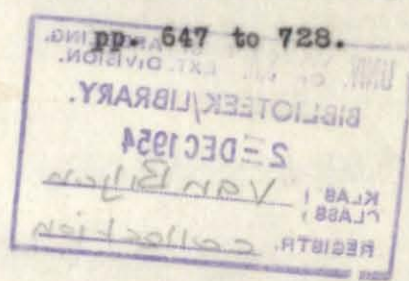


INDEX.

COMPLETE VOLUME OF MAJOR HUNT'S EVIDENCE.  
(Native Commissioner, Sekukuniland).



503

INDEX

COMPLETE VOLUME OF MAJOR HUNT'S MISSION  
(Native Commissioner, Sekondland)

UNIV. OF CALIF. EXT. DIVISION.  
BIBLIOTEK/LIBRARY.  
2-DEC 1954  
KLAS : Van Biljan  
CLASS :  
REGISTR. : collection

NATIVE ECONOMIC COMMISSION.

TENTH PUBLIC SITTING.

LYDENBURG, AUGUST 20th, 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 van Niekerk.  
Mr. A.M. Mostert, Dr. H.C.M. Fourie.  
Professor Lestrade (attended at the request of the Commission).

Mr. C. Faye, Secretary.

---

MINUTES OF EVIDENCE.

MAJOR DONALD ROLFE HUNT, Additional Native Commissioner,  
Sekukuniland,

called and examined:

THE CHAIRMAN: I understand there are certain points which you wish to bring to our notice in your capacity of additional Native Commissioner for Sekukuniland. That by the way is the position which you occupy, is not it?— Yes. I really do not know exactly what evidence you require me to give, but I just wanted to place before the Commission one fact, which apparently has not occurred to the Treasury at all. It is a point which I have brought before the Secretary for Native Affairs as well. That is to say, a District such as Sekukuniland produces very little itself, and it is very nearly entirely dependent on what is sent in from beyond its own borders. It produces very little indeed for its own living. If we in Sekukuniland had to depend for our revenue on Sekukuniland alone, I am quite certain it would be necessary to reduce the taxes, or else provide additional prison accommodation for the adult male population. The bulk of my district's tax collection is in the hands of collectors from the Reef



rather than in the hands of my office. Almost all our able-bodied tax-payers go away from the district to work. The majority of them go on nine months' contract to work on the East Rand. Take for example the last six years, take the six years from 1924 to 1929; for about 70 per cent of my district, the general and local tax was collected in labour areas, and only about 30 per cent was paid into my office. The actual amount collected in cash was £95,497 for the full six years; of this £66,290 was advised in from labour areas, and only £29,207 was collected at my office. Furthermore, a good proportion of this 30 per cent collected locally was really money remitted by <sup>young</sup> ~~native~~ natives to their fathers or relatives to help them pay. During these six years £11,970, or about £2,000 per annum was remitted to my office alone, apart from money sent through the Post Office in registered letters direct by natives or else sent by returning relatives. During these six years, from 1924 to 1929, traders imported mealies for each one of these years. They imported these mealies for sale for food. And while over 11,000 head of cattle died of starvation during that period, that was what was going on. These are the facts which I wish to bring before the Commission. A district such as mine is not self-supporting and depends entirely for its revenue on what comes in from outside. You yourselves have seen the location where we have most of our rain in Sekukuniland. Moreover, you have seen it at its very best; you have seen it in its very best year since the summer of 1908/9, and you yourselves can see that it is rather dry even now. I do not know whether any of you have seen the country to the east of the Lulu Mountains, where the rainfall is still less. I can assure you that if you had gone up to the northern part of the country, to the east



of the Lulu Mountains, you would have seen what a very poor country it is and how dry it is there.

DR. ROBERTS: Is not that the way road leading to the Steelpoort? - No, I am talking of Sekukuniland itself now, and I can assure you that it is very dry there. I am talking of that part to the north-west of the Steelpoort River. Of course, that is not my entire district. My district also goes up to Roos Senekal, and the boundaries of Newhouse Farm, and to the Crown Lands north of Ohristad as well, but I am now speaking of Sekukuniland proper.

THE CHAIRMAN: You are particularly referring to the conditions prevailing in your area and in your locations? - Yes, those are the points which I wish to bring before the Commission and this is what I want to say. A district such as mine is not self-supporting and it cannot under present circumstances be self-supporting. If we had to depend upon ourselves we should be very badly off and we should have to make representations to you or to the Government to abolish the taxes or to build additional prison accommodation for the adult male population. Of that I am absolutely convinced.

MR. LE ROUX VAN NIEKERK: What is the extent of your location? - The extent of my district is about 2,500 square miles, but the extent of Geluk's Location is about 400 square miles.

Do you know what is the population of the location? - I should say it would be about 28,000.

And what would be the number of adult males? - Well, I have not got the record here with me, but I should roughly say about one-sixth.

Can you tell us how many cattle you have got in the location? - Yes, I have those figures. In June, at the end

of our last dipping season, we had from 28,320 cattle, - just about that. In the country, to the east of the Lulu, also in Sekukuniland, we had 22,054 head of cattle, that is to say: in all <sup>50374</sup>~~22054~~ cattle owned by natives; also in that area 1343 European cattle, that is to say: Europeans-owned cattle which were being dipped, so that at the present moment we are fortnightly dipping 51717 cattle.

And goats and sheep ?- We have just had universal dipping of all the sheep and goats, and the Sheep Inspectors through the Government Veterinary Surgeon, have informed me that there are 14195 sheep in Sekukuniland, that is to say, across the Steelpoort. In regard to goats, the number in May, 1913, was 73243, that is to say: in all 87438 small stock. These cattle have increased enormously since dipping was instituted and I think that you will find that there is an enormous amount of over-stocking in all our native areas, not only in Sekukuniland, you will find that this enormous over-stocking throughout the native areas all over the Union is largely due to the action of the Government. That is to say, that in all our native areas we make the natives dip their cattle, whereas the white people are not compelled to dip their cattle at all. Take the Lydenburg District as representative, in a miniature way, of the Union, I can say that before dipping came into force about two out of every three calves died. That was the position before compulsory dipping was introduced, but since dipping has been compulsorily enforced none of the calves have died, and in that way we have become terrifically over-stocked with scrub cattle.

You mean to say you are over-stocked; is there no inclination on the part of the natives to get rid of their



scrub stuff ?- In years gone by there was no inclination whatever, but lately there has been a very slight inclination, although I can say that generally speaking that inclination is very little indeed. I know some farmers who come in nowadays, prior to the ploughing season, to buy oxen in order to use them for ploughing; butchers come in and they buy oxen and other cattle for slaughter. The local mines, such as Pench Asbestos Mine, buy locally for slaughter.

You have a local fund ?- Yes, we have the Bapedi Tribal Fund for land purchases.

But you have another Reserve Fund, the 10/- tax ?- Yes, but that is the local tax for the location. That you have right throughout the Union.

Can you tell us this, how strong is that fund in your location ?- Yes, I can give you exactly what revenue was collected for the year 1929, if that will meet your purpose. I think that would cover your question. The native tax, the general tax, that is, the £1 tax, produced £12493. That is for 1929.

DR. ROBERTS: That is a higher average than it had been for several years ?- No. We had £95,000 for six years, one-sixth of £95,000 is more. Of course, the £95,000 was the general and local tax.

MR. LUCAS: Yes, but the tax was £2 in 1924 and 1925 ?- Yes, that is the general tax. The amount that we collected from mine natives for 1929 was £12,493. My local tax was £1721.10.0. That is the local tax alone. That is also for 1929. Then we have Crown Lands; that is to say, they have to pay rent on Crown Lands - those who live on Crown Lands, of course, and that produced £1729.15.0. They have to pay for stock, too.

What is the rent on Crown Lands ?- £1.10.0, that is a flat rate for all taxpaying Crown Landers, plus something extra for stock.

How much do they pay for their stock on Crown Lands ?- Well, the first ten head of cattle are free and after that 2/6d. per group of five.

Is that a general regulation ?- Yes, and for small stock the first twenty free and after that 2/6d. per group of ten.

MR. LUCAS: Is that what they pay per year or per month ?- No, that is what they pay per year.

That is for a group ?- Yes, that is for a complete group. That is the position for these groups and for anything over the group they pay so much per head.

Yes, that is for the group, but what if they are anything short of a group? Say, they are one or two short, do not they pay them ?- No, then they have it free.

MAJOR ANDERSON: Where does that money go which they pay in respect of their rent and their stock ?- That is all paid into the Treasury. Then of course there is the dog tax, £493. That is a Provincial tax. Then we have runners' permits. These recruiters have runners and they have to pay £1 per head. There are seventeen of them. That of course is a fee on the runner, not on the recruiter. Revenue stamps produced £14.3.0. There is a significant item here - marriages £2.3.6. That is rather an indication of how backward we are. In a district like Rustenburg you have about 800 marriages, but in my district, at 2/6d. per marriage, we only produced £2.3.6. It shows that nearly all our marriages are by native rites, by lobolo. Fines produced £99.13.11; that is rather small.

DR. ROBERTS: That is an indication of their goodness ?- Well, that may be, I do not know. Two Chiefs



took out game licences - total fee being £3. The Bapedi and the Bamatala own certain farms. They have to pay the ordinary farm tax, making a total of £18.13.0. Under Government Notice No.91 of 1914, under Act 20 of 1911, the Dipping Tanks Act, there was a levy imposed on the Geluk's Location on natives who are not local taxpayers, that is on the unmarried ones. That brought in £336 last year. That is a dipping levy which was imposed by the Government, and that is the total amount which was produced in 1929. That has been imposed since 1914, I may say, since April 1914.

THE CHAIRMAN: On whom was it imposed? - First of all it was imposed on every taxpayer in Geluk's Location, but since 1926 it was imposed only on the unmarried ones who did not pay the local tax. The married men paid the local tax. We also have outside the location, to the East of the Lulu Mountains, we have people there who have to pay that. But I may say that it is really a voluntary levy. I should scarcely call that revenue, because it is merely to pay the dipping supervisor and the dip; that brought in ~~£332. 7.10.~~ £332. 7.10. The 7/10d. is for odd cattle that were dipped. That was the revenue for that.

MR. LE ROUX VAN NIEKERK: Is that a free levy? - Well, nominally I would call it a voluntary levy, but I would not count that as revenue.

DR. ROBERTS: What you have given us so far, is that the complete statement? - That is what we are collecting in my office.

Can you give us what the total is? - £17157. That is, including the amount from the East of the Lulu, but without that it is £832 short of that.

Could we get the population of the whole of Sekukuni-land? - We have the census figures of 1921, but I am afraid

that they are extremely unreliable, because vaccination was going on at the same time as the enumerators were coming round to take up the census figures. Large numbers of the women thought that they were going to be vaccinated and they cleared off into the hills. Roughly speaking, I would say that the population is 50,000 on the other side of the Steelpoort. In the area of the whole of the district, that is, the area falling under me, the population would be 65,500. That includes the area north of Ohrigstad round to Roos Senekal.

MR. LE ROUX VAN NIEKERK: Could you tell us how you expend that £1,000 odd which you got from the local tax? I have not got the exact figure, £1700 or something like that? - That is sent to the Head Office for Native Affairs. I may say that the Local Council was appointed about 1927 or 1928. The Administration of the funds is in the hands of the Local Council, subject of course to the approval of the Minister. In regard to this Fund, I may say this: we have at present about four or five thousand pounds to the credit of Geluk's Location, and we have made various votes to be expended from this fund. We have voted money towards the sinking of wells and also for other purposes, but many of our votes have been turned down. For instance, our vote for education was turned down, and it was refused by the Minister. We also votes money for roads, but that was also turned down and refused by the Minister.

THE CHAIRMAN: On what grounds were these votes turned down; was any reason given? - Well, I am the Chairman of this Local Council. We voted £500 towards mending and road-making, we wanted to re-make a proclaimed Government road, road No. 046, which is the main road between Lydenburg and Pietersburg, and between Lydenburg and P.P. Rust. My Head Office, that is, the Native Affairs Department, turned down



that vote, saying that it was not our duty to make these main Government roads, but it was the duty of the Province.

Now, may we just continue that question of education, why was your vote for education turned down ?- It was turned down for exactly the same reason. I forget how much we voted for education, but ~~was~~ it was a large sum.

DR. ROBERTS: I could give you the reasons for that ?- Yes, the reason I was given was that if the Local Council were to vote money for education the Province or the Union, whichever it is, the Province especially, would decrease their vote accordingly.

MR. LUCAS: What do you propose to spend this money on ?- Well, we wanted to equip our schools with benches and blackboards, and we also wanted to improve matters from an agricultural point of view, on education, as well.

DR. ROBERTS: I can explain this. It is the right explanation, because it runs right through South Africa. It has been laid down that these local funds should not be used for education, but expenditure in regard to education should come from the Government ?- Yes, that is what I have been told by my Head Office. They told me I must not spend money on education.

That is a general principle ?- Yes, so I was informed by my Head Office.

MR. LE ROUX VAN NIEKERK: Could not your spending powers in other directions be speeded up; you have an enormous amount of money in hand ?- Well, it could and it could not; as you gentlemen saw, the main thing we want is water. We started off with the digging of wells, and we dug eight wells, at least we sank eight wells. We got an irrigation expert, the Northern Circle Engineer, to look through our location and he gave us a most excellent report,

a long report, pointing out about thirty or forty different sites. Well, we dug on some of these sites. In four sites we found water, but we failed to find water in the other four sites. We dug on eight sites and found water on four. So we reconsidered the position and we came to the conclusion that we were spending money to no purpose. Mr. Thornton, the Director of Native Agriculture, wrote and asked me to hold my hands and not to spend any more money on these wells until he had gone very fully into the matter. He came along to Skoonoord, where my office is, last week, just a few days before you came, and I took him down to the location to an area which is very dry and sandy. It is an area where it is most difficult to get a motor-car through owing to the sand, and I showed him that area and he agreed that it was most appalling. He promised to go further into the matter of this water, but in the meantime he advised me not to waste any money in the digging of wells, or the looking for water. Then, in regard to fencing, we do require fencing and one of our Councillors, who is here now, is very anxious to spend some money on that. There are various other ways in which we wish to spend money but this will have to come on on the next Estimates.

