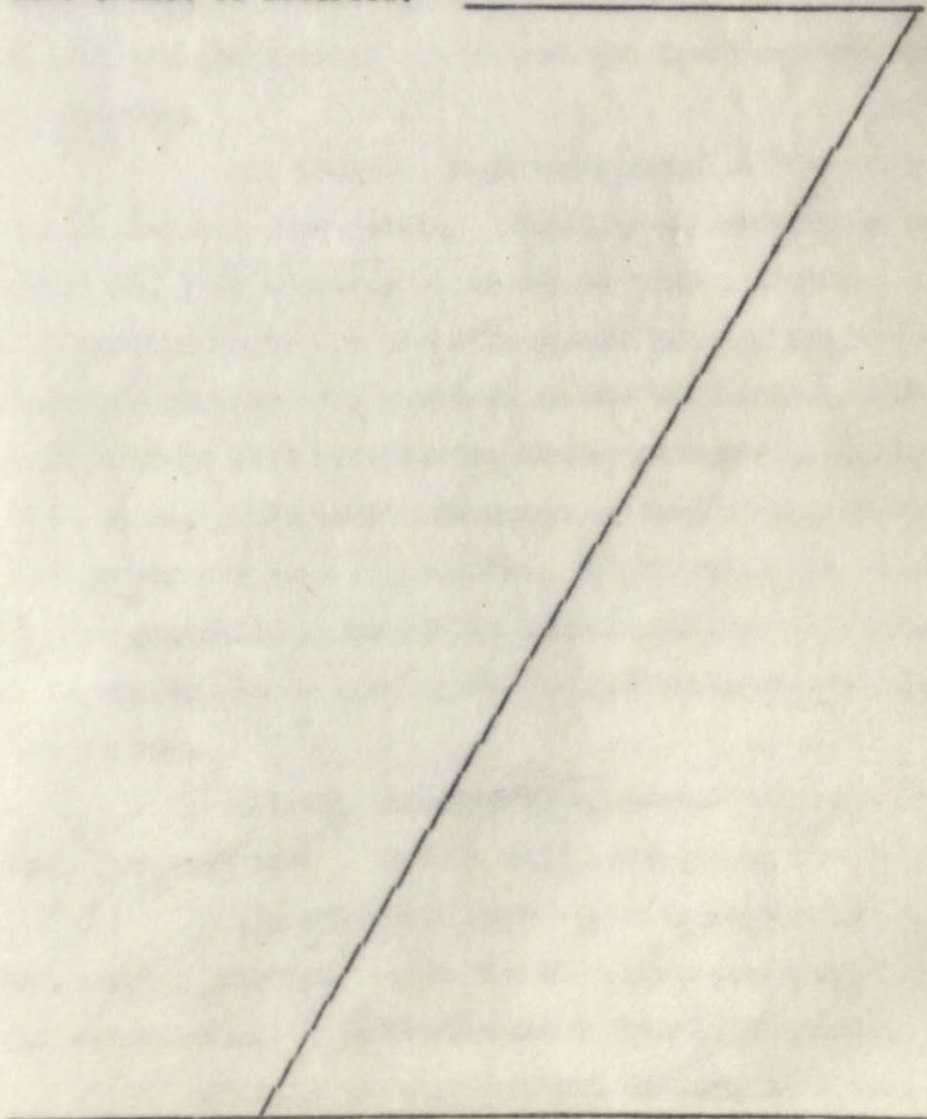


~~Native Witnesses~~ Chamber of Commerce:
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interpreting and take down statements from the Natives when they come in, and also do a little bit of routine typing - stereotyped business. They do not use them for correspondence or things of that kind, but to take down statements from the Natives and to perhaps copy the records. They do a little bit of typing, of course, and become useful in that way; and of course they do the copying of letters and dispatching and that type of work, and they help to do a certain amount of the filing of case records and matters of that kind. Those are their chief functions in the attorney's office. What the Chamber of Commerce wishes to urge in regard to this subject, in so far as the Commission is concerned, sir, is that they consider that the educating of Natives and providing a supply in excess of the demand is bad principle and policy. because it will tend to create a fairly considerable body of educated Natives who cannot find suitable employment in the sphere in which they probably themselves feel that they are fitted to occupy, and the tendency in regard to education and giving them all the advantages of ~~education~~ reaching a higher standard of education than is necessary for the ordinary Native labourer, is tending to create a dissatisfied section who have perhaps education at the back of them, in helping them to make themselves felt in the community generally, in expressing their views in writing and in other ways as well; and it was felt that the extent of the Native education and the facilities that were being provided were perhaps developing on the wrong lines - that is to say that the development that was taking place purely in what you might call an academic direction in providing them with an education of that kind, and perhaps not sufficiently in regard to the occupational type of instruction which would render them useful in regard to

~~Natives~~ Chamber of Commerce:

manual labour and occupations. That being the case, we just felt we would like to express that, as being the feeling we have in regard to one of the aspects of Native education - that there was probably too much attention paid to getting them up to perhaps Standard IX V or VI and then perhaps going on further and getting other qualifications which they would only regard as fitting them for employment, probably in connection with clerical work, teaching and things of that kind. We do feel that the supply probably exceeds the demand in those lines, and that the present policy perhaps has a tendency to create a surplus of educated Natives that cannot be absorbed.



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There is also the question of overseas education which we feel, generally speaking, is bad. We feel that the influence of the overseas atmosphere is not, generally speaking, for the benefit of the Natives, except in exceptional circumstances.

DR. ROBERTS: Does it exist?- I do not see any instance, so far as this district is concerned; we have three or four that I know of who have gone overseas and I do not think it has done them any good and I believe there are certain ~~exhibition~~ bodies who do give assistance in regard to sending Natives overseas for education, certain Trusts which exist in different parts of the country to help in the overseas education of Natives for professions such as the medical profession; I do not say that they are extensive or numerous.

MR. LUCAS: From what point of view do you say that it has not done good?- Usually, our experience of the Native who goes overseas -- we say he does not make a success of education there, he probably spends most of the substance which his parents have provided in the belief that when he comes back he will restore the family fortunes - which he does not do. He takes advantage of the money provided to have more or less a good time, as far as he can obtain it, and generally speaking his mental ability is not such as to enable him to qualify in the professions which he goes in for.

