to those grievances. Can you tell me before which Commission or Committee you placed those grievances ?- (DIRK KANA): In the past we placed our complaints before a Commission on which Dr. Roberts was. This is not the first time that we have brought our complaints forward; this is the second time.

Yes. In your statement you say that the only change is "that you are now more oppressed by your masters". Will you tell us how you are more oppressed now ?- Ons kan nie verstaan nie wat die nuwe wet is, en ons het nie gesien nie wat daar vir ons gedoen is. Ek het jare lang al gewerk om iets gedoen te kry, maar daar is nog niks gedoen nie. Ons wil nou graag weet wat daar vir ons gedoen is. Toe die Kommissie van Dr. Roberts laaste maal hier gewees was, toe het hul vir ons gese ons moet voor die Plaaslike Kommissie kom en ons moet ons besware voor hulle set. Ons het verwag om nog woord te hoor van die Kommissie, maar ons het niks gehoor nie.

As jy van die Lokale Kommissie praat, is dit baie jare gelede?--Ja, dit is lang gelede.

Dan praat jy nie van die Kommissie wat hier met Dr. Roberts gewees was?--Dr. Roberts se Kommissie was hier in 1924 gewees. Later het hy weer hier gekom met Senator LeRoux van Niekerk; ek onthou nie wanneer dit was nie.

Dit was later as die Lokale Kommissie?--Ja. --Hee, die Lokale Kommissie was later as dit gewees.

When you speak of the "Local Commission", which Commission are you referring to ?- I am speaking of the Commission which we were told to put our grievances before.

This Local Commission, did that come here ?- No, but Senator Roberts said we should appoint fifty men to go to Pretoria and we should make our complaints there.

In one of the documents which was handed in here this morning you state "We are now more oppressed by our masters". I want to know in what way your masters oppress you ?- I want to say this, that the treatment which we now get from the white people is worse than it was in former years.

Can you tell us how it is worse ?- The work is heavier. We have to work for the baas and he gives us nothing. That is how we can say that things are heavier for us. We do not get any information in what way the laws are there to help us. What we want to have is this, that when the Acts come out the white people should come here and tell us "this is what you must do for your baas, and that is what you must not do", but nobody comes here to tell us. We do not know what is in the laws and it is for that reason that we say that things are heavier for us. We ought to know what we have to do and how we have to do things.

You said to us, too, Serote, that if ~~we~~ you have education, if the natives are educated, it would be a good thing for the white people as well. But now, can you tell us in what way it would be a good thing for the white people, too ?- (SEROTE): Well, this is how we look upon it. If our people who today are uneducated could receive some education they would be able to do better work for the farmers on the farms. They would be able to understand each other better. If they learn how to do their work they will be very useful on the farms, they will be very useful to their masters, they will be handy in the dorps and in the villages,

and also they will be useful to the mistresses, and that is where I consider that it will be better for the white people as well.

MR. MOSTERT: You are acquainted with the contracts which are made between the farmers and the natives ?- (DIRK KANA): Here and there, but not everywhere.

Are you possibly acquainted with the fact that there are contracts entered into between the farmers and the natives under which the farmer ploughs for the native and sows for the native and under which the native can also graze his cattle on the farm right throughout the year and that for that privilege the native must work? Are there such cases? - No, there are no such contracts that I know of. There are no contracts which the natives understand. This is the position: when a native comes to the farm, he does not understand that he has to work right throughout the year. Once he has started to work he finds that he is expected to work right throughout the year, but when he gets old and he has no children to work for him, then he gets his trek-pass. There are no contracts drawn up under which the farmer or the native can be brought before the courts.

Are all the contracts which are drawn up for three or four months so that the native must work free of payment for the farmer for three or four months. Die oorlede Magistraat het in 1908 vir ons duidelik gemaak dat die volk drie maande vry vir die baas moet werk en dat hy vir 9 maande betaal moet word. Daar is min mense wat daarvir ingegaan het. Die boere hier se dat 'n naturel 4 maande vir hul moet werk en vir 6 maande is hul vry om op ander plekke te gaan werk as hul wil.

Word die kontrakte tusse die boere en die naturelle gemaak voor die Kommissaris?--Nee, daar is niks opgeskryf nie; alles is mondelings.

U se dat die kontrakte vir drie maande deur die boer

gemaak word?--Ja, maar net mondelings, daar is nie geskrewe kontrakte; dit sou beter wees as dit so was.

Die kontrakte is nie in alle gevalle mondelings nie, is hul?-- Miskien nie almaal nie, maar die kontrakte word nie so stipt maak dat hul voor die kommissaris gebring word. (NTEEO) Wat betref die kontrakt van 90 dae-- daar is maar net omtrent drie persent van die boere wat hul aan die kontrakt hui: daar is nie meer.nie .

U se dat daar maar net drie uit elke honderd is wat hul aan die kontrakte hou?--Dit is al.

Meen U dat die boere die naturelle die hele jaar deur vir niks laat werk?--Ja; die rest, dit is 97 persent laat die naturelle die hele jaar deur vir niks werk.

Maar kan U vir my se, as dit 'n mondelingse kontrakt is tusse die boer en die naturel, dat die naturel die hele jaar deur vir niks werk --weet U dat daar sulke kontrakte is; kan jul mense hier vir my se dat daar sulke kontrakte is?-- Daar is nie geskrewe kontrakte nie; hul praat net, hul skryf glad niks op nie; hul praat net dat hul ooreen kom.

Bestaan daar kontrakte waaronder die naturel 'n jaar moet werk en dat hy dan woonplek kry op die plaas en dat hy dan sy vee op die plaas kan laat loop; daar is baie naturelle wat baie vee het, hul het 60, 70 selfs 100 beeste, en die boer kan vir hul se "jy kan op my plaas woon, maar jy moet die hele jaar vir my werk". Is jul bekend met gevalle van daar die aard?-- Ja, ek is bekend met sulke kontrakte.

MENEER LUCAS: Is dit die rede in alle gevalle waarom die naturel die hele jaar lang moet werk?-- Ja.

Is dit altyd omdat hy te baie vee het?--No; supposing now that this kind of contract is made and that the man has too many cattle, even after this contract is made, he will be told to take his cattle off because there are too many.