Are you able to spend money on the improvement of stock ?- Do you mean in the buying of bulls? Well, the Director of Native Agriculture strongly advised me not to touch any bulls at all, as it would only tend to make for worse scrub animals than we have already. He told me that and that seemed to be his definite opinion. I had intended and I had put before my Council, late in 1928, or early in 1929, proposals to buy bulls. Well, my Council did not



want them either, and they say that they are quite satisfied with what they have got. They say that if they get new bulls in they will only die, and that is what they are afraid of, so they would rather not touch them. I take it that you ask this question from the point of view of reducing the surplus which we have in hand. Well, the Council feel that the bulls would simply die, and the natives do not like it. They say they would never stand it, and the Council unanimously opposed my proposal.

How do you pay for your dipping ?- In Geluk's Location we pay for it out of the Local Council Fund, and out of the 5/- levy which still exists ~~xx~~ on those who are not married and do not pay the Local Council Fund, which amounted to £336. Our dipping expenses in Geluk's Location amount to perhaps £1,000 in the year. That is, with universal dipping of small stock.

Do you think the present system of paying for dipping out of your local fund is the proper one? Does not it encourage the natives to increase their stock still further? Would it not be better if you were to make them pay per head ?- Well, it would be extraordinarily difficult to collect in the first place; in fact, I do not see how you could do it. How am I, sitting in my office, to account for an old widow who has lost her husband; she has five head of cattle and she would have to pay five pence. Well, she has not got five pence. So ~~xx~~ how am I going to collect it?

A tax on cattle would be unpopular I take it ?- Yes, it would be most unpopular.

You say that the majority of your boys who are capable of working go out to do so ?- My output of labour mainly to the Eastern Rand Mines, to the Springs Mines, to the

Van Ryn Estate, Van Ryn Deep, and also to the Premier Mine, and for house-boys in Pretoria, I should say would be between 8,500 and 9,000 per year.

Do you find that some of these boys do not come back at all ?- Yes, I do find that. I had an instance a day or so before you arrived. An old man from the east of the Lulu Mountains came in and told me he had just lately paid lobolo for his son. His son had cleared off with his new wife and they had gone to live at Roberts Heights, Pretoria, and he had left the old man without any support at all. That old man had no wife left and he asked me to try and arrange to get that son back. Well, what was I to do? That son had cleared off with his wife and I could not stop him. But that is only one instance out of many; they clear off to the towns.

I suppose that in the majority of cases you find that among the unmarried men, not among the married ones ?- No, you find that some of the married ones do that as well as the unmarried ones. Of course, the young unmarried people go there in the first instance to work, and some of them, in fact very many of them, remain away for very many years. Some drift as far as Cape Town. We have people from all parts of the Union - all coming from my district. We have boys from Sekukuniland loading up Union Castle boats in Durban, and Port Elizabeth, and Cape Town. They are all Bapedis.

They become detribalised and do not come back ?- Eventually they do. But I have rather an interesting point here, and you find the same very often; a boy came back the other day, after being away I suppose a couple of dozen years - 24 years.

Did he come back to stay ?- Yes. He was a Bapedi



Headman and he came back to claim his petty headmanship.

THE CHAIRMAN: In regard to the stock in your area, you gave us the number of 51,000 cattle as that for the area of 2,000 square miles? Oh no, that is for an area of 1600 square miles. That is to say, in the part known as Sekukuniland. We go northwards of the Steelpoort River.

Now, you knew that area as it was before it became so over-stocked as it is now? Yes, I knew the area before it was wiped out by East Coast Fever. I was there. When I first came to Sekukuniland there were 21,000 cattle beyond the Steelpoort. I myself remember seeing 10,700 ~~skaspxandxatkar~~ animals which had died from East Coast Fever. They were assegaid or shot. We often had to take the cattle away from the natives altogether. We placed them into segregation camps. We used to concentrate them in one part with grazing round about; then further along we had another lot concentrated, and grazing round about that; and so on. If East Coast Fever broke out there we shot every single beast in the camp. Well, we had about thirteen of those camps in the country. But we shot out only about three or four of them. After that, we had to wait about eighteen months, or twenty-one months I believe it was, and when the Transvaal Veterinary Surgeon decided that the country was free we started building dipping tanks and we gave back the balance of the cattle which had survived, namely: 7,800 head. We gave them back to their owners. That was in 1914. There were no calves. The calves had all died in and round about the concentration camps on account of lack of grazing. Well, things have changed considerably since then. The cattle

have increased tremendously since then. In 1928, or at the end of 1927, we had close on 16,000 head of cattle in this area, but in 1928 over 11,000 died.

MR. LUCAS: Did they die from drought? - Yes, that was the number reported died, but I dare say there were some not reported. In 1929 again several hundreds died. I may tell you this. Prior to 1928 I had put before the tribe a scheme for selling cattle and buying land, counting a beast as a three years' tribal levy. My proposal was agreed to by the tribe and we had our whole scheme cut and dried for the purpose of selling cattle for the tribal funds. Well, I put this scheme up to my Head Office, but it was turned down, and I was forbidden to do it. It would have been an excellent thing, to my mind, and it would have enabled us to get rid of a lot of stuff, but we were not allowed to carry it out. Had we been able to carry it out I would have been able to have got rid of 10,000 head of cattle, instead of the 10,000 dying within the next few months, as they did, and we would have been £30,000 to the good.

MR. LUCAS: Can you tell us what reasons were given for your scheme being turned down by the Department? - Well, I was told that it was undesirable that I should spend my time on such an affair as this, and I was forbidden to do it. I tried my best, but ~~it~~ could not go on.

Can you show us the correspondence in regard to that matter? - Yes, I have all the correspondence in my office and I shall be pleased to send it to you. I may mention that I spoke to Mr. Thornton about this and he also asked me to send him the correspondence.



MR. LE ROUX VAN NIEKERK: Do not the natives make much use of the milk ?- Yes, they do milk their cows, but most of their cows are pretty bad milkers. I hire a couple of cows, two or three of them, for the purpose of milking, and it is extremely difficult to find any good milking cows among the whole lot, and that generally is the experience of the natives here. I suppose that is so all round.

MAJOR ANDERSON: These wells which you have dug - can you tell us what depth you went to ?- In some of them we found water at about 17 feet; in another one we found water at about 15 feet, and in another place we found it at 13½ feet. I may tell you that we found water pretty near the surface.

And was it good water ?- Yes, it was beautiful water. At another place we went down at about 20 feet in rock, hard, solid, granite rock, hard as nails, and in another place we also went down about the same depth in hard, solid rock. There were two places where we went down alongside the bank of the spruit which you saw yesterday at Sekukuni's place, that rather smelly spruit where all the people and all the cattle were in the ~~extreme~~ water where the people were washing.

Have you got any sites where you could build conservation reservoirs ?- Mr. Hopgood, the Northern Circuit Engineer, pointed out several sites to me. Mr. Thornton came round the other day and he proposes to get the Council to buy scrapers and to start in on one of those sites almost immediately. I shall see the Council about that at its next meeting, which is to take place next week.

MAJOR ANDERSON: Is that for the purpose of building dams across the river ?- Yes. The intention is to go

into the river bed. The ground slopes up on both sides.

MR. LE ROUX VAN NIEKERK: Would it not have been more economical if you had secured a drilling machine ?- Yes, I think so, and as a matter of fact Mr. Thornton intends sending one, then it will be much more economical, and I think it will be more successful than simply carrying on in the way we have been doing. We went into it carefully, and that is the idea at the present moment. Of course, we are a backward community, but we are doing the best we can in the circumstances.

MR. MOSTERT: You said that the area we saw was at its very best when we saw it ?- Well, you saw the very best of the location. You saw the area between Saconoord and Maserumle's Location. That is where they get their best grain. It was at its best when you saw it; in fact, it has not been as good as it is now for several years.

The kaffir corn is rather good in that area ?- Yes, this year it was very good indeed. It was the best we have had since 1908/9.

Now, you told us that you invariably have to import mealies into that area. Do I understand that there is not sufficient grown in the whole of that area for your requirements ?- I should say that every seven years out of eight we have to import mealies. For the last six years, including this year, all the store-keepers have been riding mealies into the country as hard as they could.

Did you have to import kaffir corn as well ?- Yes, certainly. In some years we had nothing at all and we have had to import kaffir corn, too. Even in the last fortnight the storekeeper at one place tells me that he is beginning to sell mealies, but he is buying a few bags of kaffir corn which the women bring in; they simply bring them in in small



quantities, in baskets, and they exchange them for other goods. But there is not very much of that.

In other words, you have a little surplus in kaffir corn ?- Yes, this year we have a small surplus in kaffir corn, but still there is a shortage in mealies.

In spite of your good season, there is a shortage in mealies ?- Yes, in spite of our good season we have to bring in mealies.

Are your natives ploughing ?- Yes, they are.

And can you tell us, are they improving in their farming methods, do they seem to be learning anything from the Europeans ?- I think they are improving slowly. As I say, some of them are ploughing, but others are still simply relying solely on the hoe.

THE CHAIRMAN: What proportion do you say depends on ploughing and what proportion do you say depends on hoeing ?- Well, I should say that the larger proportion of the natives in Sekukuniland use the plough nowadays.

MR. MOSTERT: Do they go in for kaffir beans, do they go in for rotation crops ?- Well, a few of them grow kaffir beans, but I must say only very few.

They do not go in for fields of kaffir beans, for large areas of it ?- No, very few indeed.

Do they realise that it is a good thing for kaffir corn and for mealies, or for any other crop - do they realise the necessity for having what we call rotation crops ?- No, I do not think that anyone has told them that. First of all, we had a demonstrator here who came from the Cape Colony. Well, he was not very satisfactory. He could not speak a word of their language, and he was not what I would call satisfactory in many ways. Well, we have

been able to off-load him, and now we have got another man there, he has been here about a fortnight, and I think he will be able better to get into touch with these natives, he will be able to get into touch with them much more closely and be able to teach them these things.

THE CHAIRMAN: Does this new demonstrator belong to the Bapedi?— No, he comes from Ramahoeck, in the Pietersburg District. I think he will do well.

MR. MOSTERT: Do they realise that it is a bad thing for them to have stumps of ~~xxxxxx~~ trees on the lands?— No, I do not think they realise that at all. You see, nobody has taken any interest in our natives in regard to these matters. No-one has instructed them since the beginning. You must remember that we do not seem to have done very much for them. Take for instance the Company farms, or the Crown Lands. We call the people living on these Crown Lands the Crown-Landers. The Crown-Landers live on their farms from year end to year end and the Company Farm boys live on their farms from year end to year end as well. Neither the Government nor the Companies do a hand's-turn to improve those farms in any way. I have never heard of any of the companies spending a sixpence on the improvement of their farms. They simply collect the rents and no-one takes any interest. I am a singleton and I have my hands full with a thousand and one things, and my hands appear to get fuller and fuller every year.

Now, your population is really away from the stad, that is the working population; the able-bodied man is away?— You can say that my population is a floating population. We do not live at home. They come back some-



times, but generally speaking you can say that we are a floating population.

What you say now of course applies to the male population ?- Yes, principally to the male population.

Principally -- are there many of your women folk away as well then ?- No, I would not say many; comparatively few. But some of them are now beginning to go to places such as Pretoria, and so on. Of course, in numbers it is nothing like those who go from the Rustenburg District, of which I also have a good deal of experience.

THE CHAIRMAN: Do the women come back again ?- Very few. They mostly remain away. They go to other places and I am afraid that very often they go to the bad.

In the state in which the country was after the East Coast Fever came, could you estimate how many morgen would be required per head of cattle ?- No, the Eastern Transvaal Land Commission estimated that per family 18½ morgen would be required. That would be for a family of five. They said that a family would require 18½ morgen of land, of which 4 four morgen should be arable, and the remaining 14½ morgen should be for grazing. That is good, bad, kopje, stones, and everything. That was the estimate which the Eastern Transvaal Commission came to, that was the average. The Commission sat in 1917.

You say 14½ morgen -----~~for~~ your country could carry very few beasts ?- No, in the Northern area they could not. There are large areas there which could not carry a beast at all. It is very sandy, like the Sahara Desert.

But after East Coast Fever what was the carrying capacity of the country ?- Well, it was very good then. You see, the grass was high. The cattle were few and the grass had not been trodden down. Besides, in those days

there seemed to be more rain. I can tell you this, we certainly did not have three years of drought, as we recently had here, and generally speaking I think the veld was very much better.

Is it possible to estimate how many head of cattle  $14\frac{1}{2}$  morgen would have been able to carry then?— Three; that is what the Eastern Transvaal Commission estimated. They said three head of large stock and nine head of small stock for the  $14\frac{1}{2}$  morgen. It would be 3 morgen per head of great stock and one-half morgen per head of small stock. That I think is how they worked it out.

But that country which we saw yesterday could not carry that at present?— No, I am afraid it certainly could not carry that now.

How is it that it has got reduced to that position in which it is now?— I should say by over-stocking and by lack of water. The cattle grazes on the side of the hills and they have to trek to the water a long way. This is what happens. They trek to water one day. Then they trek back home the next day. They remain grazing the third day, and the fourth day they go back to water again, and so on. And some of them have to trek for seven or eight miles for water, and then they have got to go back all that distance again.

MR. LUCAS: Does that mean that they get water every alternate day?— Yes, that is what it means.