ARE you making that statement on the four cases you know of?- That is all I can go on.

DR. ROBERTS: Have you got four?- Yes.

(Mr. Joffe) Perhaps not in the immediate vicinity, but in the surroundings. In Basutoland I know of a couple.

Would you say that Dr. Morocco is a case in point?- I would not say that.

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And Dr. Tengo Jabavu and Dr. Malema?- I won't say that. (Mr. Gray) I know that there are a couple of Faros in this district and Pitwano from Basutoland. My knowledge of those is that they are not likely to derive real benefit from overseas education and personally, except in exceptional cases - and one cannot judge of the result from exceptions - that is my opinion, and in the exceptional cases which I mention, I do not say it has not been valuable, but I am dealing with it from a general point of you. Connected with this question of education, in regard to the primary education, of course, one perhaps has a feeling that this is very closely linked up with the effort of the missionary bodies, christianising Natives and education, of course, is regarded as one of the features of religious bodies. There is a bit of a race, I think, for supremacy or at anyrate a sort of competitive element arises in religious bodies towards establishing schools, having large numbers of schools and increasing the number of scholars they have under their control and providing them as much as they can with education, with the idea that this is the best they can do for them next to the religious instructions which is given to them, and just as an expression of opinion, it is felt that there is too much help given in regard to the providing of education for Natives beyond a certain low standard, which should be sufficient under present conditions to enable them perhaps to read and write, and a little more than that we consider is necessary, except in exceptional cases or those cases which are required for the professions or the openings which may be available for them. Naturally, there is a supply of ~~xxxxxx~~ teachers too who have to be educated.

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There is a certain number who may be required in the way of clerical assistants and as salesmen in stores, and education there also is very valuable. But we feel that there is some means whereby, perhaps an idea could be obtained as to what the demand would be, i.e. how many of that type could be absorbed, and we feel that something might conceivably be done to weed out those with more special promise for higher education and not more or less provided in the manner in which it is available at present, which we think is rather excessive.

CHAIRMAN: 'Weed out' is rather an unfortunate expression with regard to promising people?— It may be, but at anyrate, as regards this, there is always the possibility of getting some idea from those who are connected with the training institutions as to what the requirements may be and, if too much is provided in the way of the number, then it becomes, I think, an evil and the question is whether any good purpose could be served by limiting the number of institutions or opportunities that are providing the institutions in which the more advanced education is given.

SENATOR VAN NIEKERK: Is the standpoint that the educational system unsuitable. Some get no education and some get too much?— My view is that, as regards education, there could be no objection to the low standards. The teaching of reading and writing, up to perhaps standard III, but when you go beyond that, in regard to the majority I think it is wasted. My view is that, in the great majority of cases, beyond standard III one should concentrate on occupational work.

DR. ROBERTS: Do you regard education as a wasteful thing, or a wasteful thing on the Native?— I regard

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it as wasteful on the Native in his present state of development and the opportunities which offer themselves.

MR. LUCAS: Is not that looking at it entirely from the European point of view?— Yes, it may be, because we are adopting the European point of view largely in our educational system dealing with the Natives. We have not adapted our education to them. We have adapted our own system to them.

Are you not ignoring the Native's interest in the statement you make?— I do not see it. If you can provide the opportunity, give him the education, but not otherwise. The question is, have you got the opportunity to provide him with.

DR. ROBERTS: You mentioned occupations. Do you think that there are more openings for occupations such as bricklayers, masons, carpenters, etc., than as teachers, clerks and secretaries?— I do not say that there are more openings for that, but I do say that, if the Native has the education, we will say from an agricultural point of view, and is educated on proper lines, he can be regarded as a most useful employee, say on the farm, for instance. He knows the elements of agriculture. He is taught how the farm work should be conducted, He is taught something in the way of the elementary rudiments of veterinary science --- that Native, if he is industrious, should be able to command a very much better wage than the ordinary Native and the scope for absorption in regard to Natives of that type would be very great in this country.

MR. MOSTERT: Do you consider that there is an over-production of educated Natives?— Yes.

And under-absorption?— Yes.

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We cannot today absorb the educated Native in this country?- Not in the situation which he expects to have.

Now what is your experience, will the educated Native go and do the ordinary manual labour?- Not except in what you might call extreme pressure or compulsion, stress of circumstances.

Has that arisen already?- Yes, you do find it occasionally. I do know of educated Natives who do manual labour.

DR. ROBERTS: And a generation hence you may have every Native educated?- That is an expression of opinion; I doubt it.

I go back to 1872 and the same arguments which you use were then used to prevent general education in Scotland and England?- I take it that economic conditions under those circumstances were very different from what they are today - economic conditions in Europe then were very different from what they are among the Natives today.

MR. MOSTERT: You consider that the sudden uplifting of the Native is wrong?- Yes. A gradual uplifting would be better.

The development of the Native should be gradual?- Yes.

Would you advocate that that to be in anything but his own language?- His education?

Yes?- I take it his education must be in the European languages of the country.

CHAIRMAN: Why must it be?- To render his education of value to him. Otherwise I do not see how he is going to value his education.

Do you not look upon education rather as a tool towards earning more money than the uplifting of the mind:- Certainly, as regards the Native. I am not looking towards

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it as uplifting the mind, but as a factor towards uplifting and improving his own development.

Which is more important, the uplifting of his mind, or the improvement of his economic position?- I take it you cannot uplift his mind if his economic condition is unsatisfactory. You are not likely to have much success. The wellbeing of the body is a great factor in regard to the condition of the mind.

DR. ROBERTS: We know of a Greek who lived in a tub?- That may be. The next subject on which we want to speak is with regard to the great value of occupational training and what could be done in the development of industries to provide education for the Natives. It is difficult to say whether anything of that kind could be done, but one looks beyond for avenues of employment. The value and the asset which you have in Native labour, but the difficulty I think is the absence of what you might call local industries in which this labour could be employed. It is suggested in the first place, in so far as agriculture is concerned, that agricultural education would be of value and would make the Native a more valuable help on the farms where he works; and he would probably get better conditions and better pay and improve himself generally if he had a fair knowledge of elementary agriculture and so on. And the next question is whether there is any means by which the local products of the country can be manufactured by handiwork. They have in certain parts of the territories certain schools where they teach spinning and weaving and that sort of thing, and if the necessary yarn could be supplied at a low figure, probably there would be means of employment for large numbers of Native girls and women in weaving materials for themselves and other uses among

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themselves. That is also one of the factors in which occupational training would be very valuable indeed, and then there are such things as training in woodwork, carpenters. One might have it extended in so far as furniture manufacture and certain kinds of work of that nature, and generally speaking, those are the lines on which we should like to make a few remarks as to what is felt if it were possible to foster them. Those might be lines which might improve the conditions of the Natives and provide employment, provide greater scope for them, to benefit them and the country generally. I think that is all I have to say on the question of education.