MENEER VAN NIEKERK: Is dit 'n uitsondering of is dit die algemene reel?-- Dit is 'n uitsondering. (PHOKANOKA)Ek weet

nie van gevalle nie waar mense kontrakte van daar die soort
gemaak het, maar ek weet van gevalle waar mense kontrakte ge-
maak het om drie maande te werk, maar waar die boer hul ge-
dwing het om langer as drie maande saaneen te werk. I say
definitely that that is outside the contract. The natives are
forced to do so and they just bow to superior force. We have
to do as we are told and we have to work for longer than three
months outside of our contract.

DR. ROBERTS: Are they paid for it ?- Sometimes they
are paid in cash or money, and sometimes they are given food
of various kinds, or they are given kaffir corn, and sometimes
they are given clothes. It is difficult to say exactly what
the position is, as there is a different position in different
places. One man does one thing and another man does something
differently.

What would be the average thing ?- I cannot say, it
is difficult to give you an average. The only way to arrive
at an average would be to go from people to people and hear
what happens in various places. Various masters act in
various ways, just as they please.

THE CHAIRMAN: It is said that farmers make the natives
work all the year round without paying them. Are these
particular farmers or do all the farmers do that ?- I have
already told you about this matter. Certain people do one
thing and other people do a different thing. It is not the same
in all cases, and one cannot say that they all do the same, but
our complaint is that lots of them make the native and his fam-
ily work throughout the year. (NTEEO): 75 per cent of the
people on farms have their people under that contract.

That is the contract under which the man and his family
have to work all the year round ?- Yes, that is so.

And they get no money whatever? They only get some lands
and grazing for their cattle ?- Yes.

Do you know how much land they get ?- The land they get is just about two acres - 200 yards long and 20 yards broad each. The size of an acre differs, some have 600 yards long and 50 yards wide.

Do you mean that the size of an acre is different on different farms ?- Yes.

How many acres do they get ?- Some get two acres, some three, and some five.

And did I understand you to say that they may plough these only in the summer ?- Yes.

Is that correct, may they only use them in the summer and not in the winter ?- Yes, in the winter the farmer wants the land for himself. (PHOKANOKA): There is no definite size which a native gets to plough with regard to land; in fact a good master keeps a good servant and gives him a wide piece of land. Every master is at liberty to do as he pleases, but good masters will treat their people in such a way that they will not go away from them.

Can you quote me a case of a native who has to work with his family all the year round, but who only gets a small piece of ground all the year round ? Do you know of definite cases like that ?- (DIRK KANA): Dit gebeur dikwils. Daar is baie van zulke gevaalle.

Do you know what size such a small piece of ground is ?- (PHOKANOKA): It sometimes comes to ten or twelve acres.

That does not tell us much. What is the size of those acres ?- It is difficult to say; I cannot say for certain.

Omtrent hoeveel tree ?- Omtrent 200 tree.

En ~~xxx~~ hoe breed ?- Omtrent 70 tree.

And the native who gets ten acres of that kind, do you reckon that he is badly treated ?- Well, a native has to

sell his kaffir corn to enable him to make a living.

Now, you say that the native who gets very little ground to plough may have ground - a number of acres of ground, 300 yards long and 70 yards wide. How many of these acres would he get; I am referring to a native whom you regard as being badly treated. How many acres do they get? - Sometimes they get five or ten acres.

Can you tell us how many pieces of land like that they get? - I do not know. Sometimes an acre is only 12 yards in width.

And how long would it be? - Sometimes it is 200 yards long.

And how many of these would a native get if he gets only a little ground? - He may get four or five.

MEENEER VAN NIEKERK: Ek sal probeer om dit duideliker te kry. Die naturel wat vier akkers kry, hy kry grond wat 400 tree lang is en 12 tree breed?--Ja, party maal.

En die naturel en sy hele familie moet vir so'n stuk grond die hele jaar deur vir die boer werk sonder betaling te kry?--Ja, dit gebeur baie male. As die baas goed is dan help hy sy volk met kos, maar daar is baie gevalle waar dit nie so is en waar hy net gehelp word met woonplek.

En kan hy ook vee hou?--Ja, as hy het, maar daar is baie wat nie het nie.

Maar as hy het?--Dan bly hy daar, maar dikwils moet die vee ook vir die baas werk.

Hy kan sy vee aanhou?--Ja, maar net soveel as die baas vir hom toelaat.

DIE KOMMISSIE HET TOT 2/30 n.m. verdaag.

DIE KOMMISSIE HET OM 2/30 hervat.

VOORSITTER: Ek wil weet hoe lang jul mense hier in die distrik gewoon het, hoe lang is jul al hier?--(PHOKONAKO) Ek was in die distrik gebore en ek is my hele lewe hier gewees. Ek het hier opgegroeï. Ek was 10 jaar lang in die Kolonie gewees maar daarna het ek hier terug gekom. Ek het nou weer 6 maande hier gewees. (DIRK KANA) Ek was hier gebore en ek het hier opgegroeï. (BERNARD SEROTE) Ek is al 15 jaar hier.

In die dokument wat jy ingeset het se jy "people in the urban area have had free grazing and steps have been taken to improve the stock". What steps were taken to improve the stock?-- (PHOKANOKA): They have castrated the bulls which they did not think were good ones.

You continue "My people regard this as mere hatred", what do you regard as mere hatred?-- The castration of the bulls.

The castration of the native bulls?-- Yes.

You do not think it is a good thing to have only the good bulls to breed from?-- No, we do not believe in it. We do not believe in quality, but in quantity.

But if the cattle only become as big as goats, are they still cattle?-- Yes, so long as a man can have a big number of cattle that is the main thing.

MR. LE ROUX VAN NIEKERK: Have any of you ever resided on a farm and worked for a farmer?-- (NTEBO): Yes, but not in this district. (PHOKANOKA): I might say that there are nine people chosen to represent the natives in the location. Four of us have been appointed to act as spokesmen because we can express ourselves better, but these other people are here too, and they can reply to questions. (BERNARD SEROTE): All of us who spoke here this morning were instructed to do so, but it was intended that when questions were asked all nine of us should reply, when possible. Seven of us are here, and the other two are away at their work.

Now, do any of you know anything about farming conditions ?- Yes, there are several of us here who know a good deal about farming conditions.

The evidence which you have given here, is that from your own knowledge or is it merely hearsay? Whihh of you lives on a farm, for instance ?- (ISAAC TWALA) Op die oomblik bly ek op 'n sendings stasie, maar ek het net kort tydjie gelede van 'n boere plaas gekom waar ek jare lang gewoon het .

