INHOUD:

NATUURLIJKE GETUIGES:

Chief Kgolokwe (en 7 ander naturelle)

PP. 729 - 757.

Henseer E. de Souza L.V. en
Henseer H. Meethling

758 - 775.
NATIVE ECONOMIC COMMISSION.

TEN统筹 PUBLIC SITTING.

(CONTINUED).

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. Hoestert, Dr. H.C.M. Fourie.
Professor Lestrade (attended at the request of the Commission).

Mr. C. Faye (Secretary).

MINUTES OF EVIDENCE.

(AFTER MAJOR HUNT'S EVIDENCE, WHICH IS PRINTED SEPARATELY).

(1) HEADMAN FRANK MASEROMOIE.
(2) CHIEF KGOLOGKWE.
(3) ELIAS CHAKI.
(4) EDWARD HUTHATSI.
(5) CHIEF MANOK.
(6) KGOLOMBS CHUKUMI.
(7) EDWARD PASHA.
(8) PETRUS MASANGU.

CALLED AND EXAMINED:

THE CHAIRMAN: Will you Chiefs and others who have come to see us here tell us what you wish to say. We greet you?— (Chief Kgologkwe): Greetings to the Chairman and Members of the Commission. The grievances which we wish to bring before the Commission are many. But the main one is that concerning our taxes. Because I find that we have many taxes to pay to the Government, yet our earnings are small. We have to pay a general tax to the Government of £1. Then we have other taxes. When one goes to the Civil Court, when one wishes to defend a case, one has to pay costs. I look upon that as a tax which we pay to the Government. Another tax which we have to pay today is a dog tax. And not only that, the natives residing on Crown Lands have to
pay a Crown Lands tax of 30/-, and then they have to pay for their stock as well. Again, there is another tax, a direct tax, the postage stamps which we have to buy when we want to post a letter. I take it that stamps are also revenue; all the pennies which we have to pay in postage are revenue, and if you wish to register a letter, you have to buy a registered envelope and you have to pay registration fees. If I wish to use a telephone I have to pay a fee, and if I send a telegram I have to pay for it, and I also have to pay for the use of the Railway. I look upon all this as an indirect tax which we pay to the Government. In our local stores we have to pay exorbitant prices for what we buy from them, and that is because they have to pay customs duties at the other end, and of course, as you understand, they recover those customs duties from us. Again, native landowners have to pay something to the Government, and natives on companies' farms have to pay rent as well as stock fees to the companies. They have to pay motor-car licences if they own a car.

Dr. Roberts: Do you own a car?—No, but my brother Sekukuni has one, and I take it that he has to pay a tax for it. Certain indirect taxes are paid to the Government: hawkers' licences, store licences, general dealers' licences, butchers' licences, and so on. In the location we have recently dug wells, and we have had to employ people to dig these wells. We pay them and still we have to buy our own piping and we have to buy pumps for the use of these wells. And then, there are those of us who have to take out licences, and then for our guns, for shooting, we have to take out licences, and then we have to take out game licences as well. We have to pay the millers if we take our grain to the mills. We pay school fees for our children. Now, I admit that we
get a great deal of help and we thank the Government for paying our teachers who teach our children but we would ask for the Government's assistance in getting a school for our destitute and orphan children, of whom there are many; for our children who have no parents, so that they may be taught free of charge. We have to pay hospital fees. We have to pay for everything. If we want to go and enjoy ourselves at the bioscope we have to pay for it before we are admitted. A man with a number of wives has to pay the Government a tax for each wife, up to £3 per year. I pay at that rate, I pay £3. We have to pay for all our amusements. If we go to a show in the big towns we have to pay, too. Our people in the locations are charged by the Municipality to pay rent and fees for stands and for sanitary, and we have to pay for our bicycles. Another thing which we wish to bring to your notice is the colour bar. There are some of our coloured people who are educated and yet they are debarred from certain things. There are native doctors who do not practise as such although they have received sufficient education to practise as doctors. Others who are not allowed to work at their trade are native blacksmiths. They have not got a chance in the large towns to follow their trade. Others are qualified carpenters, but they cannot put up their workshops in the towns, although they have received their certificates from Government-aided institutions.

I also wish the Government to allow our native people, those who have the knowledge to sink wells, to do so. We also want to be allowed to become drill-sharpeners in the workshops on the big mines. At the present time I am not in favour of sending our natives from the towns to come and live in the outside areas in the reserves, and such, because those people in town are working and helping us
in the locations to pay our taxes. The ground given to
us at present is not sufficient to carry those who are
at present away in the towns. Even if the natives were
to occupy the whole of the released area, it would still
not carry the whole of the native population.

Another thing which I want to bring to the notice of
the Commission is the hardship which is created by the new
Liquor Act, which lays it down that natives in the location
are not allowed to brew beer for sale. The brewing of beer
for sale has been helping our own women to make money. In
some cases you find that these women who brew beer do not use
it but they brew it to make money, so as to give it to their
husbands, to enable them to pay their dipping fees, or
their taxes, wherever necessary.

Another thing which I should like the Commission to
help us Native Chiefs in, is in regard to our marriages con-
tracted according to native rites. There is a case where a
Chief died, and after his death his heir was not allowed to
take his deceased father's place and another Chief was appoin-
ted. We wish to safeguard our children. His wife was also
chased away by the tribe.

I further want to ask the Commission to represent to
the Government that it would be a great boon and blessing
if in a place like Lydenburg a house could be set apart for
native chiefs visiting the town, so that they could be
accommodated in that house. Because, as it is, we have to
trouble the Native Commissioners, and they have to put up
tents, as they did yesterday, for us. As we are today, we
have to report to the Native Affairs people, and they do not
know where to put us. I would say that they are always
pleased to receive us, but they do not know where to put us
because they have no place.

Another thing which I should like to bring before the
Commission, and I think they would support me, and that is
that something should be done to improve our roads in Geluk's Location. Take Dr. Roberts - I know him well, and it must have been very hard on him travelling on such roads. There is another thing I want to say. I think the present wage paid to a native labourer or skilled man is not adequate, and I would like the Commission to recommend to the Government that there should be a Board on the lines of a Trades Union which could look after the interests of the natives in this regard, and certain scales of pay should be laid down as a living wage for a native. For instance, say a native is employed in this town here. He has a difference of opinion with his master, and his master does not pay him the wage to which he thinks he is entitled. They should go to the Board and that Board should decide what should be done, and how much should be paid to that native.

I think if the Government were to do this it could do away with this colour bar, under which we think we are not being fairly treated, and I further want to say that I think that a Board like that would also help our commissioners in many ways. There is another matter which I should like to ask the Commission to deal with, and that is that they should recommend to the Government that in a place like Sekukuniland or Geluk's Location there should be an undenominational school up to standard VII or VIII for our people. That school should not teach book knowledge only, but we should be taught some trade, something that we can do with our hands.

Also some of our sons should be trained as doctors, some as carpenters, some as blacksmiths, and other trades.

We wish to convey to the Government, through this Commission, our thanks for what they have done for us in eradicating stock diseases in our country. Certain diseases
have been done away with, thanks to the help we have received from the Government. Also scab has been removed from our sheep and goats, and we wish this Commission to convey our greetings and thanks to the Government for what they have done there. Now, Sir, I want to say this. Our people used to know something about the stars. I see our old friend, Dr. Roberts here, who is a great Astronomer, and it would be a good thing if before he died he should teach us something about the stars, and encourage that part of learning among our people.

When I was a boy at Nqvedale I never had a chance of going to Dr. Roberts' place to look through the telescope. My father died and I had to come home before I could do so. There are natives and coloured people in all the different parts of the Union who know Dr. Roberts; he is known throughout South Africa through the works which he has done, and through the students who have studied with him; and it would be a good thing if the Government were to erect a school like that where the natives could learn astronomy, as a memorial to Dr. Roberts.

(Chief Manok): I am very pleased to see that there is going to be some understanding between the black and the white people, as I heard from the evidence given by the last witnesses here. Because, so far, there have been some differences between ourselves and the white people that could have been settled had we only understood each other, which we never did in the past. I speak as a land-owner, being a native land-owner among the white people. I also have my farm labourers, native people who work on the farm for me as my labourers. Now, the law allows us land-owners if we wish to have native labour only to get ninety days' labour out of them. That is all I wish to say to the
Commission.