DR. ROBERTS: You do not visualise a time when the Transkei, being a purely Native territory, would be managed entirely by Natives? - Yes, I do.

Would not that give you a very large area to deal with your required postmasters, stationmasters, assistant magistrates and clerks? - Of course, that vision, I take it, is in the rather distant future. The foundation has to be built before any such state of affairs can come within the scope of practical politics.

You do not think that we are moving very swiftly in that direction in certain portions of South Africa. I am only putting a question to you? - I hardly think so. My experience of the Native is that he will, for a considerable time still, require control.

We all do, some more and some less. You do not think that some of these posts would be filled in that way, assistant postmasters, stationmasters, as far as possible? - There you have a very difficult question. Until segregation has been carried out to a very much greater extent than at present, I do not think so. It is the contact between Natives

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which is the difficulty.

MR. LUCAS: Supposing it were active policy to carry out what Dr. Roberts has suggested, do you think it would take very long?- It would be bound to take a fairly considerable time. I do not see how it could be introduced except over a fairly long period.

What do you call a long period, ten years?- No, at least twenty years.

DR. ROBERTS: I was thinking of two generations?- Yes. (Mr. Joffe) And expel the European element altogether?

DR. ROBERTS: No by no means?- (No answer)

SENATOR VAN NIEKERK: The European element will have to bow to the fact that this is Native territory and the Native will have preference here?- Do you say that a Native magistrate would be able to try an European, and so on?

DR. ROBERTS: No, no one proposes that?- I see.

CHAIRMAN: I want to put a question to you as member of the Chamber. I should like to know what the attitude of the Chamber is with regard to the question of trading licenses being granted to Natives in Native reserves?- I have a note on that. At present the Native is entirely unfitted and unsuitable to carry a license of any description. We have had one or two cases where Natives have been trading and carrying on, but they have been failures.

Why do you think that they are unsuited?- First of all they have not got the means; secondly, they have not got the business ability which Europeans have, and if they are to compete with Europeans they will never stand it.

Let us take the question of the means, first of all. I think you will perhaps admit that you will occasionally find individuals, Natives, who do have the means?- Well, I do not know of any.

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We have come across some?- (Mr. Gray) There are Natives who have the means.

We have come across some who have the means. With regard to the ability, is it not rather the case of not being able to learn to swim until you are in the water?-(Mr. Joffe) Quite so. We have had experience of one or two Native traders in this district.

I realise those difficulties, but in principle, is there any objection that you, as people representing the trading community, could raise from your point of view against trading licenses being given to Natives?- We would very much object to it, I think.

I should like to get the ground of the objections. The other two are objections from the Natives point of view, from the point of view of the man who goes down. But supposing he does not mind going down, what is your attitude as European traders?- The economic factor would also enter. The Native comes in and he lives very cheaply and his overhead charges would be considerably lower than those of the European, and we could not stand against them.

SENATOR VAN NIEKERK: You could apply the same to the Indian?- That is the feeling of Natal today.

MR. LUCAS: There is this point, that the Natives are wanted to live in their own reserves, and therefore every inducement should be given to make them live in their own areas and to keep them out of occupations in European areas. That being so, is it not fair to say that they shall have the right to run their own stores in their own areas?- Yes, I understand that view, and I understand that they have the right. There is no law to prevent them from having a license.

The policy is to segregate the Native and to keep

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him out of occupations among the Europeans. Is not the only logical, reasonable and fair alternative, that he should be allowed to do these things in his own area, even against the objections of Chambers of Commerce and individual traders?— The individual trader would have no objection to the Native getting his license on the same footing as the European.

Should not it go further and should not the position be that Natives should have the exclusive right to trade in their own areas?— No, I do not think so. I shall give you my own case. I have a number of stores in three different districts. I certainly would not object to a Native competitor, as a matter of fact he would be a very easy man to compete with.

I understood you to say that he would not, because he could live more cheaply?— He would not get the means of support.

But supposing he got the means of support?— He would not carry on very long. Who would support a Native today. Say he came into a wholesale house today and asked for support, saying that he would like two or three thousand pounds credit.

Let us suppose for a moment that he got that?— I do not think that he could, but if he did well perhaps he could carry on then, for a certain period; but he is bound to fail.

MR. MOSTERT: I thought you said he could not carry on?— No.

MR. LUCAS: Is your objection in the interest of the Native -- is it not rather than the European having the right to trade wants to keep it?— No, the Native is

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unfitted and not able to carry on.

The facts are against you in certain areas? - I am only talking of this locality.

What is done in other areas can be done here. Supposing that we got over the difficulties and Natives were found who had means and ability, then what reason can you give against the Natives having the right to trade, and against their having an exclusive right to trade in the reserves? - I would not be against the Native having the right to trade, but I would be opposed to his having the exclusive right to trade.

In those circumstances, do you think that the Native should have the right to trade in European areas? - I do not think that he would last.

Let us leave that out? - No. I do not think so.

CHAIRMAN: If the European is to have the right to trade in Native areas, should not the Native have the right to trade in European areas? - If a Native should ask the Municipality of Matatiele for the right to trade here, there would be no objection provided he had the means.

Therefore, in principle, there is no objection to the Native having trading rights? - I do not think so. But I would have an objection if a Native were granted a license without any conditions. A license should be granted to him on the understanding that he is to carry on and not make a business of bartering his license which is happening today daily in places in Basutoland, and the Government of Basutoland will not allow that. If the man fails, that license becomes extinct and no transfer can be given.

You speak of bartering the license? - Yes, selling the license. Say a Native gets a license and he sells it to an European next door.

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Supposing an European firm goes insolvent, is it not quite common to sell that business as a going concern to the highest bidder? - If a man fails legitimately he has the right.