THE CHAIRMAN: I should say that the trekking to the water must be very bad; the road must be very bad and there cannot be much grazing there?— No, as a matter of fact the road has ceased to exist. There is no grass. They have stamped out the roots of the grass, and they have



reduced the whole place practically to a desert here and there. That is what you find in the northern parts to the east of the Lulu and the northern parts of the location. It is very serious indeed.

Do you ascribe that largely to over-stocking ?- Yes, I ascribe that to over-stocking and the lack of water combined. If we have the water near-by it would not be necessary to trek seven or eight miles there and seven or eight miles back.

for  
You say that ~~xxx~~ cattle in excess of ten there is a fee of how much ?- That is for Crown Lands which I am referring to. We have about 24 Crown Land farms there.

So that is not in the Reserve actually is it ?- No. We have 24 Crown Land farms outside Geluk's Location. The first animals are free.

And then, after the first ten ?- After the first ten a complete group of five pay 2/6d.

Are you sure that the first ten are free ?- Yes, I was at the Sub-Commissioner's Conference which decided that.

Now you said that some cattle were sold at various times. Can you tell us what prices such cattle would realise ?- Well, of course they were mostly scrub cattle and the prices would vary from £3 to £5.

Could we say that it is exceptional for an animal to be sold for more than £5 ?- I have heard of it, but it certainly is very exceptional.

Would your cattle on the whole be of better quality than the cattle of other natives in the Transvaal ?- Yes, I think so; I should say that ours are slightly better than those in Pokwani Area, and about the same as those in the Pilandsberg area, in the North-Western Transvaal, along the

Crocodile River and the Marico.

They seem to me to be better than the cattle in the Zoutpansberg District, where we have just been ?- Well, I do not know that area. I know the whole of the Transvaal, excepting the Zoutpansberg, and I also know Bechuanaland.

Now, in regard to this charge on grazing for cattle in excess of ten, do the natives regard that as a reasonable charge ?- I could not tell you. I really have not asked them whether they regard it as reasonable or not, but I suppose they are like other people. They naturally dislike all taxes. Still, this charge is more reasonable than they have to pay on companies farms, and I think they realise that. On companies' farms they charge 3/- per beast for the first and from the first and 6d. per head of small stock, plus the £2 rent which they pay.

Do they regard this as a tax ?- Yes, the Crown Landers regard this as a tax.

Do they not regard it as rental for the land ?- No, they do not. All they know is that they have to pay it into the Government and they think it is a tax. I am the Government, so far as they are concerned, and they have to pay it to me.

Is it their view that if the Government has land that it should be given to them ?- They do not look upon it in that light. You see, we are rather a backward lot here and we do not reason very much.

Is it a practice with them at all to use their kraal manure for their lands ?- Well, I have known them to do it but as a rule it is not done. You see, directly the crops are taken off the lands the cattle are allowed to run into the lands in large numbers. The manure is there then. I have known in one or two cases that they have used the kraal manure for fertilising their lands, but as a rule they do not



do it.

How can you account for their not doing it ?- I should put it down to ignorance, and besides there is this, I have heard women grumble at the land being manured because, although it brings out a remarkably fine crop, it also means that a remarkably fine crop of weeds is produced, and, as you know, the weeds and the mealies come up together and it means extra work for the women. The women have to do the skoffeling and it really means that instead of simply being able to take off the crop they have double the amount of work to do.

Now, can you tell us, is there a shortage of native labour here for agriculture ?- Yes, I have known that to be the case too. There have been times when it has been very difficult to raise the necessary labour to work the lands. It has been very difficult to raise the necessary labour to do the skoffeling of the lands. I have known all the males to be away, at least the young ones, and I have known that even the young piccanins have been away; they go away in large numbers to Witbank and there have been cases where I have seen big girls herding the cattle and small girls doing the herding of the sheep and the goats.

So it really would be a boon in this area to introduce labour-saving machinery? They would welcome that, would they not ?- I do not know. If we could have a little more light thrown on agriculture and on modern methods through our demonstrators, it would make a tremendous difference and I must say that I am very glad to see it started.

With regard to the castration of cattle, did I understand you to say that your Council were unanimously against it; what is the reason ?- Well, they are a very backward and a very suspicious people and they seem to have

it at the back of their minds that we want to deprive them of their cattle. You must not forget this. As it is, the number of our cattle only works out at one per head of population. Here in Sekukuniland we have 50,000 people and we have 50,000 head of cattle, and our wives naturally want to increase the numbers of the herd. They like to have large numbers in their kraals. She would be quite willing that their neighbours should castrate their cattle, but so far as their own is concerned she does not want that to be touched, she wants that to be increased as much as possible.

The idea of improving the quality of the cattle has not occurred to them? - No, they are more concerned with quantity. I have put it to them and some time ago I saw Senator Kerr about getting some bulls out from Airlie. I had this matter in my mind and I had all the prices fixed and everything was arranged, but when I put it to the Council they turned it down. They told me that they are quite content with their own bulls and they do not want anything else. They really are a very suspicious lot, and we have to work very carefully with them. I can give you another instance. I put to my Council the matter of planting trees, and a missionary at the northern end of my location wanted to plant trees just inside the location border. One of my Councillors - he is here today to give evidence before you - strongly objected to that, and he looked upon the proposal with profound suspicion. He put it to the Council that they should not allow the missionary to plant any trees inside the location, even though it might be to the benefit of the location. That shows how backward and ignorant we are.



MAJOR ANDERSON: You say that the district is not self-supporting. Now, could it be made self-supporting by improved methods of agriculture; what do you think? - We could do a great deal towards it, but I do not know if we could make it entirely self-supporting. I do not know of any outside district like mine in the Transvaal which is self-contained, but supposing such a thing were possible, I do not say it is possible, but supposing an order were to be given that all natives were to leave the Reef and were to go to their own homes - I do not think it at all possible, but if that were done then it would be extremely difficult to make them pay the £1 tax and supply themselves with food. During the whole of the period 1926, 1927, 1928 and 1929 we were buying food as hard as we could.

The food which you bought, the mealies and the kaffir corn and those things, what sort of prices were they sold at? How many stores are there in the location? - We have three main storekeepers in Geluk's Location. There is one firm, they have a large store, and they have about half a dozen sub-stores. Then we have another firm by the name of Gluckman & Co., in the northern half of the location. They have one big store and about five other stores in other parts. We have another firm who have lately come into the location. They have one store and they do a great deal of business, because they undercut the others and they attract the natives. There is a little competition there.

What is the average price of mealies, can you tell us; is it a fair price? - The price of mealies varies each year, but I should say it went up to about £1 once and on one occasion it went up as high as 27/6d.

Is it generally in fair relation to the ordinary market price of mealies ?- Well, I do not know. This is what it is, it is the Johannesburg price plus the cost of transport to the nearest station plus the price of waggon transport up to our place, plus the profits.

Now, in regard to the number of cattle; you spoke of 1343 European-owned cattle. Now those European cattle, are they owned by the storekeepers ?- No, they are owned by farmers on the eastern side of the Lulu Mountains.

Can they graze them in the location ?- No. When I speak of the 15,000 cattle, Geluk's Location is only one-quarter of Sekukuniland. The other three-quarters are company and Crown Lands farms. There are also some private farms with farmers on them. High up there is a farm named Mecklenburg, where there is a missionary's son farming and there is also a man who used to be a storekeeper. He has a native wife, he is married to her legally. There are about fifteen farmers along the Steelpoort and between them those farmers inside Sekukuniland and along the Steelpoort own 1343 head of cattle.

And those cattle are grazed on their own lands ?- Yes.

Is the whole amount of available arable land used now ?- In the location it is very largely taken up. Inside Geluk's Location it is largely taken up, but outside Geluk's Location to the East of the Lulu Mountains, there is still land that is available.

Would that be arable land ?- Yes, the land outside and to the East of the Lulu is arable.

How many years can they grow crops on one piece of land ?- To my knowledge they have been growing crops on their land for 22 years. They tried to grow their crops on



the same land every year, regardless of the future. A few of them fallow and a few of them leave the land unsown for a year or so, and sometimes a boy will disappear for some time. He will go to Johannesburg or Pretoria for seven or eight years and the land will be lying there. He will come back and he will reclaim his own land. A number of them have two or three lands, and some will leave a ~~the~~ land unused for a year or two.

I thought I saw a land yesterday, potentially arable land, which appeared not to have been broken up. Is there much of that? - No; it is getting less and less and I may say that that is partly due to me. You have those lands which are left lying fallow for perhaps ten or twelve years and not used during that time. Well, we have always got people coming into the locations. We always have people trekking in from the farms, and there are very few ever going out to the farms. Those people coming in demand new lands. Well, there is none to give them, so I have told my chiefs and headmen that they simply have to use some of these lands which are lying deserted. There was a case this year which was brought before me in which I gave a definite judgment that deserted land should be dished out again to a new man. I may say that that created quite a stir and the result was that everyone began to plough immediately. One of the effects was that our crop was increased this year and in addition the rainfall came to help.

Do you think that they will take kindly to irrigation? - Yes, I think they will take to it very kindly. They are very keen on irrigation, and it is quite a mistake to say that they are not keen.

MR. LUCAS: Have you had instances of irrigating? -

?- All the natives living in a portion of Geluk's Location are very keen on irrigation and they <sup>took</sup> take out so many furrows and used so much water I had to stop it. Furthermore, the first person who took out a furrow on the Moolsi River was a native and he ran it over a farm named Hecklenburg, with the result that the farm was subsequently taken up by a white person and the native was given notice to quit. He was rather fed-up about that. Furthermore, at a drift near the bridge where you crossed several natives have come to me and asked me to be allowed to take out a furrow on a farm nearby and put up a storage dam on the other side of the bridge under water, and I have told them that it was a matter for the Land Department to decide and that it must be held over. There has been a considerable amount of correspondence about that, as that piece of land is rather like a Nabob's Vineyard.

How many recruiters have you got in the district ?- We have one labour recruiter from the Native Labour Recruiting Corporation. Then we have another man from the Premier Mine. We have another one working more or less intermittently on the eastern side of the Lulu Mountains. The two main ones, that is, the N.R.C. one and the Premier Mine one, work in Geluk's Location. I said there was another one, but there are two more, and they work in the rest of the country. There are four altogether. Two are working regularly and on a large scale, but the two others are working intermittently.

Are you generally satisfied with their methods ?- Well, I am perfectly satisfied with the two who work regularly and on a large scale. But in regard to the two who work on a small scale, I had the licence of one cancelled last year. I had him prosecuted here in the Magistrate's Court and the result was that his licence was cancelled.



MR. LUCAS: What was he convicted of ?- He was convicted of illegal recruiting. I forget exactly what the section was under which he was charged, but he was recruiting boys without attesting them. He was recruiting on private farms illegally and we had to stop it.

Whom was he recruiting for ?- He was recruiting for the Asbestos Mine, for David Erskine of Pietersburg, and his licence was cancelled. Of course, I want to say that it was not Erskine's licence that was cancelled, but the recruiter's licence.

MAJOR ANDERSON: The condition of the cattle we saw yesterday was pretty good, is that normal ?- During the three years previous to this the condition had been generally good, but there have been cases that we have had cattle dying here owing to drought and other circumstances.

It is rather unusual for this time of the year to see them look so well ?- Yes, it is very unusual. Ordinarily at this time of the year the cattle here live on the prickly pears and let me tell you that we could not do without the prickly pear here.

MR. MOSTERT: Will you tell me your method of allocating land to the different people ?- The lands are allocated by the chief and headmen. This is what is done - the Chief allocates a certain area of land to his various headmen and they deal with it. The headmen have a councillor who actually dishes out the land to the individuals within his own area. That is how it is actually done.

Is that always found satisfactory ?- Yes, it has been found satisfactory and I may tell you that there are marvellously few complaints. The only complaints are in cases where one headman encroaches on the area of another headman. Those are the only complaints, but so far as

individual complaints are concerned, they are very few indeed, extraordinarily few. Now and then you find an old woman ploughing over the corner of some other old woman's land or just trying to pick a little bit, a little corner, of some other old woman's ground, and then you get a complaint, but it is very rare indeed.

The area which we went over yesterday from the store to the hospital had no demarcations. I was rather struck by that ?- Yes, it looked like one continuous garden, didn't it?

Quite. How is that ?- I could not tell you. Each old woman knows her land, and it is really most extraordinary to me. I often wonder how they know where their own lands end. They seem to know it instinctively.

Yes, I was wondering how that was ?- Yes, every old woman knows her land. They are marked out say 100 yards x 100 yards; I do not know how many acres each.

I do not know what we shall see in future, but this was the first occasion on which we saw these continuous lands ?- Yes, they are square miles with nothing in between them. It really is very wonderful.

And you find that quite satisfactory ?- I do. I think that is how it should be.

I suppose there would be a possibility in time to come ~~far~~ when your arable land would be set aside and your grazing land would be set aside, with proper fencing ?- Well, that is to a certain extent now. When the crops are in the ground and are coming up all the cattle go to the side of the hill and they remain there for a time, and I can assure you that they get remarkably thin, but just when the crops are getting ripe --- when the crops are reaped all



the cattle come from the hills and they are allowed to go into the lands and they very soon get fat again, and they remain there until they have wiped out all the old stonks.

MR. LUCAS: How long have you been in this district ?- I came here in 1908. I was away from the middle of 1923 to the end of 1925. I was transferred to the Rustenburg District. Prior to that I had been Sub-Native Commissioner in Pilandsberg from 1904 to 1907. Prior to that I was sub-native Commissioner from 1902-1904 in Lichtenburg, and prior to that I was on the Reef as an Inspector. From 1896 to 1899 I was in Pondoland and Fingoland. I was there at the time of the rinderpest under a magistrate named Scully, working under veterinary surgeons Hutchins, Soga, and Edington. That is my native experience from 1896 to this day.