(Headman Frank Maseromole): My Chief has already addressed the Commission on our behalf. According to our custom, if one who is great greets and conveys our greetings we do not greet again, because it would be as if we disregarded his greetings. It is for that reason that I do not again give greetings to the Commission. I believe that the Chief has touched on all the points which I should have touched upon. Had it been food, or something nice to eat, we would have been quarrelling. But, seeing that it is not a matter of food we agree with him. I support him in what he said in regard to taxes. It is understood that we pay a £1 general tax to the Government, but decided that there are many taxes which we natives still have to pay to the Government. I want to say this: that there are natives who have had to leave Sekukuniand to go to Pretoria and to Johannesburg. It costs a native like that seven guineas: that is, if he were a Chief with two followers, and if he were to go to Johannesburg it would be another 30/- to go there and come back. Our chiefs and headmen sometimes want to go out and visit their people in Witwatersrand, in Pretoria, and such places. Our Chief went there at one time and when £10.1.0. he came back he had paid 21½£ in various fees. On his arrival here he had to go to the Government Office and pay his £1 Government tax, and he also had to pay his game licence, so that altogether it came to more than £12. Now, the intention of our chief in going to Johannesburg and Pretoria was to get money from his followers, but by the time he got home he had spent all the money. I know numbers of instances of headmen being arrested for not paying their Government taxes. In some instances the headman had been to the Reef, to the followers of their Chief, to get the Chief's rates, so as to help to pay the Chief's taxes on his return
There is another matter which the Chief mentioned, and that is about the schools. We should like to have an undenominational school in Sekukuniland, as the Chief told the Commission in his evidence. So far the Chief mentioned that there is a native agricultural department attached to the native affairs, and we already have a demonstrator in Sekukuniland. Would it not be possible to attach a Board of something on the lines of a Trades Union to this Department, to help our native people?

Another matter is in regard to our local Native Councils. We understood when these Native Councils were created that the local taxes paid by the natives would be under the control of the Native Councils.

Now the Chairman of this Native Council is a Government Official. Sometimes the Council passes resolutions to spend certain moneys and they do so with the approval of the Chairman, but when this is sent up to the Government we are told that it has been turned down. Now, we are not satisfied with this, because the Commissioner is a man who knows; he is with us, and he sees, and he understands our needs, whereas the Government Officials who refuse to sanction what the Councils have approved of do not know our needs and our wants out there. Would it not be possible for the Chairman of this Native Council in cases where the Council has passed a resolution which he approves of that he should be given power to do what the Council wishes to be done instead of having to refer that matter to a higher authority? If that were done, our position would be greatly improved. He is always with us, and he knows what our needs are, and I can say he is always in sympathy with us.

I also support the Chief in regard to what he said
about inheritance of Chiefs. When the Chief dies his wife is chased away. Now, before the Chief died there were no troubles among the particular tribe, but after his death the Government allowed that his widow and children should be chased away by the tribe. That was done with the approval of the Government, and that is what happened among us. Now, there is another tribe, or section of a tribe, in which this same thing is going to happen in the near future, and we ask the Commission not to allow that sort of thing to be done.

I support the Chief again in regard to native wages. Natives have been receiving these wages since I was a small child – they are getting the same wage which they got in the past today. I know natives who were receiving a certain wage a long time ago; they are still getting the same today. What I mean to say is this, would it not be possible for the Government to see that native wages are increased?

When accidents happen in mines, perhaps the shaft falls down, or something else will happen; 100 natives will die as against one white person who might have been in charge of them. We do not claim that we should receive the same wages as the white people do. We only petition the Government to do something for us and to see that our wages are raised.

We know that we cannot do anything without the white people. If the Government wishes to help us we shall be grateful. If we could receive higher wages, if we could receive sufficient education, and if this matter of the colour bar could be put right, we think that our people would be able to go forward. The Government has tried to help our native people in giving them education. These people are educated but when they leave the schools they cannot get employment. There are no positions for them. We do not
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say that the Government can do everything - no. We have to thank the Government for what it has done for us. Long before the native tax in the Transvaal was reduced, it was our chief grievance that it was too much to pay - it was too much to pay £2 for each wife, and after that our tax was reduced. Another thing which the Government deserves to be thanked for is that they have kept away cattle diseases. Since those days, since the days when they did away with disease our cattle have increased, and we wish to thank the Government for what they have done for us in the past.

(Kgobolale Schukumi): I wish to mention to the Commission that our Chief has been collecting money and buying ground. When we started this the movement to get that money together was very strong, but today this matter is weak, this matter of the buying of land. At first the Government allowed our officials to take action in cases where natives had not paid their levies, but after that it was ruled that the Commissioners did not have those powers. I do not know why the Government took its helping hand away from us in this matter. Of course, it was on account of a test case in the Fästersburg District, in Fashlele's District, but I do not see why we should suffer because something of this kind happened in the Fästersburg District. I do not see why we should suffer on their account. It is not fair to us that we in this district should be judged by actions of natives in other districts. I have hopes that the Commission will take some of our words back to the Government. I wish the Commission to try and get the Government to take action again in the matter of natives not paying their tribal levy in these parts. That would help us a lot. The Bapedi as a tribe are used to being under the rule of their Chief. Now, in the location we find that there are two chiefs of a tribe, but most of the Bapedi are east
of the Lulu. They are on private farms and on town lands. Now, although those people are far way from their locations and their chiefs they still recognise him as their head. Now, what the white people, some of the farmers on these private farms, do is not satisfactory. They always complain if the Chief happens to visit his followers on this farm. I do not know why there should be these complaints. A farmer having natives on his farm knows that these natives recognise Sekukuni as their Chief, although they are working for him. If a Chief visits a private farm that does not mean that he is going to stop his followers from doing their duties as farm natives. Far from it. He rather encourages them to do their duty. When the Chief wishes to visit a private farm and to interview his followers, his reason is that he wants to get the money from them that is due to him, and he should not be prevented. The Chief by going to his followers on the farm would in the first instance go to the white farmer and he would ask his permission in the ordinary way to be allowed to see his people. We know that that is always done. Now, certain lines have been laid down by the Government saying that a native can stay on this side of the line and that they shall go no further. I find that this line is now quite close to us. Now, seeing that this line has come right close to us, where are these natives who are on private farms going to live? The line is on two sides along the Steelpoort River, and also right along the Steelpoort as it goes down south and north. It would have been far better if the river itself had been made the line. I do not mean along the river bed. Certain farms west of the river are still in the white area. They are not in the released area. Now, what is going to happen to these natives who are
on these farms? If they are not allowed to be visited by their chiefs? What is going to happen to them in the future when they have to leave these farms? What is going to be their position if they are not used to their chief and if they do not know him?

Now, for instance I shall take the Matabele Chief Mahlaku. He was very unsatisfactory to the Government in that it was said that his people were great thieves and that certain murders had been happening amongst his people, but right up to this day he is still allowed to visit his people. Although he was a Chief he had a bad name—a very bad name, but he was still allowed to visit his people.

Today we are fortunate in being in the presence of you great chiefs here, and I hope that our words may not be thrown away.

EMMMI (Edward Motubatsi): Greetings to the Commission. I belong to the A.M.E. Chief Kgologkwe and the last witness have already touched on all the points which I wish to refer to. They went as far as education and I propose saying a few words on education, and I want to speak of the way in which we feel the Government can help us. It is a long time now that we have since what is done by the Government. From 1902, after the Angb-Boer Boer, the Dutch people were not very much educated, but after that they improved a great deal, because it was the Government which helped them to receive more education. Now, we native people, and I am referring more now to us, the Sekukuniland natives, we have no education in our part of the country. We are not only speaking for ourselves, we are speaking for our children who are coming after us. Now, while in the presence of the Commission here I saw two white people giving evidence before you. They were giving evidence in regard to natives on their farms and how they treat them.
That is for the natives and their children. Girls are required for domestic work and work in the kitchen and the boys are required for the herding of cattle. Now, the boy or girl of today are the man or the woman of tomorrow. On their farms there are no schools where the children can be educated, but there are white schools there. We are surprised that the Government is not looking at this, and that the Government is not looking to the future of our children. In regard to locations, two of the witnesses have spoken about education in the location. I think that in Sekukuniland we have about six or seven schools which receive Government aid. These schools are in very big native stads. Now, although the stads are so big, if you go to one of the schools you find only from fifteen to thirty children. We are crying that the Government is not looking after our people.

No tribe could ever be a tribe without some good ruling. If the Government would take notice and look after our education, then we feel sure that our education would become better than it is today. Now, even these schools which I have mentioned as receiving Government grants are not equipped as they should be. But we thank the Government for the grants which they give to our teachers.