Why do you suggest that the Native trader is in all cases illegitimate? - If a Native trader sees that he cannot carry on, naturally some European or some other body would apply for his license.

The sale of the license to an European could be prevented? - To anyone.

What is sauce for the goose is sauce for the gander - not suggesting in this case who is the goose and who is the gander. If the European fails, his license is still an economic asset in the estate, which can be sold, why should not that economic asset in the Estate of the Native also be capable of being sold? - I would not say he could not sell to anyone, but certainly he should not be allowed to make a business out of it. (Mr. Gray) It is a question of trading sites, not of trading license. The question is, if the Native applies for the site and gets it granted, the Native who has no intention of carrying on a legitimate business at all barter his license. He may put up a small building, 10 by 12 ft., get about £10 worth of goods in and then he goes about hawking this site and he makes a profit from selling this site.

We have had similar things with Europeans? - Yes, with Europeans or Natives.

DR. ROBERTS: Are you stating the case properly. Before he gets the site, should he be required to get an endorsement from the Magistrate, and then if anything took place afterwards, the same routine would have to be gone through? - (Mr. Gray) Yes, applications for permission

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to transfer. I do not think a man's ability to carry on is enquired into. The question is really the suitability of the people and the question whether the site warrants a license.

MR. MOSTERT: Here is the point. In purely Native reserves, should licenses be granted to Natives only and should the Native make over his license only to Natives and not to anyone else? - I do not know that we have any licenses under those conditions.

We are speaking of anything that may eventuate. The Natives get a site and they would then, by bartering or speculation, make it over to some other European? - And make perhaps £100.

But if they can only make it over to some other Natives, that would stop that sort of thing? - Yes. (Mr. Joffe) And then there is this. One Native wants to have a trading license next to an European, - I heard one Native witness saying that. Under the present law you have the five miles distance. We would certainly object to a Native having his store next to ours.

SENATOR VAN NIEKERK: Will the time not come when we shall have to do away with that five miles? - I think the time will come very soon when you will have to make it ten miles, not five.

MR. MOSTERT: I think he said "over the fence"? - Well, over the fence. It means each license gets about five morgen. You cannot expect him to have a store within eleven acres.

MR. LUCAS: Do you have Native salesmen? - Most of mine are Europeans.

But have you Native salesmen? - I have.

Are they satisfactory? - Fairly.

What wages do you pay them? - Well, I have native

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in town here serving in the store who get as much as £7.10.0 a month.

What length of experience would they have for that?- This particular Native I am referring to has had considerable experience.

What do you mean by that?- About ten years.

He has improved with time?- Yes.

MAJOR ANDERSON: Was he educated to start with?- He had a certain amount of education, but very poor.

MR. LUCAS: But he has got the ability to be a salesman?- Quite.

Does he have to keep any accounts?- No.

He just receives the cash and puts it in the till?- He just serves and nothing else.

Has he the right to give credit?- No.

He is not alone in the store?- He has another Native with him.

Who settles about giving credit?- I do not allow them to do that. I will give the instance of another Native who has been with me for seven years, also educated, and who has worked with me on one of my out stations as manager of the store. For a number of years I allowed him to give credit.

Was he successful?- Fairly.

And he was in charge of the store, you say?- Yes.

Did he have any assistants with him?- Yes, one.

Did they work well together?- Fairly.

Have you any views to express on the credit system?- Amongst the Natives?

Yes?- Yes. It is to my mind very undesirable. I will give you an instance. I must have in my books today what I call dormant accounts to the extent of about £3,000; I have no hope of collecting it. To my mind that is due chiefly to competition of the other stores. The others gave credit and I gave credit similarly; but it is no use; it tend

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to make the Native poorer. I will give you an instance. I had eight branches; one Native had no less than seven different accounts - the same Native - with me.

DR. ROBERTS: Under the same name? - Yes. In one or two instances they have it under different names. But that is my experience.

Over what period has that £3,000 been accumulating? - About ten years.

Taking it on the whole, is it not correct that the Native has a very high sense of honour about debt? - Well, if you send them a letter of demand they do make efforts to pay, but I would not say they have a high sense of honour.

Is it not generally the fact that the payment is postponed for a long period, but that ultimately the money comes in? - No, I would not say that.

MAJOR ANDERSON: How much have you had to write off as bad debts finally? - I will have to write off £3,000 - that is dormant money; the whole of that will come as a bad debt.

MR. LUCAS: Taking it over the whole period that it has been incurred, what percentage of turnover does it represent? - Well, today a trader with credit outstanding amongst Natives should not value it, to my mind, at more than two thirds.

That is not my point. You have £3,000 outstanding - over how many years did you say? - About ten years.

I do not want to pry into your affairs, but over the ten years your turnover must be substantial? - Yes.

Is that the percentage on your turnover? - I could not tell you that.

Is it one percent? - It is considerably more.

One percent only represents £300,000 turnover in ten years for eight stores. I do not want to press you on it, because you may not want to give the figure; but

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£3,000 for eight stores over ten years does not seem to me to be high; it would be much more than that in the town? - The position is this, when I say £3,000; for instance we take stock; in making up a balance sheet we wipe off certain accounts that we think are bad. The chances are we have written off bad ones, and the doubtful ones are £3,000 - which I consider are bad now.

On what basis do you proceed when you are giving credit? I am just trying to find out the facts. I am not trying to find fault with you or any other trader? - On the basis of giving credit?

Yes? - If we think he is an honest Native, in case we have to press him, the chances are we will get it out of him.

For how long do you give him credit? - For about six months - each sheering season as they call it.

Do you have a fixed amount for all Natives, or does it vary? - It varies.

What is the maximum you would allow? - Well, one Native I had on my books owes me about £100.

That must be unusual, is it not? - Yes, it is.

Are there any debts of that size included in your £3,000? - No.

What would be an ordinary sized debt amongst that £3,000? - Amongst the Natives anything up to a fiver.

So that the £3,000 is made up of a large number of small items? - That is right.

Are there many among those debtors that have died? - There would be a few, but not many.

What is the main reason for their failure to pay? A lot of them go away to the mines and we do not see them again. A lot get killed on the mines.

MAJOR ANDERSON: When a Native dies have you any chance of recovering from his Estate or family? - I have had

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Natives who were not obliged to do that, yet they came and said they would pay, and they have paid; but I would have no recourse.