Wat was die kondisies op die plaas?--Die kondisies was nie goed nie: ek het nie kontrak gehad nie.

Hoe het jy daar gebly?--Ek het net op die plaas gebly, maar ek het nie kontrak gehad nie.

Maar jy het 'n ooreenkoms gehad, het jy nie?-- Ja, net om vir die boer te werk; daar was nie 'n ooreenkoms, ek het net vir die boer gewerk, dit was al.

Hoe het jy vir hom gewerk?--Van Januarie tot Januarie.

Net jy allenig of die hele familie?--Nee, ek en my vrou en kinders en die vee wat ek gehad het.

Sonder betaling?--Ja, daar was nie betaling nie.

Het jy lande gekry om the ploeg?--Ja, ek het.

Hoe veel land het jy gekry?-- Nie soveel nie as ek het wil he, maar net genoeg om my bestaan uit te maak vir die ses maande van die jaar.

En die ander helfte van die jaar?--Ja, die ander ses maande van die jaar het ek moet raap en skraap om te leef.

Hoe kan mens raap en skraap deur die helfte van die jaar?--Op 'n plaas gaan dit maar so. Mens kry 'n stukkie grond, maar nie genoeg nie om op uit te kom-- nie genoeg nie om halfpad op uit te kom.

Ja, maar ~~dan~~ dan moet jy van honger omkom?--Ja, jy is altyd in skuld by die baas.

Hoe het jy uit jou skuld geraak?-- Ek het naderhand my vee moet verkoop om uit te kom; dit was die enigste manier.

Hoeveel stuk vee het jy gehad?-- Ek het nooit meer as 10 gehad nie; ek het nooit verlof gekry nie om meer as tien stuk vee aan te hou.

Hoeveel jaar het jy op die plaas gebly?-- Ek was op die plaas gebore, maar ek is nou 5 jaar weg vandaar.

Hoekom het jy so lang daar gebly?--Wel, dit is ons gewoonte om by die boere te bly; ons lyk nie om weg te trek.

Het jy nooit kans gehad nie om te gaan werk?--Nee, ek het nooit kans gehad om op ander plek te gaan werk.

Was dit die kontrak wat jy gehad het--was dit die algemene kontrak wat die boere hier het?--So ver as ek bekend is is dit die algemene gewoonte hier.

En besluit die naturelle hier om onder die kontrak die hele jaar deur vir die boere te werk?--Ja, hul kan nie anders nie, want as hul dit nie wil doen nie, dan kry hul hul trek-pas van die baas, en wat kan hul dan maak. Op ander plase is dit presies dieselfde posisie.

Ja, maar hoe kom het jy nie na ander plaas getrek waar die kondiesies beter was-- daar is baie boere in ander distrikte wat bly sal wees om werkvolk te kry en beter $\frac{1}{2}$ kondiesies te gee?--Ons weet dit nie. Waar kan mens trek?

Daar is kompanies' plase waar naturelle grond kan huur. Ja, dit was in die verlede so, maar vandag word dit nie meer toegelaat nie; in die verlede het naturelle op kompanies' plase land kan kry, maar nou nie meer nie.

En wat omtrent die sendings stasies?--Ja, naturelle kan na die sendings stasies gaan, maar daar kan hul ook nie grond kry om te ploeg of lande om te bewerk: nie genoeg nie.

En in die lokasies van die kapteins?--Nee, hul is so vol, daar is nie plek om in te kom nie.

Hoe maak jy dan nou 'n bestaan op die Sendings stasie?

Wel, dit gaan maar swaar; ek werk nou hier en daar en maak 'n shilling of twee shilling nou en dan en dan koop ek 'n bietjie kos en 'n bietjie koffie of wat ons nodig het en so gaat ons aan, maar dit is baie swaar.

Is jou bestaan nou beter as wat dit vroeger was?--Ja; ons bestaan is beter in so ver dat ons kinders nou vry is en dat hul nie langer onder die slaverny van die boer is nie; ons kan hul nou tenminste skool toe stuur en hul behoef nie van Januarie tot Januarie vir die boer te werk nie. In die opsig is alles beter, want ons is weg van die slaverny.

Wat slaverny, is dit die regte woord om te gebruik?--Ja, dit is; dit was slaverny omdat ons nie baas van enig ding was nie, selfs nie van ons self nie. 'n Naturel op 'n plaas het reg op niks nie; hy is nie baas van homself, hy is nie baas van sy vrou of van sy kinders nie; hys is baas van niks nie.

Ons het gehoor dat daar 'n tekort van naturelle werkvolk is op die plase, is dit nie so hier?--Ek kan dit nie se nie.

Is jy goed bekend met hier die distrik?--Ja, ek is.

Is die plase goed vol met werkvolk?--Nee, ek sal dit nie se nie; die volk trek weg omdat hul dit nie langer kan verdra nie; hul kan dit nie langer staan nie. Hul trek weg en probeer beter kondiesies te kry.

Maar as dit ooral so is en as die boer die mense so sleg behandel dat hy hul uitdryf, dan beteken dit dat hy in die eind nie meer werkvolk sal he nie?--Dit is so en daar is baie wat nie werkvolk meer het nie vandag. Dit gaan vandag so, dat ek miskien by 'n boer kom wat vir my goeie kondiesies gee, maar in ses maande tyd verander dinge en die ~~goeie~~ goeie kondiesies is verby en daar is nie verskil nie tusse die een plaas en die ander een. Dit is die groot moeilikheid wat ons het.

Stem U in wat hier gese was dat daar maar net drie boere uit elke honderd is wat hul kontrakte hou met hul naturelle werkvolk?-- Ek ken nie een nie wat hul kontrakte hou.

Is daar nie 'n enkel boer hier nie wat eerlik is met sy naturelle werkvolk?--Ek ken nie een enkel een nie.

Meen jy dat elke boer sy kontrakte breek?--Ek weet nie van 'n enkel boer in hierdie distrik nie wat sy werkvolk net twee of drie maande in die jaar laat werk.

Dit is nie die vraag nie. ^{Jy} se dat die boer na 'n paar maande sy beloftes breek?--So ver as ek weet, ja.