You must have seen very great changes in the native's way of living and in his habits generally during that period

?- Yes, undoubtedly I have seen very great changes. Shall I tell you about them ?x When I first came here most of my headmen wore the loin-cloth; I think they all wore them, as a matter of fact. But now I can only think of about one or two headmen who still stick to the loin-cloth.

That is a change in respect of their clothing ?- Yes and it is just the same in respect of the women. They are all beginning to wear clothes. And then when I first came here there were very few ploughs, whereas now there are very many. Waggons there were very few in those days, and now they have increased tremendously, and so it is all the way through.

Now, about the lobolo system, has that remained unchanged through all those years ?- Yes, that has remained

unchanged and even today we have practically no marriages by Christian rites. As I told you, our total revenue from Christian rite marriages is £2. 3. 6, whereas in Rustenburg we have got about 800 marriages.

Is lobolo always paid in cattle here ?- At the time of the East Coast Fever it was paid in goats, and even in money.

And after the cattle were restored ?- Then it began to be paid in cattle again, and also in goats, but generally in stock.

Is it not known now to pay lobolo in money?- Well, it is known, but it is mainly paid in stock. One native will pay his dowry of say perhaps seven head of cattle. He will pay perhaps a dozen goats and he will pay £5, making it up to the ten head. But cattle are the main thing. Money does exist, but they eliminate it as far as possible.

Can you tell us ~~the~~ some of the effects of this system? What is its effect on over-stocking ?- Well, it is a cause of over-stocking.

In how far is it a cause of over-stocking ?- It is one of the causes. An ordinary Mapedi likes to have three wives. Each have their own kraal or hut. Each of these huts has cattle assigned to it by the husband. A Mapedi marries three wives and he has three huts. Now each hut has a certain number of cattle assigned to it. That man finds it extremely difficult, if he has to pay out cattle for any purpose other than for lobolo for his son of that house. If he has to pay out for any other purpose, for a fine, or anything else, he finds it extremely difficult to get a beast out of any of his wives. Supposing he should go to No.2. hut and say "I want one of your beasts". That wife



will say to him "Why do you want one of mine; go to No.1. or to No.3. Coming to me for one of my beasts shows that you are not liking me any more." The Mapedi is very hen-pecked; at the same time he beats his wife, and quite right too! Yet, at the same time he is afraid of his wife.

THE CHAIRMAN: Are all the cattle given to the wives? - Yes, I think so, to each establishment. Say a man has thirty head of cattle, he will give ten to No.1 hut, ten to No.2, and ten to No.3. Of course, he will not necessarily give an equal number to each.

MR. LUCAS: Are those that are assigned to a particular hut regarded as the source from which lobolo is to be paid for the sons in that hut? - Yes.

So that theoretically the desire would be to have the requisite number of cattle in each hut for the number of sons there are in that hut? - Yes, that is so.

We are very much interested in the question of detribalization. I personally at the moment am rather vague as to what is meant by that phrase. Have you any views on the meaning of that phrase? - Well, I too am rather vague on it. You see, I have been living among a rather highly tribalised lot and even in the Rustenburg District that was the case. I have been living among the Bapedi here, and they are highly tribalised, and also among the Bakgadla, and they are also highly tribalised, and they are under the strict discipline of their Chiefs in the district, and our people here are still very keenly tribalised. Let me tell you that they resent it enormously if you were to try and depose any of their chiefs.

I was not suggesting encouraging detribalisation. We have been told that natives were detribalised, but still they recognise the authority of their chief. Those

natives call themselves detribalised. You have a number of natives in town who seem to have cut themselves entirely away from any tribe. Further, there are a section who are descended from natives who were carried off during native wars, they have never known what tribe they belong to. My difficulty is to know what phrase to use to cover those people, and at the same time to distinguish those who remain away from their tribe and yet recognise the authority of their chiefs. Can you help us there? - No, I am afraid not, unless you say semi-detribalised. I have known very many individuals who have been away for years from their tribes and then they come back and they claim the rights of their tribes; they claim their land, they claim protection, and they claim the assistance of their chief.

In the ordinary way those people before coming back would be detribalised ? - Yes, and they will recognise no-one.

THE CHAIRMAN: Would those ~~fixilian~~ people have their families away from their tribe as well ? - I have known a man with his family in Cape Town.

MAJOR ANDERSON: Did he bring them back ? - Yes, he brought them back altogether. Of course, the women do not like it.

MR. LUCAS: In the Louis Trichardt area we were told by one witness that the women would not go away, although some of the men wanted their wives to go with them ? - Yes, that is so. The women remain at home and the men go out and stay away as long as they like.

We have had complaints frequently that the young men lose their respect for their parents; the parents have no authority over them. They go away and do not come back. Have you had much of that ? - Yes, lots of it. I have had



complaints in the last month from about six or seven headmen on that score.

Is that sort of thing growing in your area ?- I think it is. I think it is a very serious thing.

What do you attribute it to ?- I should say that it is due to the absence of the young men and to the attractions of the town. When the young man comes back he disregards his old-fashioned headman and he has no respect for him.

Would you say that the absence of the fathers has anything to do with that, the absence of the fathers for long periods in the towns ?- Well, the old fathers remain at home. Do you mean the younger ones ?

THE CHAIRMAN: No, the able-bodied men who have gone to labour centres. Would their absence from their homes be a factor in the desire of the young men to go away as well ?- I suppose so.

Are not the children of the men who are away too small to think of going away ?- Well, the children are all herd-boys when they are small and they know that such and such a house, or such and such a hut is their home, and that their mother lives there, and that is all they know.

MR. LUCAS: Take boys of 14 and 15 in the location. Are many of their fathers away at work ?- Yes, they must be by now. A good few must be away.

Then there is no control by the father ~~xxx~~ over such boys ?- No, by the fathers, but the control passes to the grandfathers. That is the general position.

Does the control pass to the grandfather while the father is away ?- Yes, that is the position.

Does the absence of the father at work constitute a

factor in the breaking up of the family obedience and authority ?- Well, the old grandfather would be in the place of the father. He will be in loco parentis.

DR. ROBERTS: He always is?- Yes, he is the head of the family.

He is the head of the family, even when the father is there, even if the boys are brought up by the father; the grandfather has the control ?- Yes.

MR. LUCAS: Have you followed up any of these cases to find the reason why natives have stayed away when once they have gone ?- I cannot say, I cannot give you any concrete cases at the moment. I have the case of my own house-boy. He remained for eight years away and worked in one house in Pretoria. He was very comfortable there and then he came back.

Presumably he always had the intention of coming back ?- Yes, I suppose so.

I was thinking more of the natives who had definitely gone away, definitely with the intention of never coming back . They have given up tribal ~~rights~~ rights and they have become town natives ?- Yes, it is difficult to say that any native definitely does that. You see, no native will deny his tribe. No native will do that, but he likes to live away and to be free and to recognise his chief in so far as he wants to, or in so far as it is useful to him. Sometimes a boy will send a present of a pound to his Chief after he has been away five or six years, just to keep in touch. He likes to keep up the connection, but at the same time he wants to be free. I have known that among the ~~Bakga~~ Bakgathe. They like to be altogether separate from their Chief, while they are just keeping up a narrow thread of a connection. That is all.



It is more sentiment than anything else ?- That is so.

THE CHAIRMAN: It is more than sentiment in some cases, because they may want to take up their tribal rights again ?- Yes, in some cases.

MAJOR ANDERSON: How are the morals in your location ?- The morals are not our morals, by any manner of means. All the husbands are away, and they remain away for years, and they come back again and they find that the family has increased and multiplied, and a matter like that has to be rather winked at.

They are quite satisfied ?- Well, I have a case the other day where the husband certainly objected, but we pointed out to him that this was bound to happen and eventually his headman compromised. They came to an agreement and the husband and wife lived happily ever after! That does happen. Of course, their morals are extremely loose from our point of view.

MR. LUCAS: But judging from their standpoint, do they live up to their own standard of morality ?- I doubt it very much if they live up to even their own moral standpoint.

This point which you have just dealt with is the result of large numbers of the males being away from the tribe ?- Naturally.

Can you point to any other results? In some instances you mentioned the fact that the women did the herding of the cattle. Are there any other results to which you can point, any other results of the men being away ?- There are certainly.

MR. MOSTERT: Now, years ago were they pretty good as far as their morals were concerned, when they lived in their own locations? Have not they gone down owing to the

absence of the husband in the towns ?- I should say that that is so. The deterioration of morals is owing to the natives being away and it is only since then, and it is also due to the fact that we rather undermined the authority of the Chiefs and the Headmen.

THE CHAIRMAN: In the absence of the husband, is not it the duty of certain members of his family to see that children are raised to his family ?- It is more or less winked at, but according to true native custom that is not so, so long as he is alive. The ordinary system is that a widow is taken over by the next younger brother of the dead man, and the children resulting from that union are the children of the dead man. As a matter of fact, you will find exactly the same thing in biblical history.

Is the custom of the Bapedi different from that of other natives ?- No. They are the same as the customs of other members of the Bantu tribes.

We were told in respect to this matter that when the husband is away it is the duty of one of the brothers to see that the family goes on; we were told that there was no question of waiting for the return of the husband ?- I do not think it is their custom; it is winked at, but it is not their custom and they do not like it.

MR. ROBERTS: You are inclined to put the cause of lack of morality down to the absence of the husbands. Is it not the case that it is winked at too, if a man has four or five wives that the younger ones can have their own sweethearts ?- Yes.

And that is understood ?- Yes, that is known to be the case. Nominally the husband does not know about it, but in actual fact he does.

And he agrees to it apparently ?- Yes.



So you cannot say that the loss of morals is caused by the husband going away ?- Not entirely. When you get one of these Chiefs before you who daily deals with these cases he will be able to give you a lot of information on this point.

One should not lose sight of the fact that their morality is not so great in their native stad as we are inclined to think ?- It is a different standard altogether. You must start from a different basis altogether.

MR. LE ROUX VAN NIEKERK: Does the denudation of trees in the location increase ?- Yes, it has increased. I am very sorry to say it, but you see most of my natives walking about with axes in their hands; always and everlastingly chopping up something. They never seem to plant a tree, they are always destroying trees.

Is there no way of stopping that sort of thing ?- I should like to, but it is extremely difficult.

Is there any influx of natives from the farms into the location ?- Yes. During the 22 years that I have known Sekukuniland the tendency has always been to trek away from the farms rather than to trek to the farms. I must say that I have seen that all the time. I have seen very, very few families leaving the location or even the Crown Land farms to go and live on an occupied farm; very, very few indeed. There have been cases where the lands have been good and the men who had been occupying them before were bad, and have left those lands, but the general tendency is from this side of Steelpoort to the other side of Steelpoort. That has been my experience.

Is this side of the Steelpoort the poorer side ?- No, it is the richer side, but the tendency has been to go from

the richer side, that is from the farms, to the poorer side, that is the location.

\* You say this is not the poorer side ?- No, it is infinitely the better side.

Have you any knowledge of the conditions under which farm natives live ?- Yes, I have quite a number of farmers in my district.

What is the condition of the farm labourer ?- Along the Steelpoort it is unsatisfactory from my point of view. As far as I can say, it is unsatisfactory. A boy works on a farm and he gets dissatisfied and he leaves one farmer and is immediately snapped up by the next one. He plants a crop there, he sows it, he refuses to work, and the farmer gives him notice and on he goes. The farm labour down there have the better of the whites; they simply go from one part to another and they do not do their work properly, and I am afraid that is generally the case along the Steelpoort.

We have had evidence here that conditions on the farms are very hard in this district for the natives. We had natives here giving evidence and they spoke generally of the Lydenburg District as a whole ?- Well, labour conditions here are identical with those in Rustenburg.

MR. LUCAS: The complaint was that they had merely oral contracts. They said that when they entered a farmer's service it was understood that they would only have to work themselves, but afterwards they found out that it was expected that the whole family should work, and then they said that they got practically no payment ?- I can tell you this. Formerly the ninety-days' agreement was prevalent, but nowadays it is more and more becoming the position that farmers require their boys throughout the year when called upon. That is becoming so more and more. I have noticed that



all along the Waterval. They are not merely ninety-days' labourers, and the same is the case along the Steelpoort. I met a farmer the other day who wanted to change over from the ninety-days' system to the twelve months in the year, whenever called upon. The native does not know that contract and he does not seem to like it.

MR. LUCAS: It would mean that he would be entirely dependent on the piece of land which he is given for himself to plough?— Yes, but he is generally given a good piece of land.

Would he get any other source of livelihood?— No, not unless the farmer allows him to go and work. That is a difficulty which I find. You see, a farmer will often allow his natives to go and work for three or six months and expects him back at the end of three or six months. Say the boy goes away for three months; it means that he goes to the Premier Mine on a three months' contract. Well, that three months is at least  $3\frac{1}{2}$  months. He has to fill three tickets of 30 days each. There are a certain number of Sundays which are not counted.

It is really fifteen weeks?— Yes, he has to stay on considerably more than three months, and the same is proportionately the same if he goes away on a six months' contract. I have known farmers who have allowed natives to go to work in that way. There was one farmer who allowed some of his boys to go away for six months and he expected them to be back at the end of six months. That means that a boy has to be away 25 Sundays. He has to go away all the way to Springs and he has to come back all the way. He has to wait some time at the pass office, he has to be at the compound for some time, he has to be vaccinated, he has to pass doctors generally, and you can say that the six months'

contract generally works out at about 7½ months. Well, I was mentioning the case of that one farmer who grumbled because the boy had over-stayed his 180 days.

MR. MOSTERT: Do you find that the statement made here that 97 per cent of the oral contracts between the natives and the farmers are not carried out has any truth in it? Do you agree with that?— No, I do not.