MR. LUCAS: You find that although not legally liable to pay, the relatives come and pay?- Yes.

Would that be the exception?- Yes.

We have had evidence it is the rule. You heard the evidence of Moshesh about credit?- No.

What is your system about cash and credit?- My system is this: if a Native is of any good at all or of any value, I charge him the same as for cash. I know of cases where traders have said, "We will take a chance of losing something; we shall have to add something on to it". I have heard of such cases, but I would not say it is a general rule amongst traders.

At the end of six months, what steps do you take?- We generally ask for the account; or if he pays off anything, however little, we meet them. If they ignore it altogether, we naturally try to get it out of them.

Do you add interest?- In very old accounts we have done it.

At what rate?- There is no such thing as six or seven percent; it is generally a shilling or something like that.

Is there any rule about adding ten percent?- Not that I know of.

Do you purchase from the Natives any of their produce for cash, or do you only barter?- Well, for produce and wools it is all cash; for mealies it is a rule that it is barter.

What are the reasons for the difference?- The reason is this - as a matter of fact I have a note of it; I am quoting my own case. I generally buy four or five dm

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thousand bags of mealies from the Natives of a very inferior type. When the time comes that they have to buy food, they will not buy their own mealies back unless pressed to do so; they generally prefer imported mealies, of which I import twice or three times as much as what I buy. They buy it back at a reduced figure, and for that reason one would not be prepared to pay cash. I have a branch close to Umzimkulu; I pay 5/- a bag more for their own mealies; I lose 5/- a bag just to buy their produce in order to take the goods and facilitate trade. As I say, I lose 5/- per bag in doing so. They will not buy it back again. I have to export it as hominy chop. I sell it to the millers; I just sell it to the millers and they do the rest. They ship it.

MR. MOSTERT: Is it the No.7 - that is a mixed mealie?- It is a mixed mealie and very dark and of inferior type.

MR. LUCAS: Is there anything else that you do not pay cash for?- I think those are the only two products they have - mealies and wool. For hides and skins, for instance, we pay cash.

CHAIRMAN: Do you buy cattle from the?- Yes, and we pay cash.

Do they sell any considerable number of animals?- Yes, they do.

Do you slaughter?- Yes; there is quite a good trade in that. The farmers buy them, or men like Sparks & Young, of Durban, send round their representatives and buy them up. I know on the Mount Fletcher side they go to Cape Town.

MR. LUCAS: During the last ten years have you noticed any improvement in the mealies produced?- I have been here for a number of years - 13 years - and I have not seen the slightest improvement in Native agriculture.

That is in the time you have been in this district?- Yes. For instance, Umzimkulu - their type of

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produce, like their mealies, compares very well with the Europeans.

That is better than here then?- Yes, considerably better. When I bring the mealies from the Umzimkulu side, the Natives have no grumble or grouse.

Do you know what the reason for the difference is ?- I suppose the Native goes in for a better class of seed.

You do not know why they go in for a better class than here?- I take it the Natives round about here have not been taught.

MAJOR ANDERSON: Have they had chances of agricultural education down there?- I think our nearest station is Tsolo, which is a considerable distance from here. The Natives do not readily take to going there and learning. I made a note of it and, to my mind, I think if an experimental station were established and they were perhaps given a little seed, for the first year or two ---

You attribute that better seed at Umzimkulu to the influence of Tsolo?- I do not say that.

MR. LUCAS: But there has been some training there?- Yes.

You think if it were brought to the notice of the Natives here there would be a different result?- I think so.

We had evidence that the soil here is very fertile?- I quite believe that.

The rainfall is sufficient?- Yes. They have very fertile soil here.

Do you find the European farmers here use artificial manure?- Yes.

And the Natives?- They do nothing of the sort.

We were told this morning that the mealies grew very high but the grain is not too good?- It is Native superstition.

What is the position of the Natives in the reserves here; are they fairly well off or poor?- I would not say fairly well off; the witness Moshes had not a hoof.

He said he individually had not?- Yes, but I think the Native individually is fairly well off, but very few have banking accounts.

Do they spend the money they get?- Yes, they generally do.

Do you know of any hoarding?- I know of one case where a Native hoards all his money.

But that is unusual?- Yes, that is unusual,

SENATOR VAN NIEKERK: Is the Native becoming more of a spendthrift or inclined to spend more than formerly?- No, I would not say that, but the Native who goes to the mines has acquired the habit of dressing and obtaining luxuries and is inclined to spend a little more; but the Native, to my mind, living in the location, has not changed a bit.

Do not the great majority go out to the towns or mines now?- Yes, they do.

So the class you are referring to as not spending are dying out?- Yes, the tendency is that they are inclined to spend a little more, but to a very slight degree.

It is the old men who are careful, is it?- Yes.

But the younger ones are the ones who have gone out and learned to spend?- The tendency of the Native who lives here is, a month or two after money has come in, to buy cattle; I have often received money from Natives - two or three pounds at a time - to try and secure them a heifer or trolley of some sort.

Have you noticed any change in the level of wages in the time you have been in this district?- You mean locally.

Taking the farming more than the town?- Well, I do not think I am prepared to give an opinion on that, but I imagine it would be somewhat higher.

Could not you tell from the amount they can spend with you now?- No, I would not be able to say.

Have you noticed any change in the demand for different types of goods in the time you have been here?- You mean merchandise?

Yes?- You do not mean such as implements, do you?

Leave out implements for the moment? ---

SENATOR VAN NIEKERK: Say prints?- Yes, they go in for a better class of goods now; you will even see a Native girl dressed in a cr pe-de-chine blouse.

MR. MOSTERT: Silk stockings?- Yes; it is an isolated case, but you see them.

MR. LUCAS Trading in beads, for instance, has fallen off?- That has fallen off considerably.

Now, as far as implements are concerned?- I am sorry to say, in the way of improvement I have seen none; there are one or two cases, but as a rule they still stick to the single furrow plough, as they did ten years ago.

Do you think that is a question of the expense?- To my mind, I do not think it is the question of the expense, but the allotment of the land is so small; I think the Native generally gets about two acres, but I am not sure on that point; but it is so small that the two or three furrow plough would be wasted; they can do the work with a one furrow plough.

And have they got the animals to plough deeper if they wanted to?- Yes, I think so.