There is one thing which we would ask from the Commission. In these schools the school fees are 6d. per child per month. We find that this 6d. is not sufficient to equip our schools, and I should like to ask the Commission whether it would not be a good thing if out of the local tax fund, which is controlled by the Council, some money could be given to the schools to help them. We had great hopes when we heard of this local tax and when we heard that it would be under the control of the Council; we thought that
here was a chance for our children, here we shall be able to give them education. Every tribe in the whole country looks forward to the future of its children. Now, some of those whom we knew as young men, some of the white people are now better educated than we are, simply because the Government look after them. If the Government would look after us and make our education compulsory, then I say that in the next 25 years the natives will be on a different footing from what they are today. I know that the Government says that we natives can go on with the help of the missionaries. They will educate us, but they will not be able to fulfill all that we need. The missionaries have worked for the last 64 years, but we do not see so far what they have done for us. Now, I take it, looking at things everywhere - it is only 25 years since education was made compulsory among the white people. Look at their position today. Now we are crying out to the Government. Why is the Government not looking after our education? Why is our education not made compulsory? If the Government were to look with a sharp eye at our education and tell our chiefs what they should do, if they were to ask our chiefs why there are so few children in the schools, it would be a very good thing indeed. Even if it should be necessary to compel them to go through the elementary schools, something should be done. I would respectfully ask the Commission to see to this, because I say again that the boy and the girl of today are the man and the woman of tomorrow.

(Elias Chake): I ask to be allowed to speak in English. I rise to support my Chief here and to support his words. I desire to explain this. The Commission should not be surprised that we have taken this departure in giving our evidence. We only received these copies of
the questions with which the Commission is dealing today. As we listened we heard what was being said, and I now wish to explain to you what our Chief meant and what these delegates mean on the question of taxation, and why they put things in the way they did - it is because of this word economic. They want to show that although we natives are said to pay nothing to the revenue of the country, we do contribute a great deal; we contribute to the revenue of the country in this way or that way; we contribute through buying from the shops, or we contribute through pass fees, or telegraph fees, or in other ways all over. The Chief wished to show this, that although he contributed all that his earnings were very small indeed. If our earnings were properly calculated one would be surprised how it is that we are able to drink our tea and our coffee. One would be surprised who it is that the native is able to get his sugar and his clothes on the little earnings which he has. That is one of the points which I wish to explain to you. On the other question, that of the little boys, we look at that from another point of view. We look at that question from the native point of view, and we look at it this way. A child will never go and stay with a "skela". If you always punish a child that child will never go close to your house; it will run away from you. I can speak from my experience. I have seen boys run away from the Waterberg District. I have asked them "why do you run?" and the reply has been "No, I do not want to stay on these farms; they want me to work too many hours, and you do not get any money, but here in the town you do get money. Here you get on very much better."

Now, there is another question: you hear people
speak of detribalised natives. I have known some people who have married in Pretoria and they have a wife and children. They have their passes, and on their passes are still written the words "Chief Sekukuni." I have known them for many years and they still pay taxes. Well, those people are said to be detribalised. Why should they be called so? They have the name of their Chief on the pass and they pay their tax. If you study these documents you see the name of the Chief written on it. Surely that shows that they are not detribalised?

(Heward Pasha): I am very pleased to hear that the Commission has been to Chief Sekukuni. They have now seen what our country looks like. From what I believe the Commission has seen, I feel that they will ask to get more ground for us in the Location, as the Location is full. Wherever you go it is all dust. We feel very sore over this.

(Petrus Masangu): I heard the two white witnesses who gave evidence before the Commission here. If it is as they said in their evidence, it is no wonder that there are complaints. I personally do not think it is as they said. I am a farm labourer on a farm here. There are five of us in that family, myself, my wife, and three children, and I work from one January to another. Two of my children have now run away. Why they have run away is that they are made to work from one January to another. My children had no clothing, so they ran away to go and earn money to cover themselves. Now my master has given me a trek pass on account of these children who have gone away. That is why I say that I do not agree with all the evidence given by the farmers.

THE CHAIRMAN: Chief Kgologkwe complains that the
sale of beer is not permitted in the locations, but to whom would the beer be sold if it were permitted?

(Chief Egeogkwe): It would be sold to the young men who come home for six, two weeks, or three weeks, or two months. They come to visit their homes.

Do they come to their own parents? - Yes, they come home to their own parents.

And would their own parents sell the beer to them? - If a young man comes to his home and he finds there is beer there, his mother would give him his own pot for his own consumption, and she would sell the rest. And the other men who accompany him home, they will buy the rest. Because they will have tasted from his own pot which is given to him by his mother what the beer is like, and they would find it good and they would buy it.

Now, you complained about a chief who was deposed by the tribe. What chief was that? - I was referring to the widow of a deceased chief who after his death was chased away by the tribe.

You said the widow and her child? - Yes.

Was the widow the great wife of the deceased chief? - Yes, she was the chief wife. She was made such by the deceased chief while he was still alive, and the tribe used to work for her. It happened that this chief had married a wife by Christian rites legally, and after that the tribe was not satisfied with this, and the chief wanted more wives. But then when he took other wives he did not disregard this one, his legal wife. He still regarded the legal wife as his chief wife. She is now living on a private farm.

Was it the wife whom he married by Christian rites who was driven away by the tribe? - Yes, it was the legal wife who was afterwards driven away.
The chief drove her away before his death?—Yes.

And did she have a son who should have succeeded the chief?—Yes, the woman had three sons. Two died, and there was only one alive, and he should have been the next chief.

Why did the tribe drive away the boy who should have become their chief?—They said "No. When the chief married this woman the tribe was against it, because she was the daughter of a nobody."

Has not the tribe got to pay lobolo for the chief's wife?—Yes, that is a question between the chief and his tribe.

And did they do it in this case?—No, she was not married with tribal cattle. She was married by the chief with his own cattle.

Is this case still before the Native Commissioner?—No, this matter was settled by the Native Commissioner's Court. It is finished, and the woman is gone. The tribe has now appointed one who is now their chief.

Could a woman be the chief's wife if she is not married with tribal cattle?—Yes, when the chief is still alive.

We complained that this matter was not raised before the death of the chief. If the tribe was not satisfied they should have brought this to the notice of the chief during his lifetime. They should have brought the matter before the chief and said "We are not satisfied with this", but that was not done.

If the Government appointed a chief whom the tribe did not want, would the tribe obey that chief?—Yes, they would obey. If I were to be deposed and another man were to be put in my place, they would listen. But if the white
Government would withdraw from that area the tribe would depose that man.

Do you consider it a good thing for the Government to appoint a chief whom the tribe do not want? - No.

Mr. Le Roux Van Niekerk: You said here that you were not allowed to act as blacksmith and carpenters, and so on. Are you quite sure of that? - Yes, here in Lydenburg there is not a single native blacksmith. There are natives who have certificates as competent blacksmiths, but they cannot work.

Can a native be a mason? - Yes, there are natives who are qualified masons, but if the Government wanted a building here they would not be allowed to build here.

But we had a native here who told us that he was a mason and that he built houses and engaged other natives? - Which building did he work on here?

I do not know, but I know that he said he was a builder. His name is Dirk Kanana. Have you never seen a native bootmaker in a town? - No, they are all white people, these bootmakers. I have never seen a native bootmaker.

Well, let me tell you that there are plenty of native bootmakers who are working for themselves and by themselves, all over the country, and I have seen carpenters too, so you are wrong when you say they are not allowed to work. These native carpenters do work. Now, you complained that the Government did not agree to all the recommendations of the Local Council. Why do you want to build a road? Is it a bye-road which you want to build? - Yes, we are told that it was within our power to repair certain roads, but it would be a good thing if the Provincial Council built the roads.

You have complained a lot about the men working in
Johannesburg, Pretoria and Premier Mine, not paying their levies to the chiefs. Do not you think that if the Government were to make it compulsory for these men to pay the levy that many of your young men would be driven away from Sekukuni's Location altogether, because they would say "No, we do not want to belong to Sekukuni because we have to pay the levy"?— Well, this cry comes from these young men to whom I referred. They come to us and they say "We have paid £3 in levy now. Why has the law been stopped which enforces this levy?"

I am speaking of the tribal levy. If the Government were to compel all your young men to pay tribal levy into your fund to buy land, would not that drive all your young men away?— Every time I have visited the Reef or other labour centres my young men have come to me and asked me to ask the Government to enforce this levy again, because they felt that we had no land at home.

Why did not they pay on their own account?— Our people are/all the same. Some have paid up as required, but there are many who have not paid at all. x

About this beer drinking, do not you think it is a good thing for the men coming back from Johannesburg that they should keep their money or give it to their parents, or buy cattle, rather than spend it on drinking beer?— According to our customs, when a young man comes home the money which he brings with him is for his own use. They have their money in their right hand, and they say "this is for us". They have already given other money to their parents.

Do you think it is a good thing?— Yes, I think it is good. The parents will only give their consent because they have already received money from their sons.
If a young man comes home with £10 he will give £8 to his parents and he will keep £2 for himself to spend.