Ja, so ver as jy weet, maar dis moontlik dat jy net van twee of drie boere afweet; jy het gese dat jy die hele distrik ken?--Ja, en ek se dat ek nie 'n enkel boer ken nie wat die akkoord met sy werkvolk hou.

MENEER MOSTERT: Die plaas waar jy gewoon het, was die baas daar op die plaas, of was hy op die Hoë Veld?--Nee, die baas het op die plaas gebly.

Wat was die boerdery van die plaas?--Ploeg en saai.

Wat het hy geploeg en gesaai?--koring en so voort en alles wat kan gedoen word.

Hoeveel land het hy vir jou gegee?--Hy het my so veel land gegee dat ek sommige jare tien sakke gekry het en sommige jare, as die oes goed was, 12 sakke. Maar dan het ek party maal 'n broek moet koop of 'n kombers so dat my maag sonder het moet gaan; dit was maar altyd so gewees.

Hoe groot is jou familie?--Ek het 'n vrou en ses kinders.

Hoe groot is die kinders, is hul opgeskote kinders?--Nou is hul opgeskote, maar toe ek op die plaas was het ek drie kinders gehad wat in die diens van die baas was.

Het jy net een vrou?--Ja, net een.

En die kinders het vir die baas gewerk?--Ja.

Hoeveel van hul?--Drie, toe ek nog by die baas was gewees.

En jy persoonlik?--Ek persoonlik het met die boerdery moet aangaan.

Jy se jy het net 10 beeste gehad?--Nie meer as tien nie.

En sou jy meer gehad het as die baas dit sou toegelaat het?--Ja, maar hy het dit nie toegelaat nie.

Ja, maar beeste teel aan?-- As daar te veel is ,dan moet ek hul verkoop en as daar maar net een oor is, dan moet ek slag.

MENEER LEROUX VAN NIEKERK: Het die baas vir jou en die drie kinders kos gegee as jul vir hom gewerk het?--Ja, op die dag wat ek in sy werk was, maar as ek in die aand by my huis was dan moes ek my eie kos kry.

Het jy nooit verlof gekry om te gaan werk?--Nee, nooit.

En opgaaf?--My baas het dit betaal, maar dit is nie die geval met almal nie; dit is net een uit die 100 wat dit doen.

Se jy dat die bruin mense in die algemeen ontevrede is met die toestand?--Ja, hul is almal ontevrede.

Is jy bekend met die feit dat daar ander distrikte is, soos Nelspruit,Barberton en so voort waar daar groot tekort is aan naturelle werkvolk en waar die boere die werkvolk baie graag wil kry?--Ek is nie bekend nie met die toestande daar.

Het jy nie gehoor nie dat daar beter plekke is?--Nee, ons het nie van beter plekke geweet nie.

Jy praat van saai boere. Van getuienis wat ons gehoor het behandel die skaap boere hul volk beter?--Daar is nie skaap boere hier nie, maar van wat ons van die ander boere in hier die distrik sien kan ons net se dat die behandeling van die naturel volk ooral maar dieselfde is.

VOORSITTER: Ons praat van die skaap boere op die berg. Is jy bekend met die toestande van die skaap boere op die berg?--Nee, ek is nie veel met hul bekend nie.

MENEER LUCAS: Wie het vir jou lande geploeg?--Ek self.

Met jou eie beeste?--Ja, met my eie beeste,maar as ek kort was het die baas vir my gehelp.

Met wie se ploeg?--My eie ploeg.

DR. FOURIE: Het jy met jou eie goed geploeg?--Ja.

MENEER LEROUX VAN NIEKERK: Is dit die algemene reël hier dat 'n naturel nie meer as 10 beeste op die plaas van die baas kan hou nie?--Nee, dit is net so by sommige base wat net genoeg weiveld het. Daar is ander base wat baie weiveld het. Daar is nog ander base wat nog minder weiveld het.

As hul maar min het, dan kan hul nie toelaat om meer beeste te laat aanhou?--Nee.

Was jou baas 'n ryk boer gewees of was hy maar arm?--Nee, hy was nie ryk nie, maar hy het daarom vir homself kan help. Hy het kan uitkom, ek meen.

Daar is base wat vir hul volk toelaat om meer as tien beeste aan te hou?--Ja, daar is party van hul wat dit doen.

Het hy ook koring land vir jou gegee, Duitse koring?--Nee, net vir mielies en kaffer koring. Glad nie land nie om in die winter op te saai.

MENEER MOSTERT: Hoeveel volk het die baas gehou?--Party maal het hy vier gehad en party maal vyf, maar nie in die end nie. Toe het hy hul nie gehad nie. Nie meer as vyf nie.

Is hul nog daar?--Party is nog daar.

Hoeveel is daar?--So ver as ek weet is daar nog twee.

MENEER VANNIEKERK: Is daar groot verwisseling van werkvolk hier; trek die werkvolk hier baie na ander plekke?--Ja, hul trek hier baie; hul dryf hul weg.

Is daar baie gevalle waar die bruin man van die een baas na die ander trek?--Ja, daar is baie.

Hul het dus keuse-- hul kan trek van die een na die ander?--Ja, hul het, maar dit is maar swaar.

Is dit maklik om van die een baas na die ander te gaan?--Ja, want die base is kort van mense en as jy kennis het van jou werk dan is 'dit maklik; maar as jy arm is en oud en jy het nie 'n kind nie--as jy oud is en krank dan is dit baie swaar om werk te kan kry.

Maak jy nie self 'n kontrak met die baas as jy by hom kom?-- Nee; die arm bruin man het nie so veel reg nie om dit te kan doen; dit is die moeilikheid.

Is daar nie base nie wat so hard vir die naturelle is?-- Ja, daar is natuurlik. ~~Maas~~ As jy baie oud is en as jy kinders het dan sal die baas vir jou laat bly.

DR. FOURIE: Hier in die dokument staan dat die kaffer moet £5 of £7 kry. Meen jul nou dat al die kaffers, geleer en ongeleer dit moet kry[?](Phokanoka) £7 is vir die kaffers wat die werk verstaan. (DIRK KANA) Opgevoede kaffers moet dit kry. Hul moet in staat wees om 'n bestaan te maak.

(PHOKANOKA) Daar is verskillende soorte van werk en daar is verskillende soorte van mense wat op verskillende maniere werk. I consider efficiency in work is a great thing. There are people who do good work. There are people who work in shops and in big businesses, and they should get better pay than others who do not do that class of work.