Have you noticed in the time you have been here any change in the attitude of the Natives towards the whites? Speaking personally, I have never had any trouble with the Natives; I have never had any disrespect from the Natives,

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and to my mind they are a very law-abiding and respectful people, and I do not think they have in any way changed for the worse.

Do you think the attitude of the Natives generally towards the European generally has remained about the same, speaking with reference to this area? - Yes. There is one thing I would like to mention. I noticed one witness mentioned the pay of the headman. To my mind it is a very sound suggestion that the Native headman should be paid more and so do away with a lot of suspicion, bribery and so on.

- 1) David Doda Nthoba (Recruiter)
- 2) Mothebesane Hendry Madapuna (Hlubi. Lawyer's clerk)

called and examined:-

CHAIRMAN: Will you carry on please? -

(Madapuna): (Speaking in English): You have dealt with No.1, (1). In connection with 1 (2), I will say this, there are no advantages in connection with detribalisation. Now, with regard to 1 (3), I give the same answer as in connection with 3 (1); there are no advantages.

Let us just stop at that point for a minute. There are a large number of detribalised Natives in the country. You work in town and have your income in town, but do you still retain your tribal ties? - Yes.

You do not consider yourself a detribalised Native? - No, and I do not want to be one.

Can you tell us why, if there are no advantages in detribalisation, so many Natives break away from their tribes? - Ah, how you come to it. The reason for it is this. I will put it this way, first of all. The Native is like a bee; he hangs on to what you call the queen bee. The white man has pulled off the queen bee, and has done away with the Natives' chief; consequently he flies anywhere. Do you follow my point?

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Apart from the fact that there is no queen bee, are there any other things making for detribalisation?— Yes; I do not see the fun of it, Mr. Chairman, for this reason: a detribalised Native is not accepted by the Natives; he is not accepted by the coloured; and he is not accepted by his own people. He is like a matchstick in a box; he has got no home. If you do not follow me, please ask me.

MR. LUCAS: What exactly do you mean by a detribalised Native?— A Native who has sacrificed all his tribal conditions.

He does not recognise a chief at all?— That is it, and he has no time for him.

DR. ROBERTS: Have you met any like that?— I have met with them in Durban.

You have not met with them in this country?— No, except people whom I call highway people.

MAJOR ANDERSON: And in the large towns?— Yes; the people down there are influencing these people more and more to get out of tribal conditions.

Are there many of them in the large towns?— I ran away from Durban.

CHAIRMAN: Because you did not like them?— I have no time for them.

I understand that point, that there is no centre round which they can concentrate, that there is no chief; but there must be other reasons. Do they give it up conscientiously?— Circumstances force some of them to do it.

Like?— Like poverty and other things.

SENATOR VAN NIEKERK: When he leaves his tribe he is not so very poor?— No. To start with, when he goes out there, he goes there to come back, but then he gets swallowed up.

CHAIRMAN: He becomes poor in the town and cannot get away from the town because he is poor; he is like the

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Jew in Scotland (Laughter)?- (No answer.)

MR. MOSTERT: Is it not that the young boy leaves his parents, gets away to Johannesburg, Durban or the other big cities, and does not come back home; he likes the life and says the life of the location or the reserve is too hard for him, or it is not pleasant enough for him; is not that the reason?- Well, there are young men who have left here and who, when they get there, say, in the locations they eat the head, and they only get the entrails, and when they get to the towns they buy the head from the butcher and say the conditions are better - and they end in what I call prodigal children.

DR. ROBERTS: They may come home?- Yes; I saw one man who left in 1895 and only came back in 1922; he was quite hopeless then; his foot was in the grave.

CHAIRMAN: He was a stranger in his own tribe?- He was found in Johannesburg by his daughter.

Did his people bring him back?- Yes.

He did not come back of his own accord?- No; he had no money or anything.

Will you carry on with your next point please?- We have now reached No.4 (1). I may add something to that. In these parts nowadays, poverty is growing very fast among the Natives.

DR. ROBERTS: Among all Natives?- Yes. Something is wrong somewhere; they are not what they were and what they should be. When they come into towns they know not what the town life is. The first thing they do is to get into trouble in connection with illicit liquor, and the next thing is they are x'skebengas, or highwaymen.

MR. LUCAS: Do you mean somebody who robs and steals; is that what you mean?- Yes, and sometimes he kills. In Matatiele, there is a gang of piccanins in a little plantation. I do not know what the position is going to be in

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five years' time.

DR. ROBERTS: They are there now alone?- Yes.

CHAIRMAN: Where are their parents?- Outside.

In the reserve?- Yes.

They have run away?- Yes.

Have you no committee of sensible men who can deal with them?- No, there is no committee.

MR. LUCAS: Cannot you make games for them and interest them in decent things, instead of their running wild? It should be done by the Council.

If the Council will not do it, should not you people do it?- We have piccaniny minds to think about it; but I thank you very much for giving the hint.

You give them games?- They buy too much meat; when you come across them they tell you, "We eat plenty of meat which we get from the butcher".

CHAIRMAN: Just one point on that. Do not the parents try and get these boys back?- I think one or two have attempted it, but unfortunately one parent gave ^a ~~max~~ boy a tremendous hammering, and the police threatened to send him to jail; they said he overdid it.

Why do not the parents worry about the children here; among your people, children are an asset?- That is so.

Why do the parents allow their children to run away and stay there?- In one or two cases, the parents of these boys are in very poor circumstances. The end of the whole thing, I should say, will be the jail.

For the children?- And the parents.

MR. LUCAS: Where are the parents living, that they are so poor?- In the location.

In town?- No.

In the reserve?- Yes.

Are many Natives so poor as that then?- No.

Why are they so poor in the location?- It is difficult to say. There are some people who have been there

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since I have grown up, and they are still poor today. In the location I am referring to, we have one of the best headmen in the district, and those parents have plenty of lands. That grayheaded man there (indicating), has given them all kinds of facilities, but they will not grasp them.

CHAIRMAN: Is it that they will not work?- I do not know; I do not know whether God's finger is there or not (Laughter).

DR. ROBERTS: Have you no committee at all of Native men in the town which deals with them?- No, we have not

CHAIRMAN: Are any steps being taken to form a committee in the location; your location is new?- Which location?

Your urban location - your people living in Matatiele?- Oh, I see; there is a committee; there are six people there under the control of the Town Clerk.