Does not he generally give £3 and keep the £8 for himself?—There are exceptional cases, I will not deny that, but most of our young men when they come home give most of their money to their parents.

MR. MOSTERT: Now, Petrus Masangu, you say that you worked for a farmer. You and your sons all worked for the farmer, and two of your sons have now run away and the farmer has now given you notice to trek. What was your contract with the farmer? Was it a verbal contract or a written contract?—(Petrus Masangu): We made a verbal contract, but it was understood that after some time he would make a written contract.

Was the verbal contract for you and your three boys?—No, my boys at that time were too small to be taken into account and there was no mention made of them.

How long have you been on that farm?—Fifteen years.

And the boys have now in the last year worked for the baas?—Yes, for the last eight years they have been working regularly for the master, and it is only this year that these two of them have run away.

Are you surprised now that the boys are away that the master has told you to trek?—Yes, I am surprised.

Because now the baas has lost the two boys?—Yes, he has lost the two boys.

How much land have you got?—I have about four acres.

How many head of cattle have you got?—I have seven head of cattle.

And how many calves?—I have seven altogether, including the calves.
How many oxen have you got?—Altogether I have
seven, three are oxen.

And four calves?—No, I have two cows and three
two calves, and three oxen.

How many did you have when you went to the farm?—I
had one which died shortly after I took up residence there.

And the bass ploughs for you?—Yes, he used to.

MR. LUCAS: What is the name of your bass?—, Piet
Coetzee, of Rietfontein.

And you say that you work from January to January?—
Yes.

Do you work all the year round, or just at times when
the master wanted you to?—No, right through.

Do you work every day?—Yes, with the exception
of Sundays.

Do you get any pay?—No, he only used to pay the
£1 general tax for me.

Do you get anything else, any clothes?—No, some-
times once a year I receive a pair of old trousers from him.

And did you get food?—Yes, I got my food from
him.

And food for the family, too?—Yes.

THE CHAIRMAN: How did you get your cattle?—Dowry
paid for my sister.

Did you have anything else to live on except what
you could get from the piece of land?—No. The only
other help I could get apart from the piece of land was
selling fowls and eggs. My wife did that and we have very
few requirements.

Did you know that your boys were going to run away?—
Yes, I knew about that. They told me times out of number
that they were tired of working and going about naked. They
could not dress themselves.

Did they give any other reason for going away?—
No, that was the only reason which they gave.

MAJOR ANDERSON: They did not make any complaint
to the magistrate about it, did they?— No, they did not.

MR. LE ROUX VAN NIEKERK: Did you speak to the master
about it when he did not pay you or your boys?— Yes, I
complained to him about it.

What was his reply?— He used to tell me that he was
also a servant and he had no money, and he would not allow my
boys to go away.

Was he the master of the farm?— Yes, and to my
knowledge he had five farms.

Has he many natives on them?— No, I am the only
one on the farm on which I am not. I am the only farm
labourer, but he has others on the other farms.

Has he many on the other farms?— On one farm there
are six boys but on three of his farms there are no natives.

How does he do his work if he chases away the boys
he has?— I am also surprised; I do not know how he is
going to do it, because that is how he treats us all.

Why did you stay there for fifteen years if you
found the conditions to be so hard?— I was afraid to
leave the farm because I had nowhere else to go. I thought
that if I left this farm and went somewhere else I would be
no better off. So far as I know, they are all alike.

Where are you going now?— I do not know, I have to go
somewhere.

You heard what these other witness said this afternoon
?— Yes.

They said that the farmers are anxious to get native
labour?—Yes, I know that the farmers need boys on their farms.

They said they were very anxious to get them either on wages or three month's work?—Yes, I understood that.

DR. FOURIE: "Here are you saying now?—I am still on the farm now but I have got notice to trek.

MR. LUCAS: I want to ask a few questions of Chief Kgologkwe: You said that there was no room in the locations for natives who had been chased off private farms?—That is so. That is our experience generally.

Have any natives been chased off private farms in the last twelve years?—Yes, we place these natives on our own farms because we have nowhere to put them in the location.

Why were they chased off, do you know?—No. When these people come to us and say "Chief, I am one of your followers and I have been on such and such a farm and I have been chased off", what are we to do? We say "Well, you can go and live on such and such a farm." We know that we are no match for you white people, you always get the better of us." This is the way we look at it. You cannot discuss a thing with a man when he cases you out of his own house. You simply have to leave. Although I am chief of a tribe, if I were to go to one of my followers and if he ordered me out, I would have to go.

Do any natives come to you who leave the farms of their own free will, natives who want to come and live in the locations instead of living on the farms?—Yes, they do that.

Are there many of them?—Yes, there are many of them, but we do not put them into the location, we put them on the different farms belonging to the tribe, because there is not
sufficient ground even for those who are at present resident in the location.

Do you know what it is which makes them want to leave the farms and come to you?—Some of these people have to leave the farms. They have to pay for their stock, large and small stock, and some of them leave private farms because they are tired of always being farm labourers for the master. He goes to his master and he says "Master, I am now tired of living on your farm." They come to an agreement and the native leaves quite peace-fully. Then he comes to us, but we have nowhere to put him in the location.

And what happens then?—Well, all we can do is to send him to a tribal farm.

Is the number of people who leave the farms peaceably like that getting bigger each year, or is it getting less?—Yes, they are on the increase, but our difficulty is that we have nowhere to put them, and it is getting more and more difficult.

You also said that in some ways the farmers were not satisfactory. I did not understand your answer there?—Well, by that I meant that we chiefs should be allowed to visit our people. If I were to go to the land, the Government allows us to visit our people and we should be allowed to do the same thing on the private farms. I want to go to them and be able to tell them what I want, and they will do it. I shall not be taking away the people from the farmers, and I am not going to teach them not to obey their masters. The only reason why I am going is because they recognise me as their chief and it is a good thing for all of us that I should go to see them.
Do you as a Chief like your people to go and live on private farms and work for the owners?—Yes, because at present I have nowhere to put them, and therefore I am willing that they should go out and earn money, and if they bring in money for me then I can buy more ground for them, and we shall all benefit, but today they are not getting very much, and that is very difficult.

Then I want to ask a few questions of [Redacted] Elias Chake. You told us that the umfanas ran away and you gave us some reasons. Are there any other reasons why they run away?—[Elias Chake]: They told me that they ran away because there is too much work on a farm. They say "we get up very early in the morning, and we get back very late at night, and we get nothing for it."

Do you think that that is the only reason?—Well, that is the only reason they gave me.

Do you think if they had not to work such long hours they would not run away? Do you think that they would stay if the work were not so hard?—I think it is a question of treatment.

MR. LE ROUX VAN NIEKERK: Have you heard that the piscanins run away from the locations and also from native reserves?—No, I have not.

MR. LUCAS: Do not they run away from their fathers' reserve, from Sekukuni's Reserve?—No; that I know of.

Are you working in Celuk's Location?—Yes, I am working there.

Do not the parents there complain of the children running away?—No, not there.

It is only outside?—Yes, outside.

MR. LE ROUX VAN NIEKERK: If the children run away,
do not the chiefs send to get them back?—Yes, the chief would report to the Native Commissioner, and he would try to get them back.

Now, why do you want an undenominational school?—(Headman Frank Masemorelo): Well, why I say that is because we have had denominational schools for a long time, but we do not see that we are making much progress.

Do you think you will get better teaching if you get undenominational schools?—Yes, we think so.

Do you know that until recently the missions had to pay all their own expenses in the schools?—No, I did not know that.

Is not that perhaps the reason why the missions could not do more?—I do not think that is the reason. As far as our people are concerned, they are still very backward. Not these denominational schools belong to different denominations. Our people have the idea that if they send our children to the different churches the churches will absorb the children and they will live in those churches. Again, there is another thing, and that is this. The missionaries object to the lobolo custom, and they object to the native circumcision schools. If a boy goes to the circumcision school he will not be allowed back in the mission school. But if there is an undenominational school there will be no objection to a boy going to the circumcision school and then going back to the ordinary school.

DR. ROBERTS: Do either of you two chiefs know the Council system?—Yes.

I gather that you spoke slightly in favour of the Council system?—Yes.

Now do not you think that it would be an excellent
thing if you had a big Council gathering in all these other areas - Pekwani, Fashleli, Sekukuni, Mapoch, and Geluk, in the same way as they have in the Transkei, and if you had a big Council to deal with the whole of that area ?- I would say this, that when these Councils were first suggested in Sekukuniland we were in favour of all of them being put together.

I did not mean that; if all the local Councils sent their representatives to a big general council, would you be in favour of that ?- Would it be possible?

