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I N D E X

Mr. Moses Legola)
Mr. William Peter Mlanda)
Mr. W. W. Dane)
Rev. N. P. Makafuza) Pages 2836 to 2870

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Mr. E. W. Nelson) " 2870 to 2891

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Native Witnesses:

NATIVE ECONOMIC COMMISSION

MOUNT FLETCHER OCTOBER 31st 1930 11.40 a.m.

THIRTYEIGHTH PUBLIC SITTING

PRESENT:

Dr. J. E. Holloway, Chairman
Major R. W. Anderson — Dr. A. W. Roberts
Mr. F.A.W. Lucas, K.C., — Senator P.W. le Roux van Niekerk
Mr. A.M. Mostert — Dr. H.C.M. Fourie

Mr. Moses Leqela (Native Interpreter)
Mr. William Peter Mlandu (Member of the Transkeian Territories General Council)
Mr. William Wallace Dana (Retired Native Interpreter)
Rev. Nathan Palmer Makaluza (Of the Bantu Presbyterian Church)

called and examined:-

CHAIRMAN: The Commission has come to Mount Fletcher to take such evidence as you wish to place before us and we shall be pleased to hear what you wish to tell us?- (Mr. Mlandu): Well, sir, I should like to say this. I have been asked to give evidence here, but I am a member of the Transkeian Territories General Council, and I am one of the delegates selected to give evidence before you at Umtata. I still have to go down to Umtata to give evidence before you and so I should like to know what the position will be. If I give evidence here today, shall I still have to give evidence at Umtata, and if so, shall I not be prejudicing the evidence which is to be put before you at Umtata?

Do I understand that the Bunga have elected a number of people to represent a General Council in giving evidence before the Commission?- That is so, and I am one of the elected members. That being so, I think it would be better for me to give my evidence, together with the other members elected by the Bunga.

Native Witnesses:

(Rev. Makaluza): It is a great pity that personally I have not had sufficient opportunity to think over these matters which the Commission is enquiring into, because it is only recently that we received information that you would be here among us, and when I received this agenda of yours I had already prepared my statement on paper. And so I was afraid that possibly it might be considered that my statement would not conform to the items given here on your agenda. If you will allow me, however, I should like to read to you what I have prepared, and after reading it I shall be glad if you will allow me to explain certain points. Allow me, Mr. Chairman, to say that I have been all along studying this embarrassing question which you call the Native Problem since I came to know of this Commission. At one time I was labouring in farming districts as a pastor and I experienced the sad conditions of the Native labourers there. The women are employed in the kitchens and as washerwomen and nurses and so on, and they get very low wages, say from 5/- to 10/- per month. The men get from 10/- to £1 per month. Yes, I may admit that some good farmers give them rations in addition. If you were to look with open eyes you would find that it is true that this takes place. But this kind of thing has the effect of Natives living as serfs under some farmers and the farmers make them pay for these rations, say 10/- or 15/- for a bag of mealies, and in a month's time the debt accumulates and within a short time the man, instead of working for his family and himself, is working for the farmer as a slave. He is working for food, he gets nothing for himself, and yet at the same time he has to pay his taxes, to say nothing of the needs of his domestics.

Children on the farms also are made to work under similar conditions as their fathers and mothers.

Native Witnesses:

To say that they are indentured would be a wrong statement as that does not apply to the Cape Province. These poor Native labourers are very very shabby and at times they are even looked upon with great contempt even by the people of their own colour. I say that that is a disgrace in these days of European civilization. I may also say this, that the appalling death rate among all these people can be attributed to this fact. It should be remembered that the casualties during the Spanish influenza and during typhus epidemics were formidable. Under such circumstances and owing to this pressure, they run away from the towns where, at anyrate, they have a better chance to do something for themselves, where they can get better wages and where better opportunities are available for the education of their children. I would not be doing justice to myself if I failed to make reference to the men who are employed by the District Councils and I want to say that these men are employed at very low pay, pay of between 1/6d and 2/- per day, and then they eat their own food. These men have to make the roads in the country districts and they are also subject to the same pressure and hardship. Nowadays, the price of wool and of stock has gone down considerably. We all know, Mr. Chairman, what poverty means and men in some places have become thieves and robbers and women have also been demoralised and now ~~xx~~ they are leading lives unworthy of mention as a result of their poverty. I should like to add to this statement, because after I had gone through this agenda I noticed an item referring to detribalised Natives. The item itself was very painful to me and it went right down to my nails. Say you happen to meet a person of your own colour and you asked that person "What nation do you belong to, what is your Isibongo", and that person does not know.