Six Natives?- Yes, that is right.

Cannot that Committee look into the matter of the small boys?- I will come to that just now. Will you keep it in mind please, Mr. Chairman. I now come to item 6 (1). Myself, conservative as I am, I really do not know who is the head of the district. There is the magistrate - he is appointed by Government to supervise the Natives; and then there is the sheep inspector.

DR. ROBERTS: But he supervises sheep?- He sits on the headman; the cattle inspector sits on the headman.

CHAIRMAN: What do you mean by "Sits on the headman"?- He gives directions. There is the forrester; he is also sitting on the headman. There is the policeman; he does the same. Then there is the school inspector; and indirectly the parson is also putting his finger into it. (Laughter).

SENATOR VAN NIEKERK: And the teacher?- Not very much. I will give you an instance now, while we are about it

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The Magistrate gave instructions a few years ago for the policeman to go to a certain headman to allot land, and that the policeman must be back by a certain date. That is one item. The sheep inspector sent to the same headman to warn the sheep owners to collect their sheep at a certain spot. Have an hour thereafter, another policeman came and told the same headman that Mr. Kirk wanted to inoculate the cattle against anthrax. During the same evening a constable came with an Umzimkulu warrant, and wanted the headman to assist him to arrest a certain individual. During the same night the detectives came and wanted the headman's assistance in arresting a certain individual whom they had spotted. While they were arguing the point, a naked woman came running into the hut, crying for all she was worth, - she jumped clean into the house and said "My husband is thrashing me". And while the headman was consoling her and his wife was putting clothing on this naked woman, another Native came and told the headman that his sub-headman was killed. He had a bit of a shock; but all the same he managed to send someone to look after the dead body until someone came.

MR. MOSTERT: But that does not happen every day? - Oh, no. I am coming to that. The position of the headman is this; he is one of those unfortunate people who, if I may be allowed to say so, has no time to breath. His position is very unhappy. He is pulled about by everybody. He goes to the Magistrate, and the Magistrate says "The sheep inspector is entitled to call upon you". Yet, he is illpaid, notwithstanding unfortunate circumstances. They will take cases against the headman, who is illpaid. I suggest this: if he is working under such difficulties, why not pay him accordingly, according to Civil Service Regulations.

I now come to 6 (2). At this stage, Mr. Chairman,

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with the permission of the Magistrate, I will ask you to visit Ramohlakoane location; it will only be a matter of half an hour to take you out there, where you will be able to review three locations at one time, and you will see how congested the thing is. Then, if you like, I can resume after that; but if you prefer it I will continue my evidence.

CHAIRMAN: While we are taking evidence, we had better go on with it?— At the same time, with the permission of the Mayor and the Magistrate, I would ask you at the same time to inspect this new place here (indicating).

MR. LUCAS: You mean the town location?— Yes. Today, I modify my language; last time my language was a bit severe when the Minister for Native Affairs was here; but I will try and modify it now and say this: the Municipal Council here has put up elaborate buildings to let to the Natives; but those buildings have been put up on a bad site, - an unhealthy site. The buildings themselves are decent. My objection to the site is the unhealthiness of it.

DR. ROBERTS: And the cost?— No. I say elaborate buildings have been put up; by that I mean the Government or the Council, I do not know which, have put up two decent a thing on a bad site.

CHAIRMAN: Why is the site unhealthy?— All the rubbish from the town runs there. If you were to go there during the afternoon from town, you would say, "Lucy is going to make supper here, but she will get all the flies into the house."

DR. ROBERTS: And if they shifted the sanitary pits?— The sanitary pits are too close.

CHAIRMAN: If they were put somewhere else?— No, what the Native has been working for for some time is to get the location shifted to some other site, for this reason: the Natives have started to understand that the

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Native Urban Areas Act is meant to be permanent, and if they are given a site once and for always, they must have a site where they can have churches, schools, and things of a permanent nature. It is impossible here.

Why?- It is unhealthy, for one thing.

Is it simply unhealthy because the town refuse goes there?- Not only that, but it is a bit on the hollow side; all the water runs there from the town; it was a vlei some years ago.

MR. LUGAR: Where do they get the water from to drink; are there taps there?- Yes.

While we are on that: today we have a sympathetic Mayor. I think if the Commission would assist him he would see that something is done for the benefit of the Native. One day, with those sanitary pits and things, there will be a terrible epidemic in Matatiele.

You were going to make a third point?- Yes, thank you very much. These buildings are elaborate and very decent - but the question is the occupants. A man comes from the location, he is poor, has got nothing, and has rented this place, and when you go inside you will find - I do know what you call it in your country, but I know in my country we call it 'skuara' - a skin blanket.

CHAIRMAN: We call it a karross?- Well, you look and you see there is a 'skuara' here and half a dozen sacks there and you go outside and you do not see anything.

You mean the building is so good that those sacks and that kaross do not seem to be in keeping?- Yes. It puzzles one's mind. That is my third point.

SENATOR VAN NIEKERK: Is the rent too high?- The rent is on the high side.

CHAIRMAN: Do the Natives living there find it difficult to pay that rent of 11/- a room?- I think a good

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many of them are in debt as it is.

They could have managed with simpler buildings?— Oh, by a long way; and it has been my point that in Matatiele as well as in all these country villages, we can still do with cheaper housing than those elaborate buildings there, and could still be healthier than in this location. I do not say there is any fault in the buildings. We are still conservative and we are poor, and we have these 'squares'. Some of the children there you will find are still naked. Then, in that location, if you examine it properly, you will find something still unsuitable, viz:— the sanitary houses. On that side there are the pits; a few yards away there is stagnant water. The sanitary arrangements are not enclosed. They are done in such a way that my wife will not go there. There are eight buckets there outside, and the whole thing is open.

CHAIRMAN: There is just an enclosure round the eight buckets?— It beats me every time. It should be partitioned and have decent doors and be a longer distance away. Some of them are close by. They say it is economically wise, but I do not know. It is for the Commission to say.

Now we come to 6 (5). There I prefer to be ignorant, except just to touch on the sanitation. The sanitation is good in this way, it is exposed to the sun. If it were done in any other way it would have me beat. Owing to the way in which the kraals are built, one here and one there, and so on, it is not like a proper village.