Another statement was made that 75 per cent of the farmers do not carry out their contracts?— I do not agree with that either. The farmers do not generally want to lose their labour, and to my mind the farmers are actually molly-coddling their natives. They do not want to lose their labour. But there is always a tendency on the part of the natives towards this freedom. They like to get away and live in the wilds, they like to be free, and that during the last 22 years has been my experience. I shall tell you another thing. I have known a boy live in Geluk's Location and go to a farmer and offer his services. The farmer has taken him on and that boy has worked very well indeed for the farmer for three years. The farmer has learned to look upon him as a really good worker. He has become that farmer's most trusted waggon-boy, and he has got on extraordinarily well with this farmer, and he has married a girl there on that farm. Now, at the end of three years that boy has suddenly come to the farmer and said, "Look here, I want to get away, I want to trek back to Geluk's Location". The farmer has said "Have not I treated you well?" The boy says "Yes, but I want to go back to the Location." The farmer has offered that boy almost anything to keep him, but no, the word has said "I am going", and he has gone. Why? Simply because that boy never intended to ~~why~~ stop there. The boy was probably a cousin of the girl he had married. They like to inter-marry in that way.



She was the wife whom that boy was due to marry, and he married her. And now I shall tell you what the native custom is. The boy has to remain at the house of his father-in-law until the first child is weaned. And he did so. In that way he fulfilled the custom and after that he carried away the wife and he goes away to his own home and he stayed there. That is simply the native custom, and the boy has to carry that out. The farmer thought that that boy was extremely ungrateful, and he told me about it. Well, I told him what the position was. The farmer simply does not understand the custom. He could not understand why that boy should suddenly leave him and he looked upon it as an act of rank ingratitude; in fact, he thought the boy had done him down. There was no such intention on the boy's part. He looked upon the farmer as his friend, and as a matter of fact he has since gone back there to work and they are getting on extraordinarily well.

THE CHAIRMAN: Is it possible that the reason of this breach of contract may be that the boy assumes the contract to be one thing and the farmer assumes it to be something different?— That may be, and I can tell you that these verbal contracts are the plague of our lives.

MR. LUCAS: Would it be reasonably possible to require all contracts to be attested?— I wish we could do it, but some of the boys will not do it, and some of the farmers will not do it either. They prefer things to be on a loose basis, on an easy-going basis, which from an administration point of view is the very devil.

Would there be any difficulty, from an administrative point of view, in requiring all contracts to be written?— Well, you would require some regulation laying it down that they all have to be written.

Would it be possible ?- I do not see why not. I do not see why it should not be possible. You might put some section in the new Masters and Servants Act, or in a new Plakkers' Wet. They could make the contract compulsory and lay it down that it has to be properly attested.

MR. LE ROUX VAN NIEKERK: Very many natives are afraid of entering into a contract ?- Yes, that is so, and there are also many farmers who do not like it. At the same time I think it should be done. I do not know whether it would be a popular move.

In regard to the stock. Your Council did not want to have any new bulls brought in ?- That is so.

Mr. Thornton also agreed with that, did he not ?- Yes. He held the same ~~px~~ view.

One can understand that if you are already overstocked. You might only fare worse, the position might get worse than it is now on account of the shortage of grass ?- Yes, that is what Mr. Thornton told me.

Now, you say that it would not be popular or practicable to introduce separate dipping fees - the payment of separate dipping fees per head would not be possible ?- It would be extremely difficult to administer.

And it would also be very unpopular to introduce a method of limitation ?- Yes, that would be extremely unpopular.

Have you thought of any way in which we could overcome this difficulty of over-stocking ?- I have thought of it many and many a time. One of the ways which commended itself to me was that which I told you about. I was asked to produce the correspondence about this selling in bulk. I was stopped from carrying out that plan.

Do you think that the natives would agree to it ?- They



did actually agree to it, and some of them had even brought their cattle into their headmen.

MR. LUCAS: I want to get back to the question of tribal conditions. There is one point which we think is advantageous and at the same time disadvantageous to tribal conditions. What is your view about encouraging the continuance of the maintenance of tribal conditions, or the discouragement? Should any policy be adopted to maintain those conditions or should any policy be adopted aiming at removing tribal conditions? - It is a very big question which I should like to have time to answer. Roughly speaking the main advantage is one of discipline. You do have discipline, and you had more discipline under the natural conditions, the tribal conditions.

The disadvantages are that unless you can have perpetual Government control and people take the closest interest in their advancement, tribal conditions simply mean that the natives of the Union stagnate and get worse and worse gradually, unless they are everlastingly pushed forward.

The evidence of quite a number of people shows that tribal conditions are less stringent than they formerly were and that European methods are tending to disintegrate the tribes. Now the question is should steps be taken to retard that disintegration or to encourage it? - At present I am of opinion that it should be retarded, I am all in favour of retarding disintegration.

And what steps would you recommend as assisting to retard the disintegration of tribal conditions? - It is very difficult to answer that question on the spur of the moment. And furthermore, we are not in a position to disintegrate at the present stage. I am now speaking from

my own district's point of view and not from the point of view of the more advanced districts. At present, as being in charge of the Bapedi Tribe my opinion is not in favour of disintegration. I would say this - that if we were to have disintegration it would only lead to chaos.

You think that at the present moment disintegration would be a bad thing ?- Speaking on behalf of my part of the country I certainly think so.

Now you mentioned Rustenburg just now, and as you have experience of that area I should like you to say in what way disintegration has taken place there. Can you for instance make a comparison between the conditions prevailing there and the conditions which you have here?- In the Rustenburg District, in the first place, they split up into a number of smaller tribes. A big tribe splits up into a number of smaller ones, into little tribes, and each little section calls itself a tribe, a separate tribe. Take one tribe. You will find in the Rustenburg District a big tribe named the Bakwena. They live just north of Rustenburg. They were a very big tribe. You will find further on, on the Eloffs River, an off-shoot of them under one Chief called Herman Selon. You will find there further to the East towards the Pretoria side the Bakwena of Mamahali. They consider themselves to be very much superior to the others. Now, there was one big tribe, a well known tribe, and a powerful one, which has now become a number of little ones - they have now simply become a lot of names.

Is there any superior chief of the whole lot of them ?- For many years they had their own big chief; now they have become a number of little ones. At one time the big tribe had a separate entity, but when it came to bedrock and there was trouble they split up and today they have not



got one big chief. Every little section lives on its own farm and they have their own little Chief.

Some of these little groups are living on a farm, so that it means the breaking up of a big tribe into small ones? - Yes, that is the first stage. Then you have a more advanced lot, the Bakweni of Mamahali. They say that they are independent. But you will find that a group of say a dozen families will break away from the others and buy a piece of ground, and there again you will see the breaking up of one bigger group into other sections. That sort of thing continues to go on and to evolve itself.

Can you attribute that sort of thing to European influence? - Yes. That is due to the fact that they have in the course of time become more advanced. These natives in Rustenburg are undoubtedly a very advanced lot, but mine here are very backward.

MAJOR ANDERSON: Have they become advanced as a result of more education? - Largely. That sort of thing has been going on for a long time. They have been breaking away all the time. We have fought against it. Here in this part we have got very different things. In 1884 here we burned our missions here and even in 1900 we did that. Our custom here has always been to abolish missionaries and to slaughter them. Old Sekukuni did not like Christianity. He did not like it from the very beginning, but it is in the Western Transvaal that they took kindly to it.

MR. LUCAS: Do you attribute this breaking up in the Western Transvaal to Missionary influence? - No. I do not say that, but all the Bechuana Tribes have the tendency to break way from the main stem. If you look at the history of the <sup>Bechuana</sup> ~~Bechuana~~ you will see that breaking away

tendency from the very beginning. You have the Baralong. Other tribes broke away from them. Then you had the Bakwena. Other tribes broke away from them again. You have the Baghata breaking away, and my people, the Bapedi, broke away from the Baghata in 1650. And even now among our people you will find that when a section is strong enough, they break away from the Bapedi. That is ~~the~~ history repeating itself over and over again. I have people living north-west of Ohrigstad who would also like to break away and start their own little tribe and they would like to buy their own little piece of ground. It is the same thing all over. They all want to break away. Those people want to break away from the Bapedi Fund, if they can. The tendency of all Bechuaná tribes is to break away, and the whole tendency of the big Chief is to try and keep them together as long as he can. Sekukuni will always try and keep them together, so that he may have a big fund for land purchases, but he has to stem a very strong tide.

Does that mean that this breaking away has been their tendency quite apart from European influence? - Yes, quite apart from that. That tendency has been noticeable right through the history of the Bechuanas.

Take an area like Rustenburg, where you have this breaking away, does that have an effect on the efficiency of the methods of work of the people? Would you say that they farm better? - Yes, in the Rustenburg District they certainly farm a thousand times better than they did and they certainly farm very much better than my lot are trouble.

Is that attributable to their individualism? - Very possibly it may be, but I say do not go and break up my system among the Bapedi all of a sudden. I would have chaos in two minutes. I ask you do not hasten it either at the



moment. I am not ready for it. Later on, I do not know, but I might be prepared to alter that statement, but not now. I might say "Retard it now, but in twenty years' time if I am still here, I might say 'now is the time to accelerate it.'" Still, at this juncture I ask you not to do so.

Can you point to any factors which are tending too rapidly to break up tribal organization? - I should think that it comes naturally, and I say let it come naturally, do not accelerate it and do not retard it.

The question which I am putting is rather this - are there any factors which are tending to cause disintegration too rapidly, factors which might be changed now to allow of the retardation which you are asking for? - That would require a good deal of careful thought, and I should like to answer that in writing.

MAJOR ANDERSON: Perhaps you could also tell us what might be done to guide tribal organization? - Yes, that is a point on which I wish to say something. We might codify some of their customs. Let us have a code of rules for certain cases such as they have in Natal. At the present moment this is the position which we have here. One chief gives a decision and imposes a very severe penalty for some tribal delinquency whereas the next Chief perhaps treats it lightly. You see, this is my argument - they do not treat their cases equally. If we could have some codification in the same way as they have in Natal it would help matters tremendously. For instance, if a man put a girl in the family way. One man will fine that man three head of cattle, and another will find him a cow and a calf, and so on. It would be a very good thing if we could have some code by which these cases could be dealt with. That would help us and it would also help the chiefs, because very many of these chiefs do not know what to do today.

DR. ROBERTS: Is not the Administration Act moving in that direction ?- Yes, it certainly has moved in that direction.~~ix~~

Now you have native courts governed by native law ?- Yes, but I think that we should have our native laws more equally defined, more clearly defined. What I mean is this, the Chiefs vary tremendously in their decisions. One Chief in the punishment which he inflicts is extraordinarily heavy, much too heavy in fact, whereas another Chief treats matters too lightly altogether, and let me tell you this, that several chiefs are incapable of deciding any cases at all. They are hopeless some of them.

I thought that the Natal system of codification was too iron-bound, in fact I thought it was too rigid altogether ?- That may be, but I think ours is too loose. If we could have something a little more rigid than what we have it would be most useful. What we have today is too loose altogether and it does not lead us anywhere.

MR. LUCAS: You want some approach to uniformity ?- Yes, I think that is essential.

You mentioned one custom which has considerable effect on the relations of individual employers and employees - that case of the man working for three years after he had married the girl. Are there any other customs, any other native customs which affect the relationship in a similar way ?- Yes; there is the custom of circumcision. Now where a boy is a tribal boy or a farm boy he likes to go through the circumcision school and become a man. He is not a man and he is not looked upon as a man by the women until he has gone through that school. Sometimes it happens, it happens very often, that the farmer cannot let the boy go. He wants the boy to lead water on to the land and he cannot spare him. The boy wants to go to school when the farmer wants him.



He wants to go to school just at a time when the farmer wants him most. Well, the boy is going to go to his school. He will do anything. He does not mind what happens, but he is going to go. If he is working in a house in Benoni, or in Pretoria, if he does not get leave he will desert in order to go home and go through the Koma school. ~~xxxxxx~~ And let me tell you this, I think that the circumcision school is a good thing. It is the only strict discipline they have in their lives, and it is most useful. The older missionaries are all in favour of it. These boys learn for once in their lives what discipline is. They have it thrashed into them, they have it knocked into them that they must obey their fathers and they need not obey their mothers. A boy will leave everything to go there and for that reason I think some allowance should be made. But unfortunately, some of the farmers will not see that. They have their water to lead and it must be led, and they take up the attitude that the boys in in their service and he should remain in order to carry out his duty. They do not care where he has to go to. Well, the boy takes up a different attitude. The boy does not mind what happens; it does not matter to him that the farmer has to lead his water; the boy realises that until he has gone through that school he is not looked upon as a man and he wants to become a man. He is not a man until he is circumcised. So he will go, never mind what happens.

These schools occur only during certain parts of the year?-- It depends on the seasons. In bad seasons or at times of calamity they cannot have the schools. You see these boys have to be very well fed at those times and if the seasons are bad or if anything has happened they cannot afford them.

Have you any other customs that affect the relations between employers and employees; could you tell us about them?-- I think pretty well all customs must affect the relations. There are the marriage customs and everything else. There is also the beer drinking; and let me tell you that it is very difficult to wean them from beer; if there is any beer about, they will go to it like a duck goes to water; that has been legislated against but the drinking of beer still goes on.

Is beer drinking associated with any of their ordinary rites and customs?-- Well, you can say that it enters into their lives right from birth and it goes on until death.

Are there any particular happenings in connection with which beer drinking should take place according to their customs and rites?-- Yes, practically in connection with everything that takes place in their lives; the building of a hut, the skoffeling of the land, the birth of a child, the marriage of anyone; the betrothal of anyone they know or are related to, in fact in connection with anything in their lives.

So beer drinking is a usual function?--It is a very usual function and it is difficult to interfere with it.

It is a social function too?--Yes.

At what age approximately do children begin to take part in these beer drinks?--They begin as early as they can. They start off pretty young, but I cannot say at what age.

Do they start it before they go to their circumcision school?--They are men when they have been through the circumcision school. I have known young boys to drink before that but as a rule I should say that the circumcision school may be taken as the line.