Yes, I think it would be possible. It is possible in the Transkei ?- I would like to think that over.

Now, it is very easy to say that nothing is done for education. My friend, Senator van Niekerk, has asked me to make a short statement on that. Do you know that there are 360,000 native children at school ? There are twenty large institutions with 8,000 students training for teachers. And as regards the cost of all this, I am not sure if you know the exact amount. I do not think you can know, but the Commission to which Senator/van Niekerk and myself belong spends £670,000 per year on native education, and the cost of education has increased three-fold in the last five years. You have heard of Fort Hare, where the higher students are trained from the twenty institutions. The Government gives that school alone £6,700 per year, and I need not speak about the agricultural schools and the demonstrators, for which you pay nothing. Now, I do not know if you knew these things, but I think you should know them, because very often it is said, "What is the Government doing for education?" The
Government is spending nearly one million pounds per year on native education alone, taking the schools, the normal schools, training schools and high schools, and Fort Hare, and all the agricultural schools. Now, one million pounds is a great deal of money. I do not think there is a waggon in South Africa which could carry that weight in gold. Now my friend the Minister, do you still think we are doing nothing?— (Edward Motubatsi): I say that the Government is doing a lot, but still we are like a lot of wild animals running about in this country.

But there are nearly 400,000 children in the schools?— Yes.

MR. LUCAS: Your people used to have names for the stars and you used to settle all sorts of things by the positions of the stars?— (Chief Kgologkwe): Yes, we used to look at the stars and see what they meant, and they would tell us whether and when a chief would die. A good year in which we were going to get a lot of rain was shown to us by the stars.

Did you have a time for ploughing which you judged by the stars?— Yes.

Do you still do that?— No. Of course, people still know the names of the different stars, but not as well as they used to. There was one particular star by the position of which our people knew certain happenings. If it came out for the first time they knew that this or that would happen, it meant that such and such an event was going to happen. Well, they know the names today, but further they know nothing, and that is why I asked that the Astronomer should help us; at one time our people knew how to make iron and so on, but then they threw away all these things, and now we are taught by the white people how to make iron.
MENEER ELIAS DE SOUZA EN MENEER HENDRIK MEETHLING (OPGROEP EN ONDERVRA:

VOORSITTER: U boer alle twee in hierdie distrik,—Ja.

En ?? U is daarby nog Parlements lid, Meneer de Souza?—(MENEER DE SOUZA)Ja, as ek ?? tyd het om van die bœrdery weg te kom; ek is 'n boer hier.

Ons sou graag van U wil weet wat die gewone vorm van kontrak of akkoord is tusse die boere in die distrik en die naturelle wat op hul plese woon?—Ek het juis van morre die getuigenis hier gehoor oor die kontrakte en ek wil se, dat die moeilikheid nie bestaat nie aan die kant van die boer maar wel aan die kant van die naturel. Die boer sal maar altyd al te bly wees om 'n kontrak aan te gaan met die naturel, maar die naturel weier om dit te doen; hul is bang. Waar daar gesê word, dat daar beswaar sal wees aan die kant van die boer, daar se ek dat dit nie waar is. Die Boere Vereniging hier het al eenmaal 'n kontrak opgetrek wat goedgekœur is deur die lede van die Vereniging, maar die naturelle weier om daar op in te gaan. Hul is baje suspicieus, ?? wil baje liever op die ou manier aangaan en dan is hul bly om in staat te wees om te kan loop waar hul wil. Dit is die moeilikheid van die boer.

Wat is die gewone vorm van kontrak?— Dit verskil baje. Party boere het 'n ooreenkoms waaonder die kaffers drie of vier maande werk; party het nie 'n akkoord. Party het nie akkoord; hul roep die kaffers met wanneer hul hul nodig het; ?? anders sit hul by die stad en wanneer hul verlof wil he, dan kry hul dit. Die groot moeilikheid is met die jong kaffers. Op my plaas weier ek beslis om vir die jong kaffers verlof te
gee, en ek sal se waarom ek dit nie doen nie. Nie ek self weier dit alleen, maar die ouers van die kaffers het by my gewees en hul het vir my gevra om nie verlof vir die jong kaffertjies te gee nie. As die klein kaffertjies eenmaal weg is, as hul eenmaal verlof kry, dan verdwyn hul totaal en hul kom nooit nie terug nie. Dit is die groot moeilikheid wat ons boere mee te kamp het. Daar is verskeidenere van hul weg en ons siet hul nooit weer nie. Daarom het ek die gewoonte, en ek se "nee, ek gee nie vir jou 'n pas nie om te gaan werk, maar ek sal self vir jou haal en dan kom en werk jy vir my vir £1.10.0 of £2 in die maand.

Die 90 dae kontrakt word dit nog ge-eis vir die plek, vir die reg om te woon of te ploeg?—Nee, by my is daar nie sulke dinge nie; my outas, die kaffers wat ek het werk wanneer ek hul nodig het en as hul by my kom en hul se vir my "ek het die of die werk, ek kan nie kom nie", dan doen ek wat ek kan vir hul en ek gee vir hul verlof om by die huis te bly en te doen wat hul wil doen.

Verstaan ek dat die kaffer die hele jaar deur op die plaas moet bly?—Nee, as hy wil gaan werk dan kry hy verlof vir drie of vier maande; maar as hy op die plaas is, dan roep die baas vir hom wanneer hy hom wil ha.

In ander distrikte het ons die kontrakte gekry waarmee die kaffer 90 dae moet werk?—Ja, dit is hier ook so op verskillende plekke, maar nie by my nie.

Kom daar die soort van kontrakte meer voor as ander vorme van kontrakte?—Nee, ek sou se, dat die ander vorm van kontrakte meer voorkom.

Dan het ons nog 'n ander vorm aangetref, dat die nature 1 90 dae moet werk, maar net twee dae in die week, of
net wanneer sy dienste vereis word?—Dit kom voor, maar dit is meer lastig; dit is die geval wanneer U hom roep wanneer U hom nodig het. As U 'n kaffer 90 dae laat werk—wel ek geloo nie dat die kaffer gewoonlik 90 dae in die jaar werk. Hul werk gewoonlik minder as dit. H'skien is daar plese waar hul 90 dae werk, maar in die reel geloo ek nie dat daar baje van hul is wat 90 dae werk. As U se dat die kaffer die hele jaar deur moet werk, dan moet ek se dat dit nie redelik is nie. Ek weet nie daarvan nie.

Maar moet hul die hele jaar deur op die pleas wees om die werk te doen wanneer hul nodig is?—Nee, hul is vry; maar hul kom wanneer die baas vir hul nodig het. Party maal is hul weg. U moet dit nie so opneem as of hul op 'n kliip sit en wag vir die baas om hul te roep. Dit is nie die geval nie; hul is heelmaal vry, maar wanneer die baas vir hul nodig het dan laat hy vir hul roep en hul kom.

Hv moet kom wanneer hy by die stad is?—Ja.

En as hy elders wil gaan werk?—As hy op 'n ander plek wil gaan werk, dan moet hy verlof vra van sy baas. Dit is al wat hy sal moet doen en dit is redelik.

I' geval van werk waar die kaffers vir 'n tyd lang op die werk moet wees ———?—In daar die gevalle huur ek my kaffers. Ek huur my jong kaffers in seker dele van die jaar en my ou kaffers ook. As ek hul nie verlof kan gee nie; dan se ek vir hul "as julle gewillig is om vir my te kom werk, dan sal ek vir julle £2 in die maand betaal.

Wat is dit, 'n kalender maand of dertig dae?—ek neem die kalender maand; nie die ander een nie.

Wat is die loon op ander pleas?—(MENNEER NERTHLING) Die gewone loon is £2 per maand. (MENNEER DE SOUZA) Vir 'n groot kaffer is dit gewoonlik £2. (MENNEER NERTHLING) By ons is dit ook so. Dit is die gewoonte. (MENNEER DE SOUZA)
Ja, maar dit wissel af. By my op die plaas word 'n kaffer by die kalender maand £2 betaal.

En die jong kaffertjies?—Die jong kaffertjies by my wat nou net sou begin opgaaf te betaal, die betaal ek £1.10.0 in die maand.

MEENEBR LUCAS: £1.10.0 in die maand—en gee U ook kos as hulle?—Ja, hul kry alles.

VOORSITTER: U gee hul kos terwyl hul in die werk is, maar nie as hul nie in die werk is?—Dit is so.

En wanneer hul nie nodig is nie?—Wanneer hul nie nodig is nie, dan set hul by hul huis by die stad.