Hier praat jul net in die algemeen. Jy laat dit hier oor vir die baas om dit self uit te maak~~++~~ wat die soort van werk is?-- I say "more or less".

MR. LE ROUX VAN NIEKERK: You speak here of free education; must those be Government schools?-- Well, even if they are not Government schools they may be under a Mission.

Does not the Government help you?-- They do not really help us; they give us grants-in-aid.

Who pays the salaries?-- The Education Department pays the grants-in-aid. The Government pays 6d. per child per month. We have to pay that through our taxes.

Do you want more help?-- Yes, we should be glad of it. Everything should be on better lines. We want our children to be properly educated and we want the best education we can get for our children.

In this document you say that the people living on the Companies' farms pay £2 for their land and 3/- per year for

animals and so on. You ~~say~~ say that the rent is very high, but now really do not you think that it is very low if a man can live on a farm and pay £2 per year and just work where he wants to ?- It would be a low rent if the natives could plough twice a year and if they had irrigation.

But even without irrigation, you cannot get land like that for £2. Do not you think that £2 per year for a private farm and 3/- for an ox is a very low rent ?- I do not think so; my people want a good lump of cattle. It is not the quality; the more cattle we have the better.

That is so, but I mean 3/- a year for a cow or an ox is a low rent. The usual rent for a cow and an ox is 8/- ?- Well, we think it is very high.

Now, about this budget which you have put in. What class of native did you take that for - an educated native ?- A civilised native.

Is that the style of living of a civilised native; is that the scale on which you live ?- Yes.

MR. LUCAS: Are those the things which you spend money on and are those the amounts which you spend ?- Yes.

MR. LE ROUX VAN NIEKERK: How much do you get per month ?- You can hardly take my earnings; I get a different pay because I get my pay from the Department.

Never mind about that ; how much do you get ?- I make 25.10.0. per month.

And are you a married man ?- Yes, I am.

How many children have you got ?-, I have two children.

Do you pay house-rent ?- Yes, I do.

How much house-rent do you pay ?- Well, I pay 15/- per month, but my people in the location pay 3/4d; they are on a different basis from what I am on.

Are you able to come out on what you earn ?- No.

Are you in debt ?- Well, I am not able to come out

on what I get, but I must make it come out.

So much I; but can you live well on it ?- No, I cannot.

What do you miss ?- I miss a lot of things; I miss my reading, my papers, my food. I can only afford to eat twice a day.

How often do you eat meat ?- I eat meat when I have a sixpence to buy it with.

You live on £5 per month and you advocate that all the natives~~x~~ should be given £5 per month; do not you think that that is very high ?- Well, it is differently put; I say a ^{little more} ~~little more~~ or a little less.

Well, what is a little less - £3 per month ?- I leave it to the Commission to put down what they think best.

You would not put down what it should be ?- No, I would not.

You say that the native is happiest when he is in the country ?- Yes, I think so. That is my view.

You say it is his natural birthplace and that is where he is happiest ?- Yes, I certainly think so.

You say that in order to stop this influx into the town the Government should try to ameliorate the conditions in the country ?- Yes.

And you appreciate the fact of the Government sending an agricultural demonstrator ?- Yes, and I hope that the Commission will take our thanks to the Government for that.

You think that is a good line ?- Yes.

Is there any other way by which you suggest that the life in the location could be improved ?- Yes. There is one point I want to thank the Government for, and that is for the wells. The country is so dry and the Government have helped there, and I hope that we shall be taught to irrigate our lands. That is very necessary.

You also spoke about farming contracts. You think that conditions could be improved there? Do you think all contracts should be registered? - Yes, I think so.

And do you think that that would put the natives on the farms on a better basis? - Yes, if a contract is registered in a Government Office it would be a good thing. And then we want more public servants - police is what we want.

Now you are also in agreement ~~with~~ what a certain native Chief has said, that it is a bad thing for the natives that the native youngsters should be allowed to go into the towns? - Yes.

And is it your experience that they become wasters here and that they become Amalaitas? - Yes, I think so.

Can you suggest anything to improve matters as regards the youngsters? - I think it would be a very good thing if our youngsters could remain in the kraals or at their homes until they are old enough, that is to say: until their characters have been properly developed and formed.

DR. FOURIE: They must not come into the towns before that? - No.

MR. LE ROUX VAN NIEKERK: You say that some people are very much in fear of the juries consisting merely of Europeans. Is that your experience? Do not you think that the natives receive from the juries as a whole justice? Is that your view as an educated native? - It is a very delicate question. I feel it in my heart that the jury system should be put aside so that the judge alone can deal with matters.

But you have that right now, you can demand now if you are an accused that you shall be tried by a judge and two assessors? - Yes, if I am accused, ~~but~~ then I am at liberty to refuse to be tried by a jury. But what we want is that the white man who is charged with an offence against the native should not be tried by a jury but by a judge. If the case

is that of a white man having committed an offence against the native, that is where the difficulty comes in.

But where the native is accused of having done something he gets fair treatment ?- Yes, that is so.

Where a white man is accused of doing something to you, that is where you think you do not get fair treatment ?- I am afraid to say, it is very delicate.

That is your idea of the matter ?- Yes, I am speaking from experience. That is my view.

Is that what you have read in the newspapers or is that what you have actually seen ?- Well, I have just come in contact with a case at Potchefstroom.

DR. ROBERTS: You say "we would be too pleased if there would be someone to whom we could give our complaints so that he sends that to Head Office" ?- Yes.

Now, do you know that the Government has appointed a man ?- No, except the Native Affairs Office.

They have appointed an officer just to do everything which you point out here, he has to attend to complaints. Mr. Barrett has been appointed to do that very thing ?- Where does he live?

THE CHAIRMAN: He goes wherever there are complaints ?- That is the first time it has come to my ears.

DR. FOURIE: ⁺_v het gese dat jy nie eintlik meen dat die Regering "Compulsory education" moet instel nie, maar hul moet die woord gee?--(BERNARD SEROTE) Ja, hul moet dit so inrig sodat die bruin mense almal skool toe sal gaan. Soos dit ^{met} nou is ~~1/2~~ die meeste van ons mense hul lyk nie geleerdheid nie, die kapteins en al. Die kapteins en die ander hoofmanne lyk dit nie. Ons reken as daar net 'n woord van die Goewernement kan kom, as die Goewernement hul kan waarsku en as die Goewernement vir hul kan se dat dit nou tyd is dat al die kinders sal leer, miskien sal daar hier en daar baie wees wat die vermaning sal volg.