Now among the tribes of which you have had experience, have you seen any tendency towards individual tenure of land?



Are there any signs tending that way ?- Yes. But there are very few individuals in this part of the country. In the Western Transvaal, yes. In the Western Transvaal there are quite a number of individuals who have tenure, but in my District, in Sekukuniland, there are only one or two such cases.

Can you tell us how those cases came about ?- Yes, I had a native named Mantlanyane. He was a man living on Crown Lands between Magnates Heights and Steelpoort.

Did we see him ?- No. He found that he could not get on with the Headman in whose kraal he was living. He had all sorts of difficulties there and he found that grazing was becoming more and more scarce. Furthermore, he realised that he himself was unpopular down there. He had a large number of cattle and when things were going on in that way he sold the whole lot of them. As a matter of fact, I can well remember that in one day he had ninety of his cattle sold here in Lydenburg. He also sold his goats, his sheep, he sold his grain and every single thing he had there. Prices were high at that time and he sold at the top of the market. He did very well and one way and another he raised £300. So he bought 300 morgen of land in his own name on that escarpment which you saw on your way to Steelpoort. It was very good land. I remember well that he had great difficulty in raising the last £100, but he did it somehow, and he is now an individual owner of 300 morgen of good ground. Wk

Whom did he buy that from ?- He bought it from a farmer in the Lydenburg District, a man named O'Grady. Since then various people have gone to live on that farm, nominally as his farm servants, but in actual fact they work there and they live there, and that group have now bought another 150 morgen of the same man O'Grady's farm.

So they have 450 morgen now? - Yes, they bought 300 first, and then 150, and I think that they intend purchasing still more. Well, that is one instance. But it is almost a single instance in my district.

Now this native, did he have a large family of his own? - He was a married man with a family, but I cannot tell you what the family was.

He and his family went to live there and worked this 300 morgen? - Yes.

Have you any idea how he has progressed? - Yes, he has been most successful.

And these others who have gone to live there nominally as farm servants, can you tell us under what conditions they work there? - No, I do not know that. But Mr. Yates, the Native Commissioner at Middelburg, whose evidence you will be able to tell you that. I believe he has all the information.

I believe you said that a larger number of cases occurred in the Western Transvaal? - Yes, that is so, although a very great many more cases of individual tenure have occurred in the Western Transvaal, but of course conditions among the natives there are very much ~~xxxx~~ different from what they are here. They are much more progressive there.

Can you tell us something generally about them? - A family named Khuaou broke away from the Mamahali's Bakwenas and bought land on the Crocodile River, and they have been very successful farmers there. There are numbers of them. They have all been successful, so far as I know, and living extremely happily and comfortably, and they pay their taxes and their dues.

Adapting themselves to a system of individual ownership of land? - Yes, on a small scale. These are cases of people



who do not like being ordered about by their Chiefs. They simply bought the land and they went off.

THE COMMISSION AT THIS STAGE ADJOURNED FOR LUNCH.

(MAJOR HUNT CONTINUED HIS EVIDENCE ON THURSDAY MORNING, AUGUST 21st).

(FOR CONVENIENCE, HIS EVIDENCE IS CONTINUED IN THIS VOLUME).

MR. LUCAS: I want to ask a few questions about the type of tenure in your district. You told us of one instance of individual tenure just outside your district ?- Yes.

I take it that that arose before the 1913 Act ?- No, I think it must have occurred after that, in fact I feel sure it was subsequent to 1919. Let me see, it occurred just before 1922 or 1923.

Is that in an area where natives are allowed to buy land ?- He bought in an area under the Eastern Transvaal Land Commission. But there is another instance. You heard the natives giving evidence yesterday. Manok inherited from his father, who bought years ago, and the land which he bought is outside this area.

He had his own individual farm, not a tribal farm ?- No, it is not a tribal farm, it is his own.

Could you tell us the conditions of tenure under which natives hold land in your area ?- Yes, in the native areas they hold land indiscriminately.

I am thinking of the conditions under which they occupy land other than in the Reserve ?- Crown Lands I have told you about and I think I have also told you about the Company Farms. Apart from that there are very, very few private farms.

Are there very few who have plots of land given them on private farms ?- There are none. They are squatters and they are given so many morgen to plough, but the land is not their property.

Now, in regard to the types of squatting. We have had the instance of Mr. van Rensburg's. Would you say that that is a common type? - No, Mr. van Rensburg is a very exceptional man. He is one of those men who places no difficulties in the way of the natives he has on his farm.

Is that usual? Do you say that farmers have difficulty with their natives in this area? - It depends entirely on the person of the farmer, it depends on his personality. There are farmers who will never get on with their natives and who are always having trouble with them. On the other hand, I have several farmers who find it very difficult to chase natives off their farms. The natives simply will not go. It all depends upon the man. For instance, Mr. Nieuwenhuys' son - he is another man whom you can regard as an exception. The natives will not leave him. You have men who are so good to their natives that their natives simply decline to go. You have Mr. Marthinus van Rensburg here; his natives will not leave him.

Now you have the ninety days' system in some instances here, have you not? - Yes, and we also have the all the year round system.

Now I want to ask you a few questions about this 90 days' system. Is that usually a straight ninety days? - Do you mean, whether it is ninety days according to the calendar or do you mean the ticket system? They are mostly working on the ticket system now, but in the past they did not always do that.

So, the ticket system is a newer one? - Well, it is coming more and more into force. They mark their tickets every evening. I think that is very largely done here now.

Is there much here of the two days in the week system, the two days being spread over the year? That is



another variation ?- I have heard of it. You must remember that all my farmers live on the fringe of my area, and their contracts too seem to vary slightly, but I have heard of it.

You heard the evidence yesterday of that one native whose two sons had left and who told us that he had been given his trek pass. Do you know the facts of that case ?- No, it is right out of my district. He comes from the south here and I know nothing about it.

Is it possible that in some cases there is a misunderstanding about the ~~tax~~ type of contract which a native gets; is it possible that that is so in this case ?- Yes, it is possible.

Do you know of any instances corresponding to that described by that native ?- Well, almost every post I get some little complaint by a farmer and every week, I will not say every day, I get some little complaint by the natives who come to my office and complain about this or that ~~xx~~ in regard to their contracts. But you must remember that I have a large population and all sorts of different contracts are made. The complaints, you may say, work out at a very small percentage of the total number.

I was not thinking of complaints, I was thinking of the type of contracts in regard to the relationship between the land-owner and the native, described by that particular one who appeared before us, and ~~at~~ by others who appeared before us on other occasions. They tell us that they have to work all the year round and that they get no pay. Have you heard of cases like that ?- Yes, I have known that.

I should think that one has to know whether it is an actual case of injustice or whether it is rather a misunder-

standing. We have had native evidence on that ?- Well, I want to tell you this. I have one farmer on a farm in my district who has appeared to me not once, but many times, to be extremely unjust to his natives and the police at Naauwpoort have gone into his case many a time, and the natives who had complained have been found to be in the right and the farmer in the wrong. That again is rather an exceptional instance. That man is unjust to his natives and the consequence is that he has lost all the natives who originally lives on his farm. There were quite a number of natives there originally and they have all gone, one by one, and now we have not got one left. I may say that he is rather a backward individual and it may perhaps be due to ignorance on his side, but I have known him in his dealings with other natives outside his farm to be extremely unjust. That of course is only one instance, and I am pleased to say that it is only an exception.

In that particular case would the circumstances be somewhat similar to what Pasha described as having to work all the year round and being unable to leave ?- The boy reckons that he was done down in regard to his crops. The boy had a good piece of land and it so happened that the locusts did not get his crop, while the crop of the farmer himself was eaten up and destroyed. The master then picked a quarrel with him and chased the boy away from the farm and then coolly collared his crop. Well, I went into that matter and I regained the crop for the boy.

Does an instance like that have a serious effect on the mentality of the natives in the district ?- If there were numerous cases of that kind it would have a serious effect.

I am accepting it that it is an exceptional case?--Yes.



The point is, would that have a serious effect on the attitude of the natives as a whole in the District ?- You mean that one instance ? I do not think so. Of course, if that instance were multiplied it would have a very serious effect, but the natives know that particular man. But I do not think that a solitary instance like that would influence them to any extent.

Now, a native witness yesterday told us that numbers of natives were chased off the farms. Can you say whether that is so, and if so, for what reason ?- Yes, it does happen, and for various reasons; very often because the native himself is drunken and because he is lazy. And I will tell you something else. In some instances, especially along the Steelpoort River, we have natives who go from one farm to another. They are very plausible and they talk very nicely to the farmer, and the farmer takes them on, and he ~~thax~~ gives them a plot of land to plough. Well, the native puts in his crop, but he stops with that farmer only until he has reaped that crop and then he sits down quietly and completely refuses to do a hand's turn. Well, the farmer tells him to get off, and off he goes on to the next man. I have known boys who have gone from one farm to another simply swindling the farmers.

Would you say that there were numerous cases like that ?- Well, there used to be numerous cases like that along the Steelpoort, but they are getting less now because the farmers are beginning to tumble to that kind of thing.

Some of our native witnesses here spoke of natives leaving the farms in order to go and live in the reserves. Now, can you tell us, is there much of that ?- Yes, there is a certain amount of it. But it is very difficult to say to what proportion that is done.

You say that it is difficult to say how many natives do it? - Well, infinitely more natives leave the farms to go and live in the reserves than that leave the reserves and go on to the farms. That is my experience since 1908 as regards this district.

Would that be sufficient to make a substantial increase in the total population of the Reserve? - Well, spread over a period of years it has made a substantial difference, but over one year it is almost imperceptible.

Do you know the reasons that prompt them to move into the reserves? - Well, I should say that it is the natural tendency on the part of the native to be free and independent, and to free himself from restraint. I think that is very largely the reason. A native likes to feel that he is absolutely free from restraint, and that he is free from all responsibility, and that is one of the most important things. So long as they are on a farm they have to keep certain hours and they have to do this or that, but if they are in a location free to go here and there, to do as they like, and to get as drunk as they like, to do as they please - that is the life which attracts them.

DR. FOURIE: They want freedom or licence - is that the reason? - Yes, freedom or licence.

~~xxxxxxx~~ And would you say that they are lazy - would you call it laziness? - Yes, laziness.

MR. LUCAS: Laziness is rather a relative term? - Yes, it is. They say "let us go back to the day of Thulale". Thulale was an old Chief; he died in 1824. It means "let us go back to our old customs and let us be free from everyone; let us go back to the good old times." They have those views - they are retrogressive and they certainly are not



progressive. Take these natives who come from the farms - these natives who are told to leave the farms and to go to the locations. Can you notice any improvements in their methods of agriculture in the reserves as compared with the methods of the past ?- No, I have noticed no improvement. You see, they come in as individuals and they are absorbed in the mass, and they simply drift back into the ways of the mass.

You spoke about the number of farms that have been bought for the natives. How many farms have been bought for the natives ?- The Bapedi Tribe have bought twelve farms. The Matlala have bought two farms.

Can you tell us what the total/morgenage is of these farms ?- The morgenage of the farms which the Bapedi bought is 26717. For that they paid £23563. The Matlala have bought 4916 morgen, for which they paid £4879. The Bapedi have bought other farms in the Middelburg District, and eight in the Lydenburg District. The Matlala have bought one in the Middelburg District and one in the Pretoria District. You will notice that the price which they have paid is just a little over £1 per morgen. The total bought by both combines is 31633 morgen and the price they paid is £33442. If you look at that you will see that it works out at slightly over £1 per morgen. Actually the price of the land would be under £1 per morgen, because these totals include transfer at 2 per cent and they also include lawyers' fees, interest on bonds, and all kinds of things.

Have they all been paid for ?- Yes, they have all been completely paid for. I will not allow them to buy unless they have the full purchase price, or almost the full purchase price. I learned that in Rustenburg.

How do they raise the money ?- Through the tribal

levy, sanctioned by the Government.

And when it is sanctioned by the Government is it enforceable by law on every member of the tribe ?- Yes, on every taxpaying member of the tribe, but if they do not pay we cannot run them in criminally. All we can do is to sue them civilly. That really means that we can only collect from those who have cattle - that is, from the older men, and the young men who have not got cattle we cannot touch at all. That of course makes it rather difficult.

THE CHAIRMAN: In regard to this case which you mentioned yesterday, where the Department of Native Affairs refused to sanction the expenditure of certain money for roads and education; was that money from the tribal levy or was that from the local tax ?- That was from the local tax.

MR. LUCAS: Is there a power under the law, under the existing legislation, criminally to enforce a levy ?- I have not got the Act before me, nor have I got the Administration Act here, but I think that we have got that power. My belief is that all that is necessary is a proclamation. Under Act 41 the Government could make regulations. All that is required is to put it under section 9 of the Act, which gives the power of criminal prosecution.

DR. ROBERTS: And you can collect taxes through the criminal courts ?- Yes, I do; I have to do that. Owing to the abolition of the tax tour my tax has decreased seriously. That is a point which I wish to touch upon, if you will allow me. At present, I am about £2,000 down as compared with 1929. The cost of my tax tour in 1929 was £89.0.11. That was inclusive of my clerk's allowance. I did not get any allowance, but my clerks did. Now, included in that £89 was the cost of waggon and everything.

MR. LUCAS: And if you tried to collect that £2,000



through criminal proceedings, there would be considerable waste in criminal proceedings ?- Naturally; if you put a boy in prison it costs the Government something. I might add that almost every farmer in the district has complained about the abolition of the tax tour, and I personally think that it was an unwise move. Every mine manager in my district - there are four of them - has complained about the abolition of the tax tour. My natives in a full pitso representing the whole of the district have also complained, and I have forwarded all these complaints to my Head Office.

In your opinion, apart from the financial side --- ?- The administrative loss is to my mind much more serious than the financial loss.