Dit is by ons verklaar deur naturelle dat hul van Januarie tot Januarie moet werk en dat dit die algemene gewoonte in hier die distriek is; is dit so?—Nee, dit is nie so nie; daar is by my kaffers wat al dertig jaar by my in my diens is, en as ek een van hul sou weg gooi, dan sou daar oproer wees; hul is net soos meubels; hul is daar en hul bly daar. Ik is daar seker van dat kaffers op die plaas meer gelukkig is as kaffers in die dorpe. My by is daar 'n kaffertjie wat jong by my begin het; hy het sy eie ry perde, sy kar en £100 in die bank; so dit kan nie so sleg gegaan het met hom.

MEENEBR LEROUX VAN NINKERK: Wat is sy naam?—Frans Ungoni; hy sal nie by my weggaan nie. By woon op Enkel.

DOWNS. Die naturelle Kommissaria het die geld vir hom in die bank geset en hy is heelmaal tevrede.

VOORSITTER: Wat hier ook verklaar is, is dat naturelle by 'n boer kom om 'n akkoord te maak en dan is
die afspraak dat hy 90 dae moet werk, maar nadat hy daar ‘n maand is word vir hom gese sy vrou en kinders moet ook werk en later word vir hom gese hy moet die hele jaar deur werk?—
Dit is moontlik, dat daar so’n geval mag wees, maar ek kan nie se nie, dat ek daarmee bekend is. Ek weet nie daarvan nie.

Hul het gese dat dit algemeen is in hierdie dis-

triekt?—“Oe, dit is ’n verbrande leun. Ek kan honderd
koffers hier vir U breng wat sal se dat dit nie waar is nie.
(MENEER NEETHLING) Die Kommissaris vat nie die kontrak van
die man waarin die vrou ingebreng word nie; die vrou word
spesiaal uitgahou— tensy die baas spesiaal ooreen kom met
die vrou en ’n spesiale kontrak sluit met die vrou. Die
man het nie die reg nie om enig kontrak aan te gaan vir
sy vrou of voor sy kinders. Hy kan nie die vrou of die
kinders bind nie. Dit kry ons in kontrakte, in getekende
kontrakte en dit is algemeen bekend dat dit so is.

VOORSITTER: In die akkoord word dit afgespreek dat
die familie ook moet werk?—“Daar is werk wat die meide ook
doen, hul moet seker lande skoffel en hul help in die maelie
ces. Dit is nie so seer in die Middelveld as in die Leë
Veld waar dit gedaan word (MENEER DE SOUZA)By my werk die
jong meisies in die kombuis, (MENEER NEETHLING) Maar U moet
nie vergeet nie, dat die meisies ook seker rekte het.

Die kombuis werk is seker pligte wat hul moet
uitvoer?—Dit word oor die algemeen ooreengekom en ons
se vir die naturel “as jy meide het, moet jy hul vir ons
gee om in die kombuis te kom werk”.

MENEER LUCAS: Betaal U die meide vir die werk
wat hul doen in die kombuis(MENEER DE SOUZA)Nee, ons
betsal nie vir hul nie, maar hul kry klere. (MENEER NEETHLING) Sommige van hul word betaal viral as hul op die lande werk; as hul skoffel en met die oes help.

VOORSITTER: Is die boer afhankelik van die woonkafe is wat hy op sy plase kry?—Ja, hy is afhankelik van hul. En van die muurkaffers?—(MENEER DE SOUZA) Ja, ons huur ook as ons kuns het om hul te kry en as ons besig is. (MENEER NEETHLING) Ek weet van gevalle waar hul die sisteem van 90 dae gehad het, maar hul huur liever kaffers, want dit betaal bane beter. Maar die moeilikheid is dat jy nie so seker is nie van die huur werkvolk. Gewoonlik het jy ge- moeg werkvolk, maar nie altyd nie, en die moeilikheid is dan dat mens nie seker kan wees nie van die huur werkvolk.

Die woon kaffer kry seker hoeveelheid ploeg land. Wat is die gewoonte; hoeveel kry hy?—(MENEER DE SOUZA) Op groot boerderye kan hul maar ploeg wat hul wil, maar op ander plase waar die eienaars nie so volop land het, daar is die posisie natuurlik heesmaal anders en daar is dit beperk.

Nu in die Bosveld, hoeveel morg sou die woonkaffer kry?—(MENEER NEETHLING) Rondom twee morg; dit is al. Die posisie is dat die boere nou meer moet gee om die kaffers te kry; anders kom hul nie.

Twee morg — is dit onder water?—Ja. En dan kan hul boë die voor net soveel saai as hul wil.

Daar is gewoonlik geen beperking omdat die grond nog volop is?—Ja, dit is die geval meestal.

En hier in die distrikt, kan hul bewerk soveel as hul wil?—Ja, hier kan hul.

Is daar 'n beperking op die hoeveelheid vee wat hul kan aanhou, of moet hul onder 'n seker aantal bly?
(MEMBER DESOUZA) Ek weet nie van beperkings nie. In die Hoog Veld weet ek nie; daar is nie lande nie, en daar mag die posisie miskien anders wees as wat dit hier is. Ek kan net alleen praat van Lydenburg. Maar in die Hoog Veld is daar ook maar mind kaffers.

En op die Berg?—Daar is ook min kaffers. Hul is daar op Kompanie's gronde. (MEMBER MERTLING) Daar moet die kaffers so veel per jaar betaal; dit is die bepaling daar.

In die Leë Veld, kan hul die gronde onder water die hele jaar deur bewerk?—Dit hang af van die ooreenkoms. Daar is plekke waar die baas mielie land en ander land gee, maar daar is plekke waar net alleen mielie land gege word.

Land wat in die somer deur die kaffer bewerk word, word dit in die winter deur die boer bewerk?—Dit hang weer heelmaal af. Daar is dele wat die baas vat. Daar is ander dele waar hul omwissel, waar hul in die somer die land braak en waar hul omwissel. Dit hang heelmaal af.

Ja, maar waar 'n kaffer mielie lande het, moet hy by 'n seker tyd sy mielies afgeoes het?—Ja; as die mielies ryp is, sal die baas gewoonlik haastig wees en by sal die lande wil reg maak vir die koring.

Wat omtrent die stronke?—Dit word opgevreet deur die beeste, of anders laat die boer dit afsny. Dit gee nie moeilikheid nie. Dit word vinnig gedoen.

Ja, maar daar die stronke behoort nog aan die kaffer, is dit nie so nie?—Daar is bange min gevalle van die aard wat ek van afweet. As die kaffer vee het, gaan hul saam met die kaffer en hul vreet die stronke af. (MEMBER DESOUZA) In die winter loop die beeste van die baas en van
die kaffer gewoonlik saam. (MENEER NEETHLING) As die kaffer beeste het is die baas maar al te bly om die land deur die beeste te laat afvreest. Daar is nie moeilikheid.

MENEER MOSTERT: Die grond in hierdie omtrek is balse beperk, is dit nie so nie?—Ja, Die saasigrond is.

Dus het die boer die land wat onder water is self nodig?—As 'n reel, ja; dit is so.

Ek verstaan party boere gee hul naturele nog land ook?—Ja, hul moet, want anders kan die kaffer nie bestaan maak nie op hul plaas. Hul is verplig om dit te doen.

Maar die droog land, U se hul kan soveel land kry as hul nodig het?—Ja, dit is so hier in die distrik.

Hoeveel beeste word so'n naturel toegelaat om op die plaas te hou?—Ek geloo nie dat daar 'n beperking is nie. Die meeste naturele het nie beeste nie. Gewoonlik is dit van 12 tot 30 wat hul kan aanhou.

Dit word gese dat as die beeste oor die 10 gaan, (MENEER DE SOUZA) dan moet hul weg?—Nee, dit is nie so nie. As die Kommissie by my sal aankom dan sal ek vir hul 'n troep van 20 beeste wys wat aan naturele behoor. (MENEER NEETHLING) Nee, ek weet by ons ook nie van 'n beperking nie. Daar is nie so iets nie. (MENEER DE SOUZA) 'n man het my van 'n kaffer vertel wat 100 beeste het.

VOORSTELLING) Wat sou die gemiddelde aantal beeste wees wat 'n kaffer sou aanhou op 'n plaas?—Wel, gewoonlik het 'n kaffer glad nie beeste nie. Gewoonlik is hul te swak om daarna te kyk. Die kaffer het meestal net soveel as hy kan agter kyk. Hul maak nie voorsiening vir die beeste nie, en dit is die groot moeilikheid.
Sou U vir ons 'n syfer kan gee wat ons kan beskou as 'n gemiddelde aantal beeste wat die kaffer aanhou?—Dit hang weer heelmaal van die stad af. Daar is stadte wat groot hoeveelhede vee het of wat niks het nie; maar U kry 'n enkele kaffer wat self 10 of 15 beeste het. Dit wissel verskriklik af en hang heelmaal af van die persoon. Ek geloo nie dat dit moontlik sou wees om 'n gemiddelde syfer te gee; dit wissel al te veel af in hierdie distrik.