Jy se dat jy bly is dat daar onderwys op die boere plase is, maar ons hoor nou dat daar plase is waar dit belet is: een van jul het gese dat daar plase is waar daar slaverny is?-- Ek ken plase waar die baas self gese het "ek wil 'n skool op my plaas he sodat die volk sal leer". Daar is sulke plekke, maar daar is weer plekke waar die witmense teen die leer is.

Is daar plekke waar die witmense se "nee, ek wil die mense glad nie he nie wat skool toe gaan"?--Daar is mense wat nie skole op hul plase wil he nie.

Is daar 'n skool naby hier waar onderwysers opgelei kan word?--Ons het so 'n skool maar nie hier in Lydenburg nie.

Jy het gese jy betaal nog opgaaf aan Sekukane?--
(PHOKANOKA)Ja, dit is so.

En jy se ook "ons moet vra vir die Joint Council". Wie is jou leier, Sekukane of die Joint Council:--My natuurlike leier is Sekukane.

En wat leier is die joint Council?-- Ek weet nie.

Is dit jou beskaafde leier?--Ek weet nie hoe dit te se. Sekukane is ons hoofman. He is the man who guides our destiny. But ~~But~~ since Sekukane lives far from the seat of Government we do not hear what is going on in the Councils of the Government such as we see for instance in the case of a Joint Council and in the case of the Congress Meetings of that kind.

DR. ROBERTS: You will remember that when we were here we urged that there should be a Council for this part of the country and for Sekukuniland?-- I was not there myself.

(DIRK KANA): I was there; I remember it.

Does the Council exist now?-- No, there is no Council.

Would it not be a good thing if there were a Council, you would know what was going on?-- (NTEEO): Yes, it would be a good thing.

Why is not there a Council?-- Since you were here there were hther people who advised us to act differently; they were

the I.C.U. people.

But surely you are a stronger man than that ?- Yes, I am, but they impressed that on the other people here. I put my hope on this Commission here. (PHOKANOKA): It is very difficult to get up such a thing. We are afraid. It may be against the hearts of our baases and there is not one who has placed the matter before us in a civilised manner.

MR. LE ROUX VAN NIEKERK: Is there any one of you which is acquainted with the farming conditions in other districts ?- I know some other districts; Vereeniging, and so on.

What do you think is the position of the farmers in the Lydenburg District, are they on the whole poorer than in other districts ?- As far as I have considered it, I think our community is poorer than other districts.

And that may be the cause why they are offering you such low wages ?- Yes.

THE CHAIRMAN: I want to find out from Simon Moganedi whether he works on a farm ?- (SIMON MOGANEDI): Yes, I work on a farm.

What agreement have you got with the farmer ?- I work for three months.

And do your wife and children also work three months ?- In the beginning it was understood that I alone should work, but now, although my contract is not finished for a long time yet, I have to work together with my people, my wife, my children and my cattle. The contract was for three months but before the three months were up I was told that I had to work from January to January and at the end I was told that I myself and my children had to work. I was told that I would be paid for nine months in cash, but up till the end of the year I had to work for nothing. I had nearly finished the three months' contract when the master came and said "You

cannot go away; you must stay here and work for me for the rest of the year. " So I had to stay with my wife and children and cattle for the rest of the year, and I was not paid. I got no pay at all.

DR. ROBERTS: Did not you get anything at all ?- No, I got nothing at all.

THE CHAIRMAN: Did the master promise you payment ?- No, he did not make a contract to pay me for the rest of the time. He gave me food occasionally, but not much, and sometimes he gave me clothes as well.

MR. LE ROUX VAN NIEKERK: Where do you live now ?- I am still on the farm.

THE CHAIRMAN: How many cattle have you got there ?- I had twenty cattle, but ten of my cattle were put aside; they were put aside to work the master's land and for the other cattle I had to pay 3/- a head. The calves were substituted for cows at certain times.

You say that for ten cattle you had to pay 3/- per head each ?- Yes.

You worked the whole year ?- Yes, I did.

And you did not get any money from the baas ?- No, I did not.

Where did you get the money to pay the 30/- to your baas ?- I took the cattle away to another place.

MR. LE ROUX VAN NIEKERK: How many wives have you got ?- I have one wife.

THE CHAIRMAN: How many children have you got ?- I have six children.

And do they all work on the same farm ?- They do.

How much ground did you get to plough ?- 7 acres.

What is the size of the acres - are they all the same ?- No, there are six there which are short; the six are

about fourteen yards long and the others are about twelve yards long.

And how wide are they ?- They are about fifty yards wide.

MR. LE ROUX VAN NIEKERK: Did the baas tell you that you could not have more than those seven acres ?- No.

DR. ROURIE: How much mealies and kaffir corn did you get ?- About five bags of kaffir corn and four bags of mealies. Every year we have to borrow a few bags of mealies from the baas, and then we have to work for it again.

THE CHAIRMAN: Do you work on a farm, Amos Mtembe ?- (AMOS MTEMBE): Not now. I have not worked on a farm for the last thirty years.

Where are you working now ?- I am in the Berlin Mission Station now.

MR. LUCAS: What work are you doing there ?- I am an Induna of the Chief at the Berlin Mission Station.

How long are you on the farm where you are now, Simon Moganedi ?- (SIMON MOGANEDI): Twenty years. I was first with the father and since the father is dead I have been with the son.

THE CHAIRMAN: Have you been on the same farm all the time ?- Yes.

MR. LUCAS: If you are not satisfied with that farm, why do not you go to another place ?- Well, I see many people who have trekked, but I know it is very difficult if you go to another man, and then furthermore it is very difficult to get away.

Did you try to go to another place to look for work ?- No, I did not try to. I notice that there are lots of people who are looking for work.

THE CHAIRMAN: You find that you are suffering hardships on the farm, but you know that on another farm conditions

may be even worse ?- Yes.

MR. LUCAS: Is there a school to which your children can go ?- I am near the town and the Mission Station School is near-by.