What do you consider were the administrative advantages ?- Well, for one thing I used to get in touch with my farmers and also with the mines in the district. I could see how the mine labour was carrying on; I could see what was required in the various compounds, and I could get and keep into close touch with my natives on the spot, especially with my older natives, who were able to come and tell me all the information which I should know. They were able to come and see me and talk to me, whereas today they have to go long distances to pay their taxes at my office.

What distance would some of your natives have to come in to pay their taxes ?- Some of them would have to come 80 and 90 miles; close on 100 miles, some of them. That is to say, 100 miles there and 100 miles back, and they have to do that to pay their 21 tax; and some of them - old natives at that - have to go over the various mountain ridges.

Prior to the abolition of the tax tour, were there many natives which you had to prosecute for failing to pay their taxes ?- Well, of course there are always defaulters.

Were there many ?- Yes, there were many, but there are more now.

Would it run into hundreds, or would it run into thousands, previously ?- Ordinarily I suppose it would run into about three hundred or four hundred per annum, but now it would run into a very great many more. I can tell you this, we are only half way through and we have already prosecuted over 1,000.

Now, this arrangement of natives being prosecuted for tax defaulting, is that likely to breed contempt for our legal system, for our present system? What I want to put is this, is there any disgrace to the native in going to gaol ?- Yes, I think there is; I think it is a mistake for people to say that it is no disgrace for a native to go to gaol. They do feel it.

Even if it is for a default payment of tax, ?- Yes, they do feel it. It is nonsense for people to say that they do not feel it; they feel it very much.

THE CHAIRMAN: What is the usual penalty inflicted in the case of failure to pay tax ?- Under the new law --- it varies, of course, but in my office the usual penalty is "ordered to pay £1 tax 1930, or in default of payment 14 days' imprisonment with hard labour, to be released on payment of £1 tax 1930." I write that down and I have written it 1,000 times this year.

Are they generally in a position to pay immediately ?- Very often they are; I should say more often than that. They have discovered that they can be released on payment and they sit and wait until my police round them up, and then they come along with their £1 tax. It is very evident. When the Act came into force they did not know that, but now they do.



So the court becomes a collecting agency ?- Yes, the court is really a collecting agency nowadays.

It is the last opportunity to pay, when he comes to court ?- Yes, that is his last opportunity, and he often pays. When he is sentenced, he pays.

And there is a tendency to make use of the latitude which is given ?- Yes, that is so.

Now, in the case of those who do not pay, you have them in prison for a fortnight ?- Yes, that is so.

During that period, do you think they cost more than their labour is worth, or do you think less ?- I should say it is about equal. Their labour is extremely bad. You see, they do what we call the Government stroke; but at the same time they do not cost us very much at Skoonoord, and then, furthermore, their scale of rations is very small.

They have been a fortnight in gaol, and their tax is still unpaid ?- Yes.

Would some system be feasible by which they could be given a suspended sentence, provided they were taken into service by someone who would be prepared to hold himself responsible for the payment of the tax ?- It might be in a farming area, but not in my area, where there are no whites within reach to take them on. You have seen it yourselves, the nearest white man is twenty miles away.

If that were done, would not the mines have someone ready to take them on ?- The mines have two runners at or near my office ready to advance any money, £2 or £3.

And do the natives make use of that ?- Yes, sometimes they do. Sometimes these recruiters, especially among the younger boys, advance the money and the boys pay the tax and they get released. That happens.

MR. LUCAS: When they have served their fourteen days they escape the tax ?- Well, of course I do not run them in

twice for the same offence. But next year I shall round up their 1930 tax again, just the same, but I dare say if they were to go to the Supreme Court they would escape me.

THE CHAIRMAN: On the other hand, if it were made clear that the fact of his being in prison exempted him from the payment of the tax --- ?- He would probably go to prison and I would have to increase the punishment. That would be the only way in which to deal with that.

MR. LE ROUX VAN NIEKERK: Can you increase the sentence, under your present jurisdiction ?- Yes, I can give him up to three months. I should hate myself to be put into prison for not paying my dog licence, or something like that.

MR. LUCAS: Now in the period that you have been in the Service, have you noticed any change in the attitude of the natives towards the Government ?- Do you mean whether they pay their taxes as well ---?

No, do they show less respect ?- Yes, now and again. It depends a great deal on the individuality of the official. I must say that I have noticed a change. I think there is less respect generally, taking it all round. Personally, I have no complaint, and I do not think my next door <sup>neighbour</sup> ~~native~~ to the west of me would complain either. But I do know that there is a feeling in the department that there is less respect.

Is there any lessening of the trust of the natives in the Government's desire to look after them and after their welfare ?- Yes, I think there is. I can tell you this. In my humble opinion one of the reasons for that is this: in the olden days I used to go round my district and all of us used to go round in cape carts with two or four mules, and we used to outspan every ten or twelve miles, and we used



to sit under a tree for a couple of hours, and all the old fellows from the kraals would come along and talk to us, and tell us the news, and we used to tell them the news and be in touch with them, and in the evening I would camp under a tree in a tent and all the old men from the neighbouring stad used to come and pay their respects. I used to talk to them and sleep in my little tent under the tree, and I was to some extent their host. I was in touch with them, and we were friends. But nowadays, what do I do? I have no cape cart, I have no mules. I have a motor car, and I think the motor car is bad, or rather it is more difficult with the motor car to keep in touch with the various parts of the district. I simply get into my motor car and I go quickly round my district, and in that way I do not see my old men, I never have my chats with them, and I can feel it, I have to a very great extent lost touch with all the old fellows in my district, and that is due to this motor car, and I think you will probably find that that is not only so in South Africa but in India too. I have a brother in India who told me exactly the same thing.

That is a mechanical cause, but is there any change due to distrust? We have heard it said that the natives do not trust the Government now; I do not mean any special Government. They do not trust the white man. Can you notice any decrease in the confidence, in the trust of the native? - Yes, I think I can, but it is very hard to put one's finger on any concrete instance. Still, I do feel that it is so.

DR. ROBERTS: You do not think it is a change in circumstances, a change in times, & the circumstances in which we live now? - I think that it very probably is that too.

The older men were courteous and polite, and the younger man has not got time? - Yes, that is so; in the

olden days I never passed a native in my district without his taking off his hat with a great flourish. Really, they were a positive nuisance! Some of them took off their hats with such a tremendous flourish that they scared my mules and frightened them into the bush. Nowadays I go across the road and not a single one thinks of taking off his hat, and that more especially applies to the younger ones. I can certainly say that I have noticed that. That of course may be a sign of the times, but there it is.

MR. LUCAS: That is a matter of courtesy? - Yes.

I was thinking of something more serious. Have they decreased in their reliance on the faith of the white man? - Well, I have heard this at a pitso. I remember hearing one man say "We cannot now rely on the word of the Government." The particular incident when that occurred I think had something to do with the Land Commission. That was at a pitso, and the native who said so was a spokesman, not an induna, for the Chief Sekukuni himself.

THE CHAIRMAN: Is not that rather due to the democratic system ---? - Yes, they are democrats - they are, and they are not.

In the olden days, in the Republican days, the president said what had to be done, but the present system works - much work - very much more slowly? - It may be due to that and I think they did prefer the old system. If you cannot get them to believe in you, they just simply take your word; that is, if you have been living a long time among them. I think they prefer the autocratic system, but it is difficult to get them to take to that.

MR. LUCAS: Do you think any difficulty arises from the inadequacy of notifying them of changes of law? How do the natives get to know of any changes of law? - Well, I hold pitsos in my district and I inform them of any change of



law affecting them. And may I add that I was astounded when I got to the Rustenburg District to hear that they had never had a pitso there. The Magistrate at the time when I suggested a pitso said no, he was totally opposed to it. Well, eventually the magistrate was changed and the next one was altogether in favour of it, and we did hold pitsos. Just before I left I had three pitsos, and I am sure that they did a power of good.

Now, taking your reserve, do you have much crime there ?- Real crime, extraordinarily little. Stock theft almost none - almost none existent, because every beast is known. Of course, what the police call stock theft I do not always call by that name.

What is the distinction ?- One boy owes another one cattle for lobolo and he has not paid his full lobolo. Well, the other fellow will come along and take a beast out of the other chaps kraal. The police will run him in for stock theft, but I do not always take up the same attitude. It is simply a notification to that man that he must pay up. I do not find him guilty of stock theft always.

MAJOR HUNT CONTINUED HIS EVIDENCE, WHICH IS NOW  
GIVEN, IN THE AFTERNOON.

THE CHAIRMAN: Have you anything to add on the question of suspicion as between black and white ?- The only thing I wish to add is that living as I do in a location far away from the white people one notices very little of this, but one comes straight face to face with it when one goes visiting on farms in among my white area, and one cannot help feeling that this suspicion is not simply confined, ~~to~~ it is not merely on the part of the natives. You get it on the side of the white man as well. I do not know what it is; it is very difficult to know the reason for it. I

admit that it may be that the native has become more sophisticated, and therefore the white ~~far~~ people have a feeling that he has grown less respectful, less near to him. It may be a feeling of almost of fear on the part of the white man. One meets it amongst some and not among others. You have had here this morning this young farmer, Mr. van Rensburg. I do not think there is any feeling of fear on his part, but amongst some of the farmers there is, there is always a fear that the native may eventually chase the white man out of South Africa. The suspicion is not entirely on the part of the black alone, and I think it is fifty-fifty on both sides.

Can you point to anything in our present conditions which should be altered and would improve matters? - Yes, a little closer attention, a little more sympathy on the part of Government Officials. I have met Government Officials who are very haughty. "Come in, come in, damn you; get a move on!" that is the way they speak, and that sort of thing does not do. I have heard them: "Get out that tax receipt - Quick!" That sort of thing should be altered; a little more attention, a little more human touch, in matters like that, in ordinary matters concerned natives. I have noticed it here, for instance; I came across it yesterday. I had five witnesses here. I brought them in, or rather I had them sent in. They arrived in Lydenburg and they were required to sleep here. Where? At my place I had a hut, a shed, a little tin shed for them to sleep in. Here surely we could have a little tin shed at the Magistrate's Office, where such people who come in could sleep? Well, that is only an instance. A little attention like that on the part of officials would perhaps bring about a slightly better feeling than what we have now. At any rate, it would not give any cause for the increase of distrust.



admit that it may be that the native has become more sophisticated, and therefore the white ~~far~~ people have a feeling that he has grown less respectful, less near to him. It may be a feeling of almost of fear on the part of the white man. One meets it amongst some and not among others. You have had here this morning this young farmer, Mr. van Rensburg. I do not think there is any feeling of fear on his part, but amongst some of the farmers there is, there is always a fear that the native may eventually chase the white man out of South Africa. The suspicion is not entirely on the part of the black alone, and I think it is fifty-fifty on both sides.

Can you point to anything in our present conditions which should be altered and would improve matters? - Yes, a little closer attention, a little more sympathy on the part of Government Officials. I have met Government Officials who are very haughty. "Come in, come in, damn you; get a move on!" that is the way they speak, and that sort of thing does not do. I have heard them: "Get out that tax receipt - Quick!" That sort of thing should be altered; a little more attention, a little more human touch, in matters like that, in ordinary matters concerned natives. I have noticed it here, for instance; I came across it yesterday. I had five witnesses here. I brought them in, or rather I had them sent in. They arrived in Lydenburg and they were required to sleep here. Where? At my place I had a hut, a shed, a little tin shed for them to sleep in. Here surely we could have a little tin shed at the Magistrate's Office, where such people who come in could sleep? Well, that is only an instance. A little attention like that on the part of officials would perhaps bring about a slightly better feeling than what we have now. At any rate, it would not give any cause for the increase of distrust.

DR. ROBERTS: You have no hostel in this town at all? Well, of course this is out of my district, but as far as I know there is no hostel here - none at all. They may have one, but I do not know of it.

MR. LUCAS: And are there any other causes which you could point to which should be removed? I could not speak of any on the spur of the moment, but I shall try and think this matter over and write to you about them, but what I want to urge is a little more human touch on the part of the officials.

DR. ROBERTS: Now, you mentioned the Government Offices. Have you any special office in mind? Say, for instance, the Post Office, have you got that in your mind's eye? The Post Office here - I have never heard a complaint about the Post Office here. As to the Railways, well they have improved enormously, but it is the young officials elsewhere who have not.

MR. LUCAS: I asked you a question about crime in the location and you mentioned a case which the police considered stock theft and you did not? I will not allow that kind of thing, of course.

Now, is there any other serious crime in the locations? There is very little serious crime in my district. I do not call crime just the regulation-made crime, such as a man not having a pass, and so on. And even I dare say you might call it a crime if two boys are sitting over a pot of beer, they are the best of friends, both of them drink the beer and they get a little drunk. The one says to the other "You have to pay for this beer", and the other one says "No, you bought it and asked me to have a drink." They have a little argument, and the one bluffs the other with his knobkerrie. Murder! Well, it is not premeditated, but he is up for murder.



Do you get any cases of rape here in the reserve ?-  
Very, very few indeed. There is very little crime really.

I mean, rape on the <sup>part</sup> ~~mix~~ of the black man on the black woman ?- Of course, we have no whites here and I dare say that that does occur, but I suppose these things are settled by the Chiefs and the Headmen.