MENEKER MOSTERT: Het U gevalle hier waar die boere ou kaffers het wat op die plass woon; die kaffers is te oud om self te werk, maar hul gee die jong kaffertjies om vir die boere te werk; of daar sulke gevalle hier?—Ek het verskeiden kaffers wat oud is en wat kinders het.

Maar daar is gevalle waar die jong kaffertjies weg loop en later terug kom?—Nee, hul kom glad nie terug nie. Ek het gevalle gehad van 'n jong kaffer wat weggeloop het van die stad. Hy het gesê hy wil Johannesburg toe. Ek het vir hom gesê "wat omtrent jou familie?". Hy se "hul kan maar by die baas bly. Maar ek het geantwoord "nee, jy moet jou familie met jou saamvat; hul kan nie hier op die plass bly as jy weg trek"; hy het daaroor gedenk en toe het hy gesê "nee, dan sal ek maar by die baas bly". Dit was die posisie daar gewees, en hy het gebly en hy het by my blyf werk met sy familie. Die groot moeilikheid is met die jong kaffertjies wat ons hier het.

VOORITTER: Wat is die moeilikheid; hoekom loop die jong kaffertjies weg, hoe kom loop hul dorp toe?—Dit is die lewe in die dorp; dit is die ons德尔ike lewe wat vir hul aantrek. Die werk op die plass trek hul nie aan nie; hul heer van die heerlikheid, van die ons德尔ike in Johannesburg en dit trek hul aan.
Nou is die ou kaffer nog daar. Hy leef nog, maar die jong kaffer is weg, hy is Johannesburg toe, maar die ou kaffer en die meide leef nog; hul is nog op die plaas, maar hul kan nie werk nie —wat gebeur met hul?—As dit ou, getrou skêsels is, hou ons hul aan; ek hou baje van hul aan op my plaas, en ek se vir hul "jy het my in die verlede trou gediend en ek sal vir jou hier aanhou".

Mens kan se dat hul op pensioen is?—Dit is so.

VOORSITTER: Ja, maar as dit 'n stad is wat nog maar 'n jaar of twee daar is, wat gebeur dan met die ou kaffers?—Ja; as die kinders weg trek, dan se ons vir hul, hul moet probeer om die kinders terug te kry. (MENEBER NEETHLING) Ons probeer nog werk uit die meide te kry. Maar ons kan nie baje daaraan doen nie. Die posisie is dat ons regeer word deur die kaffers. Wat kan ons maak; hul is op die plaas en ons kan hul nie weg jaag nie.

MENEBER LEROUX VAN NIEKERK: U het nie die gewoonte hie nie om kontrakte met die kaffer te maak vir 90 dae—dat hul 90 dae aan elkander moet werk?—Daar is enkele bôre wat daar die soort van kontrakte het, maar dit is seker nie die reëel nie in hier die distrik. Ons het nie kontrakte van daar die aard. Ek het dit uitgele.

En dit dan iets nuus?—Nee, dit het al 'n paar jaar bestaan. (MENEBER NEETHLING) Dit is eintlik meer 'n reel in die laag Veld; ander kant die borge; daar is baje kaffers daar; daar is die katoen bôre en die lemoen bôre daar by die Reserve, anderkant Pilgrimrest. Dit is eintlik die reel daar, maar dit is nie so hier nie. Dit is waar die Engelse meer boer, en hul meen dit is 'n betere sisteem.
As U baje werk het, dan werk hul 90 dae?— Ja.

Dan is daar nie moeilikheid nie; daar is net enkel boere hier wat daar die selfsame het; nie baje nie.

Kan die kaffers op U plaas 'n bestaan maak?—

Hul leef al so lang daar dat ons reken hul kan. As hul nie 'n bestaan sou kan maak, dan reken ons dat hul sou weeggaan.

Ek het die vra hier gestel aan sekere getuie wat vir ons gese het dat hul in toestande van slaverny op die boere plaas is; ek het vir hul gevra "as jy in slaverny bly, hoe kom bly jul dan op die plaas"?— (MENEER DE SOUZA) Die naturelle wat dit hier vir U gese het, was dit naturelle wat op die plaas van boere & gebly het, of wat?

Ja, hul het jare al op die plaas gewerk; hul se hul soost van Januarie tot Januarie op die plaas bly en hul moet daar werk, en hul vrouens en kinders moet ook werk, sonder betaling en hul kan maar nie beaste het?—Ek sal bly wees om sulke naturelle op my plaas te het.

Ons het vir hul gevra "hoe kom trek julle nie weg nie" en hul se hul kan nie weegkom nie?— (MENEER NERTLING)

Dit is nie waar nie. As kaffers by ons onderdui word en hul meen dat hul nie reg behandel word nie, as hul net met die klagte by Majoor Hunt kom dat hul nie plek het nie, dan het Majoor Hunt die reg om vir hul plek te gee. Daar is baje gevalle van daardie aard, maar ons se, dat die verklaring dat hul nie weg kan kom nie, onwaar is. Maar ons weet ook, dat al die kaffers wat in moeilikheid is en nie plek het nie, na Majoor Hunt kan gaan en hy sal hul plek gee. (MENEER DE SOUZA) Ons moeilikheid is as naturelle van ons wegtrek, dan gaat hul net na die naaste plaas en daar vat die boer hul.
Die boere ontvang hul met ope arme?—Ja, altyd.

Die boere moet nou oppas om hul naturele te hou; is dit hier in die distrik nie die geval nie, of is dit hier anders as wat dit in andere distrikte is?—Nee, dit is so; hul het die werkvolk nodig. Ek noor daar was getuies wat gese het, dat die kaffers met 10 sakke graan kry—dit is verkeerd. Ongekkekkig is daar maar min reen gewees en dan gaan dit natuurlik nie so goed nie, maar as 'n reel geloo ek nie dat daar kaffers is wat maar net 5 of 10 sakke oes. In die gewone veld, waar daar genoeg water is kan mens se dat hul maklik 15 tot 20 sakke kry. Ek weet van gevalle waar kaffers van 150 tot 160 sakke melies per jaar gewin het by die boere.

MENEER MOSTERT: En kaffer koring?—Nee, net melies.
Boere lyk dit nie om kaffer koring te laat saai; dit is nie so maklik vir die kaffers om te oes. Dit vat te lang.

VOORSITTER: Dit was seker 'n uitsondering —waar die kaffer 150 sakke gewin het?—Ja, dit was.

MENEER LEROUX VAN NIEKERK: Daar is vir ons gese dat kaffers nie toegelaat word nie om die melies behoorlik te oes. Getuies het vir ons verklaar dat die base te haastig is en dat hul die kaffers dwing hul melies al te vinnig van die lande af te oes?—Ja, daar sal gevalle wees waar die base se die kaffer moet oes. Naar gewoonlik word die melies gelyk kry. Ek weet nie van sulke gevalle nie, behalwe waar die laat melies gesaai word, net om te eet.

En die gronde wat onder water is, waar die boere die grond sal ooopset, dit moet gou klaar wees?—Bepaal.

MENEER MOSTERT: U se U betaal £2 per maand vir die naturel en ook 30/-?—(MENEER DE SOUZA) Ja.

Soos pryse vindag is vir die produkte van die land, betaal die pryse die boer?—Nee, dit betaal nie.

Dan is dit 'n verlies om die kaffers daar die lone te betaal—is dit nie?—Ja, dit is 'n verlies.
Maar nisteenstaande dit moet U dit betaal? == Ja.

DR. FOURIE: Is dit nog die gebruik hier dat die meide in die kombuis most werk? == Ja, dit is. Die meidjies werk in die kombuis en die kaffertjies werk op die lande.

MENNIER LEROUX VAN NIEKERK: Ek meen U het gese dat waar 'n man 'n kaffer op sy plaa om hou dit is ekonomies 'n slegte ding vir die boer? == (MENNIER NETHLING) Ja; die boerdery begin temelik te verander. So ver was dit in die bosveld almal koring boerdery, maar vandag begin dinge so te verander dat dit meen dat ons die kaffer altyd by ons aan die werk most hou. Die kaffers word skaars en hul trek baje. Jy mag dit nie doen nie en jy mag dat nie doen nie; jy kan hom nie opdruk nie en later sal dit vir ons betaal om die kaffer te huur, liever as hom op die plaa te laat woon.