In this statement of yours, you refer to the average pay of the natives as 35/- per month, and then you say "on the contrary 45/-"; what does that mean, does that mean 45/- without food ?- (PHOKANOKA): Yes. There is one thing to be said. There are people getting 35/- and the masters give them breakfast in the morning and dinner in the middle of the day, but in the evenings they go to their own homes.

They get breakfast nowadays and dinner at midday ?- Yes.

You speak about Maramban; where is that ?- That is an townlands in the western parts.

Can they plough there ?- Yes.

If they plough there, do they have to pay rent ?

They pay 3/4d. per month there.

Can they live there if they want to ?- Yes.

THE CHAIRMAN: Do they build their huts on that piece of ground where they plough ?- Yes, everyone is surrounded by his lands.

MR. LUCAS: And can they plough as much land as they want to ?- They can, but the places are very rocky.

You speak about troubles are night when there is a concert. Do you have to get permission from the Municipality to have a concert ?- Yes.

And does the Municipality say at what time the concert has to finish ?- Yes.

MR. LE ROUX VAN NIEKERK: What is the usual time ?- About 12 o'clock.

MR. LUCAS: And then you say there is noise and shouting because it has to stop ?- Yes, generally that is so.

Many years before I came here they often carried their concerts on right through the night. It is mostly done by people from the farms, but today we stop at 12 o'clock. At 12 o'clock the shouts and noises start, not only against the stoppage of the concerts but we have people who start shouting the moment they are free from the control of the Chairman, and they do anything in any way they like; in savage ways, and so on.

~~SAVAN~~ MR. LE ROUX VAN NIEKERK: Do you think there should be police control?— My idea is that people should be kept under the control of the Chairman until the next morning.

DR. ROBERTS: Is that your common native custom to carry on right throughout the night?— Yes, that is our custom.

And you have religious services also that go on throughout the night?— No.

MR. LE ROUX VAN NIEKERK: But do not you kick up a terrible row if you go on throughout the night?— No, the people are under the control of the Chairman.

MR. LUCAS: Is there a lot of bree-drinking at these concerts?— No, some people come in in a state of drunkenness and some bring bottles with them.

Now, you speak about slums. Are there any slums or bad places in Lydenburg?— No.

So you are really referring to other towns?— Yes.

You say that widows pay the same rents as men?— Yes.

Is that in the location?— Yes.

Is that the rule here?— Yes, they all pay the same.

But that is only if they have a separate plot. If a widow lives with her son and her son pays rent, does she have to pay rent also?— No.

Are there any old men in Lydenburg who have not got someone to support them, to look after them?— Yes.

How do they live ?- Merely by looking for work. Sometimes they go to a man and work for a day. They chop wood or work on a canal, and the next day they go to another man, and so on. Most of these people are relieved from paying the general tax; almost all of them.

DR. FOURIE: You speak about your pass. What do you want; do you want the pass to be abolished ?- Yes.

You want everyone to go free without a pass, they should be able to go wherever they want to ?- Yes, but I want something to be substituted for the pass.

What do you want; what is your idea ?- Just to have a sort of certificate to identify a man, to show where he comes from and where he is going to.

Anybody who does not behave in the right way would have his certificate withdrawn ?- Yes. There are very bad people, just as well as there are good people, and the good suffer for the bad.

Yes, that is so everywhere ?- Yes, I know, but the passes are very awkward, especially in cases of accident or sickness.

DR. ROBERTS: Would you regard your receipt for the tax as a pass ?- You have a receipt, have you not, for your poll tax ?- Yes.

Would you regard that as sufficient for your pass ?- That is what we want to be our pass; nothing more or less.

MR. LE ROUX VAN NIEKERK: You would not object to having an identification certificate with your photo on it ?- We would like that. We would like the photograph.

If a native had to drive cattle, his own or his master's, would you think it would be a good thing if he were to carry a pass then ?- No, we would not object in that case.

DR. ROBERTS: On page 3 of your statement you refer to a surplus of natives. There are to my mind three very

difficult things there. Who are the surplus natives ?e I mean the natives who are in towns, or in the locations, without wives.

And you say that you would turn those out? Where would they have to go to? Supposing they had no kraals ?- Into the country.

You would say "go" ?- No, I want to encourage the country life for natives.

You want to encourage them to remain in the kraaks ?- Yes.

How would you encourage them ?- By better contracts, and so on; that is how I would do it, and I think it would have very good results for the natives and the white men.

You think it is better for a native to remain in the country, or nearer town ?- It is far better for him to remain in the country. I want to say this, the whole country needs education. Our Missionary in this district has already erected eighteen or twenty schools, but we are anxious that our Chiefs should support education on our behalf. Because that is a great weapon which we have, education. That is the real fighting weapon. Our Chiefs should say after a word has come from the Government "Teach your children".

DR. ROBERTS: Are there any Chiefs near here who do that; what about Baklele ?- He has erected large schools, beautiful schools, but the rest of the district does nothing. I do not know of any ^{other} Chief who is doing anything. I do not know of any stad where anything is being done by a Chief, nor do I know of any steps which the Chiefs are taking to uplift the people, and I pray that the Government will give ~~xxxxx~~ a lead to the Chiefs.

THE CHAIRMAN: You know that some Chiefs are helping forward education, but you think that some of the Chiefs are

not helping forward education - that most of the Chiefs are not doing so ?- Yes, that is so. Not all the chiefs are helping education forward, but only some of them are.

Do more of them help education along, or do more of them sit still and do nothing ?- Most of them remain behind.

DR. ROBERTS: Has not the young Chief of Sekukune-land, the last man, done something for education ?- No, he has no power.

THE CHAIRMAN: Do you think it is a good thing that ~~axshk~~ the Chiefs should have more power than they have now ?- It is a difficult question and I should like to consult my friends on that.

(AFTER AN ADJOURNMENT OF TEN MINUTES):

(PHOKANOKA): I say again, Mr. Chairman, that it is a difficult question: it is a question which members of Parliament find great difficulty in tackling. My idea is that our Chiefs require wise Counsel, Leadership and ~~Maxith~~ Help. They require the advice of the Government, the help of the Government, to improve their people educationally and industrially; they require information in regard to agriculture and a few other things. Of course, we like them to have power. We like our Chiefs to be in their position and to rule their people; but we are now going forward; we are not any more backward; we are no longer accustomed to wearing skins and so on. But what do we find? Some of our headmen around this district can hardly sign their names on any document. It is the duty of every father to support the family to the best of his ability, and so is it the duty of our Chiefs to support and do all they can to improve every bit the position of their people. Some of them being uneducated it would be a very good and nice thing if the Government would keep them advised

what to do and how to do things, so that each Chief would have a Counsel around him, and this Counsel should report to a General Council, where they might meet under the care of the Commissioner, or someone else, appointed for that purpose. I pray that they shall remain in power and rule their people. It is a very nice thing, but we think that the position is hopeless otherwise. I hope that the Government will keep them in power to educate their people and that the Government will help them.