MR. LUCAS: Then I want to ask a question about the health in the reserves. What is the position as regards that; how do you find it ?- We have malaria there, and in some seasons it is very bad indeed. In 1920, in the summer of 1920-1921, we had over 600 deaths reported - I do not know how many were not reported - within a radius of nine or ten miles of my office. Practically the whole of the district was down. In some seasons malaria is very bad, but other years we have very, very little indeed. Syphilis, yes, and I think that is increasing. I differ from the department of the Chief Medical Officer in regard to syphilis in my district and I have given my views on this matter. Unfortunately, a private letter which I wrote was published at full length in the "Star". It was a private letter which I wrote to a brother officer, and he showed this letter to a certain person, and he had the whole published, full-length, in the "Star", and my views were very openly expressed, much more openly than I would have published them officially. Sir Edward Thornton led the public to believe that there were <sup>five</sup> ~~23~~ per cent syphilitics in my district. He was having a controversy with the doctor of the Jane Furze Hospital, who estimated 75 per cent as being syphilitic. That is Dr. Thompson, who is now Medical Officer at Messina. Sir Edward Thornton said only five per cent, simply because only 3,000 had been treated for syphilis by the Jane Furze Hospital in 1929. Well, for every syphilitic person treated and sent there

there are five, ten, a dozen, or more who are never seen at all. Many are afraid of the white doctors. They prefer to pay a beast to their own doctors. And many do not know that they have the disease. It is impossible for me to say exactly what the percentage is; I do not know, but I do know that in some of the stads pretty well everyone is infected with syphilis, from the headman down to the baby who was born yesterday. In other stads again they may be free, or almost free, from syphilis, and so it is extremely difficult to say with any degree of accuracy what the percentage is. I could have taken you down to a stad a little way from where you were yesterday, where every man and woman and child from the headman down is syphilitic and I could have taken you to other places again where they are entirely free, so far as we know.

THE CHAIRMAN: Do you know if the Wassermann tests have been applied - that is, the blood tests? - Yes, those who go to the Jane Furze Hospital have blood smears taken and those blood smears are sent away. In other cases again it is quite obvious and there is no need to send a blood smear away; the doctor just treats them. He gives them all the latest treatments; but the whole district has never been tested, and I certainly do think that we should have more medical attention - considerably more. It would be expensive - that is so, but it is very necessary.

Would it be a practical proposition from the point of view of the native to get the inhabitants of a whole stad and get blood smears from them in order to apply that test? - Yes, why not. I could do that. I would send my police boy and if the doctor were on the spot he could just take a blood smear from every single living soul in the whole stad and send it away.

Would not they disperse in the same way as they did during the 1929 census round up? - I would not tell them.



I would send down a dozen policemen, I would round up the stad and let the doctor loose. Of course, you could not do that in a stad in Rustenburg, but here we can do it, and I should be quite prepared to do it. I see no objection to it.

MR. LUCAS: Are there any other diseases here ?- Well, those are our two main diseases.

Is there any sign of tuberculosis ?- Yes, we have natives who come back from the mines. I had a police boy of mine whom I have just had to dismiss. He was an old mine boy and he developed tuberculosis, and I am afraid he is going to die. I have many natives with "chest" as you call it. They come to me and they ask for exemption, and they tell me that there is something the matter with their chests. Well, I cannot tell them whether there is anything wrong, so I write out a slip and I send them to the Jane Furze Hospital. The doctor there listens to their chests with a stethoscope, and if necessary he tells them - he says, "Yes, phthisis!" and I exempt them from paying the tax.

Is there a very large number of cases such as that ?- Yes, I should say that there is a considerable number. It runs to very many. I send very many of these natives to the Jane Furze Hospital. At a guess, there would be 100 to 150 a year.

Would it be more than 1,000 ?- No. When I get the doctor's slip back I attach that to the native's card; everyone has a card.

So that the claim that natives are immune from phthisis because they remain only a short while on the mine is not substantiated by facts ?- Some of those natives remain there for nine months, and others again remain for five or six years. I am not a doctor, so I cannot tell you anything on

anything on that point.

Do they get compensation if any of these cases are referred to the Miners' Phthisis Bureau - say a native develops phthisis - is he paid compensation? - Yes, I think they do get compensation, but I cannot tell you how many cases there are or how much they get.

Now, have you any information to give us on the mortality among children? - The mortality among the infants is very heavy, but I cannot give you the exact figures; I have no record whatever.

The trouble is that we cannot get exact figures anywhere, but you are in a position, better than most people, to form an opinion? - You want to know out of every hundred born how many die - that is, in the first year? There again, it is merely a guess, but I should say 33 per cent.

DR. ROBERTS: In some of the locations it reaches 50 per cent? - Yes, it may be even 60 per cent, but all I know is that a large number of the small children do die within the first year.

MR. MOSTERT: Must they report that to you? - No, deaths are not reported. Births and deaths are not reportable.

MAJOR ANDERSON: Do you think that they should be reported? Do you think there should be a system of registration of births and deaths? - It would be very difficult to introduce it, unless we had more offices. At the present moment it certainly would be very difficult. The distances are so great, and mothers and fathers would never do it.

MR. LUCAS: Then I would like to ask you a question about trading. Have any natives tried to set up stores of



their own in the reserves ?- About half a dozen inside the location.

Are those stores owned by natives ?- Yes.

How are they conducted ?- Well, they are well conducted but they are seldom a success.

Why are they rarely a success ?- Because the native does not seem to understand finance. He does not understand how to run a store for any length of time. Directly he gets any money he seems to use that money for other purposes. They are never a success.

Nowhere in South Africa ?- Never in the part of the world where I have been, certainly not in Geluk's Location.

THE CHAIRMAN: Is there possibly any idea of the subtle competition of the white traders being at the root of the trouble?- Well, of course the white traders do their utmost to exclude the few native traders we have. I will give you an instance. A native came back recently from the Lichtenburg Diggings with about £300 or £400 in his pocket. I do not know how he got it. Well, he set up a store, he built himself an extraordinarily good store, and he got in a comparatively good stock. And now I hear that he is going down-hill, and in the end he will probably fail. His brother has failed, or he is just about to fail. I have seen during my time many native storekeepers start and fail, and I can tell you that all my native storekeepers are in a very weak position financially.

MR. LUCAS: Do the natives fail to support them, or do they prefer to deal with the white man ?- The natives support them all right, but these native storekeepers seem to be too easy-going, and then eventually they cannot pay for the goods which they buy. They buy naturally from the Indian traders, they deal with Indian traders, and eventually

the Indian finds that he is let in.

Does the Indian give them credit ?- Yes, for their goods - for £100, or £50 worth, but not much more. They repay a little, and so on, and afterwards they find that they cannot pay any more.

DR. ROBERTS: May it not be due also to the communistic idea that a native will never charge from a relative? The relative can come and take what he wants and go without paying ?- There may be something in that, and I think they probably do, but I do not know to what extent.

I understand that it is part of their principles ?- Yes, it is their principle, a relative can take what he wants. But some of our native storekeepers are pretty cute and I think they would rather depart from that principle.

But still, it is the native custom that a relative can come in and claim what he wants and go without paying ?- I do not think that they do that very much out our way. It might have been a cause of failure before, but not now.

MR. LE ROUX VAN NIEKERK: Do you think our system of licences would be the cause ?- We have the same system of licences for natives as we have for white. If a native wants to become a general dealer he has to take out a general dealer's licence.

Yes, but I was thinking that it might be that system of European licences which is the cause ?- In the native area I think it would be better if the issuing of licences were rather in the hands of the Native Affairs Department than of the Receiver of Revenue, who is 65 miles away.

MR. LUCAS: What advantages would you get from that ?- We would be able to issue these licences immediately instead of hanging them over from month to month. We are hanging them over now because we have not got this or that.



It would be much more ~~xxxxxxxxxxxx~~ convenient if the Native Affairs Department issued the licences, and besides, we would probably have better control, too.

Through being on the spot? - Yes.

Taking your area, would you say that the methods of trading by the whites are fair to the natives and generally satisfactory? - In my area I should like to have more competition, especially in the country on the eastern side of the Lulu. There one firm of traders have almost created a monopoly. Recently on a farm the Lands Department offered a site for trading rights and put it up to tender. The firm which has the monopoly tendered for these, and I pointed out that it would simply increase the monopoly if this firm got it. The Lands Department, however, in spite of what I said, granted the trading rights to this monopoly. Well, ~~xxxx~~ what did he do, nothing. He did not even build a store there. He got that site and kept it vacant. He just wanted to prevent anyone else from coming in, until I went around and pointed out to the Lands Department that things had happened exactly as I said they would happen. Only then did the Lands Department force this man to put up a store. He put up a tiny place then, not even half the size of this room, and he did open a store there. He would not even have done that if he had not been forced to. That is rather beyond my control. The Lands Department helped us there, that is so. Of course, that is on Crown Lands.

You told us earlier on in your evidence that some of these stores are run by natives for whites? - Yes, we have several firms there, three of them, the one firm have their main store on one place and they have a branch store at Schoonoord, with a native in charge. They have a little tin store, which you passed just below the hospital, with

a native in charge, and then between the Heights and the Steelpoort they have another tin store with a native in charge, and besides that they have two other places also with natives in charge. That was what I meant.

And those natives, are they running the place ?- They are simply the managers for the firm and every week the principals go round and collect the money from their native managers.

As far as you know, do they manage satisfactorily ?- Yes, very satisfactorily as far as I know, and the natives like them.

DR. FOURIE: Do the natives in your area still stick to their native customs and to their old habits ?- Yes, they do.

But do most of them do that ?- Well, they vary a lot, but you can say that in our area we stick to our old customs, to our old suspicions, habits, and doctrines, and everything.

Have you noticed any belief or custom which lays it down that skoffeling of the land shall only be done at certain times and whereby in agricultural work certain things shall only be done at certain times?- Yes. We are rather breaking away from that, but that sort of thing used to be very strict in my part of the world, and even now you are not allowed to reap your crop before a certain time. These old old habits and customs die very hard. We have all those old beliefs and superstitions. For instance, the Chief's land has to be skoffled before anyone else's.

Do they still believe that fertility lies in seed that has been doctored ?- Oh yes, they believe in all these things still. They believe in doctoring the seed and doing all sorts of things which would appear to be extraordinary to those who do not understand them.



THE CHAIRMAN: Is the Chief still a purveyor of seed ?- I do not know whether he is now, but I should doubt it, although in certain cases I still think he probably would be. I do not think that that applies so much to Sekukuni, but undoubtedly it is so with some of them.

DR. FOURIE: Do they still believe in the doctoring of the land and the seed ?- Yes, certainly they believe in the doctoring of the land. They doctor everything.

THE CHAIRMAN: How do they doctor the lands ?- Well, they come and ask me to be allowed to kill a certain animal, generally an animal that is protected in season as well as out, and they will light a fire in the four corners of the land, and so on, and then they will put in certain herbs, and all that kind of thing.

Could you mention a few other instances of doctoring ?- Well, there is rain for instance; we are always doctoring for rain. We have great rainmakers in our area, and if we have a drought our rainmakers will tell us that Sekukuni is angry with his people and has refused to give them rain. Their methods are extraordinarily like those of Elijah in the bible.

DR. ROBERTS: Do you think that those rain-makers really know, do they think they know anything about the rain ?- I think they watch the weather very closely, and I think they possibly react occasionally. Possibly Elijah did exactly the same thing.

MR. LUCAS: Do any of these customs hamper agriculture ?- Yes, they must do - I should think that they all do.

Do you think they cause a shortage or limit the supply which is obtained from the land ?- Yes, to a certain extent they must do. I have no doubt about that, but of course it is very difficult to say in what proportion. These things vary such a lot.

MAJOR ANDERSON: About the Native Council. What is the procedure about proposing votes of money from the available fund? Do you propose it, or do the natives propose it themselves? - Hitherto I have very largely been the Council. Of course, we are only at the very beginning of the thing, and my Council has only been going just about a year or so. The Council simply bombards the Chairman with questions and with plenty of little, petty complaints. I suppose that probably that will improve later on. In any case, I hope so.

DR. ROBERTS: The Council can be varied? - Yes, every two years.

MR. LUCAS: Is the method of appointing your Council the same as that which is in force in the Cape? - No, we do not understand election here. Ours are not elected.

Whom does your Council consist of? - It consists of people recommended by myself and appointed by the Governor-General. It consists of Chief Sekukuni and Chief Kgolokoe. Then Chief Sekukuni's main Adviser, Moreoane, then Chief Kgolokoe's Chief Adviser, Dinfonyane, Edward Pasha, who was here, and an old Headman named Tshesane. Then I have had an application from an advanced native, that he should be made a member of the Council. That application was made to me recently.

DR. ROBERTS: You can go up to nine, can you not? - Yes, if I want to. But we could not do this by election, because everyone would have voted for Chief Sekukuni and his young, more advanced, followers, and the Council would have simply consisted of Sekukuni and five of his immediate followers, to the total collapse of Kgolokoe, owing to tribal differences, and my instructions were to keep tribal parties on an equal basis, and for that reason I have three followers of Sekukuni and three followers of the other man. That is how things are.



Now, you mentioned another tribe ?-Well, there are a section of a tribe living inside Geluk's Location with various followers in the Pietersburg and Pretoria Districts. Their main headman lives in Geluk's Location and that is why they have bought a farm in the Middelburg District and also a farm in the Pretoria District for their people who live in the two districts.

Is their Chief a petty chief of Sekukuni's ?- Yes, but he is living in KgPlokoe's part of the location. They started buying land before the Bapedis did, and that is how they came to be independent in the matter of land purchases. In actual fact, they were involved in land purchases before the Bapedis began.

THE CHAIRMAN: They would have their main stem in Pietersburg ?- Yes.

Is their Chief the man who is at present in gaol charged with murder ?- Yes, I think he is. I heard that one of them was in trouble.

MR. LUCAS: Do you have the Balembi among Sekukuni's people ?- No, most of our people are Bakoni. The same as the Angoni in Central Africa.

THE CHAIRMAN: There is one point I wanted to put to you: you are not on the telephone at Skoonoord; is it not a fact that you are not connected up with the telephone line and does not that mean that you have considerable difficulty in the way of the development of your Territory ?- Yes, it puts me completely out of touch with my head office. Our postal service does not fit in the matter of sending replies. It is very difficult, and it is hindering the administration of my district considerably. I consider an office such as mine should be on the telephone.

THIS CONCLUDED MAJOR HUNT'S EVIDENCE.