Then I come to 6 (7), - i.e. overstocking. The locations are not only congested with human beings, but also in regard to stock. You will find, if the Government gives you a few more days in Matatiele, that the type of Native in Matatiele is very thrifty. They like to go forward. Many

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attempts have been made by Natives to ape the white man's stock. They breed the Shorthorn, Frieslands and Angus, and I do not know what breeds; everyone has been tried, but all have failed, except the Afrikanders and the Angus.

Why do you think that?- Because there is no grazing. The Shorthorn and the Frieslands want plenty of grass and suitable housing.

On the subject of overstocking, I think you realise how very harmful it is, not only for the Native, but also for the ground; he treads out the ground and makes the ground less than it was before; I think you realise that?- I have not much experience, but I must admit that it does not do the soil any good.

Now, when the white progressive farmer has too many animals on his farm, he sells some?- He sells some every year?

Yes. Why is it that the Natives do not do the same?- Their circumstances are different, because, to start with, the Native has six oxen with which to plough and only a few cows, and on account of this congestion, if the cows have calves this year, it will be two or three years before they give another increase.

He keeps on getting other cows and only gets one calf in three years; whereas if he has as many cows as the ground could keep, he would have just as many calves as the ground would allow?- He believes that the cow is a cow!

Is there any likelihood that they will understand in the future that a beast is not a beast?- It is improving now.

Very much?- He looks at cattle in this way; he wants to get married and that he must reserve some for that purpose.

SENATOR VAN NIEKERK: Is lobolo the cause of overstocking?- No, I do not say that.

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CHAIRMAN: Go on with what you were saying please? With regard to the stock improving; I have noticed this in recent years, the Native is improving his stock rapidly, because, notwithstanding his failures, he has made attempts to show at Mount Fletcher, cattle which cannot be shown by the Mount Fletcher Native. There are three or four Natives who have paid £20 for milch cows. This is considered lunacy by some, but they look upon a cow of this nature as being better than seven others and say, "I will stick to her". Well, in that sense if everybody changed his mind like that, it would be a different thing; but where would he get his wife?

He would get money and could buy his cattle? But then they would cost him £5 apiece. If you come to Matatiele where people are very anxious to go forward, you will find, rather than sell out their cattle, they want to buy, and for that reason they would want that assistance which the doctor said the Government was giving. If I understood the doctor aright, he said this morning the Government might assist us to buy ground. If that were so, you would find the Matatiele Natives would jump at it like anything.

But you will again go on overstocking and overstocking, and will never get on? But, by that time, my brain will have changed.

But why not change your brain now? In the meantime, you know as soon as you get bad weather, so many stock is wiped off; you know that, do you not? I do.

In a big location you may lose a thousand head of stock. Why? Because that stock is underfed and immediately you get bad weather, that underfed stock is wiped off? There are two or three Natives in the location of four thousand, who understand the position.

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I will give you an instance now; I am sorry to have to point to a man in a meeting like this, but this man here (indicating) is a thrifty man; he buys stock every year: but what is the outcome of it? Every year he sells twenty hides.

That is very thrifty, is it not?- It is not his fault, it is because his neighbours will not weed out and concentrate on something better.

Why does he sell the hides?- Because the animals die - they perish. My point is this; if we have people like that with intelligence to go forward, why not assist them?

MR. MOSTERT: We want to assist them, but the intelligence must be in the right direction. There lies the whole point - the intelligence must be in the right direction; and the advice we give you is, do not overstock; sell your beasts; put the money away; pay your lobolo out of the money you have got; but at present you are making yourselves poor instead of rich?- Why not get other land and let us put our cattle there?

SENATOR VAN NIEKERK: That is another point?- Where is the market?

MR. MOSTERT: There is always a market. Times are bad with us. If you send a good beast to the market, you can always get a good price for it?- No, sir.

Well, the market price; you admit that?- On the other side of the fence the position is very unhappy, because cattle have to wait there sixty days before they can go to what we call a market.

You mean, there is East Coast fever?- There is no East Coast fever - it is a veterinary term.

Do not forget that the white people - the farmers - have to go through the very same?- (No answer).

CHAIRMAN: This man who bought milch cows for £20 was he living in the reserve?- Yea

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You mean, he could not get the feeding?- Those £20 cows are alive; he has still got them; he is housing those.

How does he get feed for them?- From the lands.

He grows feed for them?- Yes. While you are about that, I must thank you for reminding me. Somebody was arguing and saying that people should be limited in regard to the number of lands. I do not agree with that. The present system is very A.I; they can grow what they want for their stock and everything is happy. If you limit a person to three lands, that man is going to sell up. He will have nowhere to plough, to put teff, forage, mealies and so on, because he has piccanin Samuels and piccanin Lucys.

MR. LUCAS: That man with his £20 cows, does he send his milk to the creamery?- Yes, and he does well too. Some others are beginning to ape him now - but the question is, how long will you people recommend the retention of Mr. Lonsdale here? Next year, you may send a wild man here to take the land away from us, and we do not know where we are.

CHAIRMAN: The Magistrate cannot take lands away from you, however wild he is (Laughter)?- He may take them indirectly.

In what way?- We are used to him; we know how to handle him, and he knows how to handle us - I do not say we bribe him, but he is sympathetic with the Native, and he says this and that must be done. Whereas another man will read the law as it stands, and then you are beat. Now, I come to No.10 (1). I am glad when I touch on this item that there is a schoolmaster amongst us. The standard of education given to the Native in the rural or urban areas is lower than the standard given to the white child. I suggest that the standard of education given to the Native

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be altered to a better standard than what it is; and I am prepared to answer questions by Dr. Roberts or any of you. Dr. Roberts has been a teacher for many years, and he knows that, in his day, when he presented his pupils for examination under the old T.3, they were fit to pass in the first grade, and the following year he was proud enough to present those candidates to the matriculation class. What is the position today? You have to sit for the third year three years, and you are still in a position to compete with the old 1896 boy who passes the fifth standard, and then when it comes to matriculation, I think Dr. Roberts will admit, today you have to spend five years before you can present that candidate with any confidence at all.

Is not that because the exam. has become more difficult? - No, but the standard below has changed; he sees no grammar until he reaches the J.C.; all his time is wasted in herding cattle; he has to do that during school hours.

The Commission adjourned at 4.50 p.m. until tomorrow, to hear evidence at Mount Fletcher.