You would be in favour of compulsory education for the Chiefs ?- No, Sir, I do not think that compulsion would have ~~xxx~~ the very best results. If anyone is compelled to do a thing, it is not done so well as when a person just does it.

Do any of the Chiefs actually oppose the education of their people ?- Yes.

MR. LE ROUX VAN NIEKERK: Are you acquainted with the local council system, where a council is given to a tribe ?- No I am not acquainted with that.

They have one Council in Pietersburg, and one at Potgietersrust, and some at the Cape. You do not know the work of these Councils ?- No, I do not .

THE CHAIRMAN: Some of the Chiefs have complained to us that when they went to their people with advice to go ahead, the people opposed them ?- Perhaps in some respects.

In better agricultural methods, for example. That was a case which we put to one chief. He said that he was in favour of better agricultural methods, but his people did not want it ?- They would do it. They should stock good cattle, they should build up schools, and so on, and I do not think that anyone would object to any improvements like that.

If that movement were to take the form of making them

castrate their bad bulls in order to have fewer but better cattle, do not you think that some of your people would oppose it ?- They have already opposed it. That is what I say. It is not of benefit when people are compelled to do a thing. People must understand that it is to their benefit to do it.

MR. LE ROUX VAN NIEKERK: The Chief should give an example. The Chief should plough his land better, and the others would follow ?- Yes. (BERNARD SEROTE): I think this statement which the Chairman has just made, that one of the Chiefs complained that some of his people were against any improvements that were about to be made, is right. The Chairman was speaking the truth, the Chief was speaking the truth, because in our kraals, among our people, there are always the advisers of the Chiefs, and it is those old men who always keep the reins, even when the young Chief wants to go forward it is his old advisers who say "steady, steady/." It is they who hold the reins; that is quite true. That is why we say that if perhaps a word could come from the Head Office, from the Government, urging them and advising them "you Chiefs see to it that your people are educated," something might be achieved. That may also change the hearts possibility of these old men, these old counsellors.

MR. MOSTERT: In advising the Chiefs, from an agricultural standpoint, what to do, they all seem satisfied, but when we turn our backs it is never done. They are suspicious and they ask "what is the white man after now?" ?- Yes, that is true, but I cannot say for certainty about those farming, because it has only taken place in Sekukuneland. The only thing I can say is that it is true that most of our people, especially those old advisers, are suspicious.

They say "what is the white man after now?"

Do you think that if the Government were to say to the Chiefs "This is the way which has to be followed", would they listen? - I do not think that they will listen from the very start, but I think this is what will happen. We now look on the young people who are ~~growing~~ up today. If possibly these old counsellors and these old chiefs can be advised to educate their children, we hope that in ten years' time, or even in a few years' time, there will be a marked change. I have very little hope of a great change taking place at once.

So you would not advocate a sort of compulsion now? - No, I would not.

You rather think it will be a slow motion? - Yes, that is my idea.

Do not you think it is the duty of the Chief to make a beginning himself? - Yes, I think it is.

You agree to that? - Yes, I do agree to that.

He should set an example to the others? - Yes.

And they would follow that example, whether it be for better farming methods or whatever it might be, you think that such better examples would have good results? - What they want is the example.

There are so many of the natives who work for us, who work for the farmers, and who know what to do. We have good methods and they see them, yet when they go back to their homes they do not seem to follow these better methods. On the High Veld, for instance, we had very good methods in farming. I have boys there who have worked for me for three or four years. Yet when they go back to their homes they go on in the same old way again? - Yes, that is quite true. Perhaps if our Chiefs can be told to try something

of the kind, it might have good results. The Government might send responsible people to the Chiefs, to say to them "You Chiefs, you are wanted to do such and such a thing. You must follow the example set to you." Perhaps that would have good results. Those responsible people might say to the Chiefs "In a year's time we shall come again to see what has taken place, and we shall see what you have done. We expect you to do that, and you must do it." Perhaps in that way a small beginning may be made.

MAJOR ANDERSON: You say that you believe that a good Chief is a good thing? - Yes.

Supposing the Government tried to get all the Chiefs and to educate them, and if they found certain bad Chiefs they might say to them, "Now you are a bad Chief and we must get rid of you, and put someone else, someone better, in your place." Would his people accept a better Chief put there by the Government? - No, they would not accept him.

THE CHAIRMAN: Have you anything which you wish to state which has not been said yet? - (DAVID MOKWENA): I want to say something in regard to the farms. We are not happy in our position on the farms with our wives and children, and everything. They do not know what the rules of the farms are. We work from January to January - we and our children.

MR. LUCAS: Do you work for a baas or for yourself, ~~Dirk Kana~~ Dirk Kana? - (DIRK KANA): I work for myself. Before the war I worked for a baas, but now I work for myself.

Have you other natives who work for you? - No, if I have a big job I take on others who work for me, and I pay them.

What do you pay? - I pay £2 per month, and my assistant mason I pay 7/- to 8/- per day.

Are there many natives who are assistant masons ?-
Yes, there are a good few here.

How many would there be ?- There are quite a few.

Can you give us the number - are there four, or
five, or more ?- Yes, there are about four or five.

And do they always get 7/- to 8/- per day ?- Some-
times they do piece-work, but sometimes on a job I pay them
£20 or more for piecework.

And if they work by the day ?- xThen I pay them 7/-
of 8/-, according to the price which I get.

(NTEEO): There is just one thing I would like to
say. Whenever the word "kaffirs" is used our people become
suspicious. I should like the Commission to try and use
another word. Every time the word is used our people almost
jump out of their skin.

THE COMMISSION ADJOURNED AT 5 o'clock UNTIL
WEDNESDAY MORNING, AUGUST 20th, 1930, at 10 p.m.
TUESDAY, AUGUST 19th, BEING SET ASIDE FOR AN
INSPECTION IN SEKUKUNELAND.