DR. FOURIE: Hoe is dié gelseentheid vir onderwys op die plaa? == (MENNIER DE SOUZA) Daar is baje gelseentheid; by my plaa is daar drie skole; daar is een van die Lutherse Gemeente, een van die Hollandse Kerk en een van die Katholieke Kerk.

U se daar is baje gelseentheid? == Hier op die Randjie daar staan van die Katholieke Kerk alleen vyf skole naas elkeander.

So dat dit verkeerd is om te se dat daar gebrek is aan skole vir die naturell? == Ja, dit is verkeerd. Dit is onsin.

En maak die kaffers gebruik van dié skool gelseentheid== kan U dit se? == Ja, seker, hul maak baje gebruik daarvan.

VOORSITTER: Is dit ook so in die Lage Veld dat daar baje skole is vir die naturell? == Daar is nie so veel daar nie as hier is, maar daar is.

Is die naturellie wat op plaa woon meestal binne bereik van dié skole? == (MENNIER NETHLING) Dit is nie meer moeilik vir die naturellie as wat dit vir die wit kinders is.
DR. FOURIE: Kan U vir ons se wat naturelike kinders skool toe gaan?-- net alleen die kleintjies?-- (MEENEER DE SOUZA) Die klein kaffertjies en die klein kaffer meidjies gaan in die dag skool toe; maar in die aand gee ek die kaffer kinders wat in die dag werk die geleentheid om aand skool toe te gaan. Die onderwysers daar hou ook aand klasse aan. (MEENEER HERTLING) In die Lage Veld is die die kaffer meidjies wat skool toe gaan. Die boere daar is tamelijk suinig om die kaffertjies te laat gaan. Hul kan in die aand gaan, maar in die dag is hul in die diens van die boere. Die meeslikheid is dat as hul in die aand gaan, dan slaap hul bange in die dag.

O wat leeftyd begin die kaffertjies te werk?-- (MEENEER DE SOUZA) Meestal as hul 12 jaar oud is; dit is nie altyd so nie, maar dit is meestal die gewoonte.

VOORSITTER: U het net nou gepraat van ou kaffers. Kan U dit nou vir ons se-- wanneer reken mens dat 'n kaffer oud is?--Wel, by my hang dit af van sy gesondheid. By ons word hul dikwils geplaag met rumatiek. As ons jong kaffers het wat werk, dan laat ons die ou kaffers en die kaffers van wie die gesondheid nie te goed is nie by die huis bly. En dan se ons bave kere ook "daar die outa het so veel kinders in ons diens, waarom sal ons vir hom lastig val?"

Sal U die ouderdom kan se waarby hul nie meer werk nie as hul kinders het wat kan werk?--Hul beoordeel dit self. Die Kommissaris, wat hul kan vry laat van die betaling van opgaaf, gaan af op die kwessie of hul bave kinders het wat opgaaf betaal. As hy bave kinders het, dan ontslaan hul hom.

Kan U die leeftyd gee?--Dit sal so om die 60 draai.

MEENEER MOSTERT: Daar is 'n beweging aan die gang.
in Pietpotgietersrust waar hul jong kaffers wil inboek vir die boer vir drie jaar, en dan betaal hul die eerste jaar vir die jong kaffertjies 10/- per maand, die tweede jaar 15/- per maand, en die derde jaar £1 per maand. Weet jy van so iets hier?—ME-NEER DE SOUZA) Nee, hier weet ons daar niets van nie.

Dit word gedoen met saamwerking van die Kapteins en van die Naturele Kommissaris met toestemming van die ouders van die kinders; die mense wat dit doen is die Kapteins en die Boere Vereniging. Wat sou jy van daardie plan denk?—Ek sou denk dit sou uitstekend werk. Ek sal bly wees om so iets te doen vir die jong kaffertjies, om hul te verhinder na die stede toe te trek. Ons is vandag totaal magteloos om daar iets in te miskien. Sodra 'n kaffertjie opgaaf betaal—dit is wanneer hy 16 jaar oud is—dan kan hy vir die Kommissaris se dat hy wil loop werk. Miskien kan hy nie verlof kry; wel, dan trek hy sonder verlof; miskien sal hy gevang word; wel, in die geval gooi hy sy pas weg en dan word hy veroordeel tot drie dae tronk straf. Dan sit hy daar die drie dae en dan kry hy 'n pas van die polisie en dan kan hy loop.

Die plan met daar die organisasie is is dat die kaffertjies ook op die plase skool toe sal kan gaan; hul sal op die plase boerdery moet leer, en hul moet daar drie jaar by die boer bly om te leer, sodat as die drie jaar ooor is, dan sal hul iets afweet van boerdery?—Ja, ek verstaan dit.

MESEER LUCAS: Die belangryke doel is dat die kaffers op die manier behoorlik boerdery sal leer?—Maar dit is wat al die kaffers op die plase leer. Hul word op die plase geleer hoe om te boer. Daar is nie kwestie nie. Maar die moeilikheid is dat die jong kaffertjies ontevrede is; hul wil
syad toe, hul word aangelok deur die aantrekkelikheid van die stad; die vermaak van die stad en die lewe van die stad.

Maar waarom is hul nie tevrede nie?—Ek weet nie of dit nou so seer ontevredenheid is; dit is die aantrekkelikheid van die stad, die oneedelikheid waarvan hul hoor in die stad.

Dit is wat hul aanlok om stad toe te gaan.

Is daar niks nie wat gedoen kan word om hul tevrede te maak met die lewe op die plaas?—Sodra hul 'n meid gevast het en sodra as hul getroud is, is hul tevrede. Sodra as 'n kaffer by my 'n vrou gevast het, gee ek hom gewillig 'n pas om te gaan werk, maar nie anders nie.

DR. FOURIE: U se dat die kaffers by U op die plaas leer om te werk; maar as hul dit nou leer, volk hul dan U voorbeeld as hul op hul eie plaas werk—werk hul dan net soos U vir hul gelaer het wanneer hul hul eie grond bewerk?—Nee; ek het dit gister nog gehad. Ek het vir hul gese hul moet op minstens een akker net so werk soos ek, maar hul wil nie. U het vir Majoor Hunt gevra of hul kaffer boontjies saai. Hul wil dit nie doen nie; hul se dit is so swaar om die boontjies te oes, en ons kan se wat ons wil, maar hul doen dit nie. Nee, ek is bang dat hul nie voorbeeldle sal volg nie.

MEENEER VAN NIEKERK: Gebruik u kaffers al mis?—
Kunmis—Ja.

Hul het daarom gevra?—Ja, die progressive kaffers doen dit en hul vra ons om hul te help. Daar die man van wie ek U vertel het, wat £100 in die bank het, hy gebruik kunmis—
(MEENEER NIEKERK)Hier rondom in die dorp gebruik hul ook kunmis, maar buite op die plaas geloo ek nie dat daar baje
van hul is wat dit doen. (MENNER DE SOUZA) Nee, ek geloo nie dat daar baje is wat vir "up-to-date" metodes van boerdery in gaan. Hul bly gewoonlik maar vashou aan hul oue gewoontes.

Voorste: Het U moeilikhede wanneer die tyd kom dat die kaffers skool toe wil gaan. Gee hul dan moeilikheid op die plaas; ek meen, wanneer hul na die besnydensis skool wil gaan?—Ek kan nie se nie, dat hul laas gee. Hul gaan, dit is al; dit is die gewoonte van die kaffer. Wanneer die besnydensis skool aankom, dan stap hy. (MENNER MEETHLING) Ja, dit is koral so; hul gaan; hul se maar net "ons gaan" en dan stap hul weg en jy kan hul nie stêp nie; jy kan doen wat jy wil. (MENNER DE SOUZA) Nee, as 'n kaffer vir U se, dat hy skool toe wil gaan, dan is daar niks aan te doen nie, en die beste is om maar vir hom te laat gaan; want geensal hy tog. (MENNER MEETHLING) Hul loop weg as die baas nie vir hul wil laat gaan nie.

En wat doen die boere, laat hul die kaffers gewillig gaan?—Wel, wat kan hul doen; hul weet dat dit nie help nie om te weier om hul te laat gaan en onder die omstandighede doen hul meestal die enigste ding wat hul kan doen en dit is om die kaffers verlof te gee om te gaan. Die kaffer reken hul moet gaan; hul is nie man nie voordat hul deur daardie skool gegaan is; die vrouens beskou hul nie as man nie, en daarom sal hul enig ding doen om in staat te wees om te gaan. Die boere weet dit en hul laat hul gaan. (MENNER DE SOUZA)Ja, dit is die algemene gewoonte hier by ons.

DIE KOMMISSIE HET VERDAAG OM 5 UUR N.M. TO
9,30 V.M. OP DONDERDAG 21 Augustus.