Native Witnesses:

Then I ask what is the reason for that. I left Kaffárland with my grandparents and I became a town man and, according to our Xosa, we call people like those vagrants. These people do not know their homes and, as a result of the illtreatment received by them on the farms under the white people, they go back to us Native people to live tribally, but when they come to the Natives, the chiefs or the headmen will not accept them. I want to ask the Magistrate of our District to pardon me, because I do not want to cast any reflection, any personal reflection, when I say that the Magistrates themselves do not allow these people to come in. A man is asked to produce a pass shewing where he has been paying his taxes and the individual does not know where he is, he does not know where he belongs. These people are like men living in the air, they have no place of abode. These are very painful points. Like a person who is a manager of a school, I should like to allude to that, but I am afraid that I would be out of order and so I will not go on with that point. (Mr. Dana): There are certain items which I desire to speak about, but unfortunately my home is far away from this place and from the post and I received this agenda only the day before yesterday, so if you will allow me to study these matters, I should like to give my evidence tomorrow, because it would be very awkward for me now to put my views before you. I am very loath to delay the business of this Commission, but at the same time I would prefer to prepare my evidence, so with your permission I shall appear again tomorrow. (Mr. Leqela): If I may be allowed to deal first of all with the first point on your agenda, I want to say that I am in entire agreement with what the Rev. Makalusa has said. Then, on this question of land and types of tenure and so on, I have very little to say on that. Most of us are residents on Crown lands and we

reside there under communal tenure, but when we remove to other districts, the land which has been used for residents and for ploughing purposes, reverts to the commonage. The point is that the holder of that land has no right to sell it.

SENATOR VAN NIEKERK: Is your point that you are dissatisfied with that system?- No, sir, I am totally satisfied. Then I want to say a few words on the subject of Native migration. I should like to say this, that money is everything and, in this manner, want of money forces people to run away to urban areas.

Are you referring to Natives living in Native reserves?- Yes, I am referring to those people.

And you say that, on account of want of money, they go to urban areas?- That is what I want to say. Then, under sub-section 3, I want to say this, that there is really no starvation in the towns which need be viewed seriously. Because living in rural areas, where they live on the lands, they get sufficient yields from these lands to enable them to exist. When they go to the towns, they do not require the use of cattle and even milk they will easily obtain on purchase, while in country areas want of stock materially reduces their status in life.

Native areas are gradually becoming congested and I should think that no increase of population in such areas should be agreed to or allowed, and it certainly should not be encouraged.

On the question of Native agriculture, on the whole decent and new scientific methods are coming in. The reasons, therefore, are that people are beginning to see that that is necessary, but there is still a great deal of want of knowledge and there is still a great scarcity of good agricultural implements among Natives and there are many people who do not know how to use such implements. The

Native Witnesses:

benefits resulting from new and up-to-date methods are not yet fully appreciated, as the distinction is not easily drawn between old and new methods.

Now, with regard to sub-section 2, I want to say that the Bunga supplies demonstrators to shew the people how to improve their agriculture and their agricultural methods. On question 6, sub-section 1, the local magistrates have to deal with the administration of the district and they deal with these matters assisted by the police force, the headman and some loyal people. But good advancement is handicapped by agitators who live on the ignorance of their fellow men and make them their dupes and, in this connection, I want to refer to those people who are commonly called Wellington-ites. These people havemore or less affected the peace of the people and their loyalty.

Sub-section 3 of your agenda refers to afforesta-tion and I want to say that the Bunga have that matter in hand They see to wattle plantations being made from which Natives can cut firewood and building material. In sub-section 4, you refer to the economic use of land, and I want to say that there are many obstacles in the way of the economic use of land. For instance, one has a drought, and there are weeds on arrable lands, and I particularly want to mention one kind of weed known as the khakibush, which absorbs all humidity in the land and destroys the crops if the holder of the land fails to eradicate it.

SENATOR VAN NIEKERK: Is khakibush classed as a noxious weed?- Yes, it is. Under sub-section 5, I may say that steps have already been taken in regard to the grouping, as far as possible, of arrable and grazing lands. In regard to sub-section 6, my friend, the Rev. Makaluza, has already dealt with that, but I wish to add something ther

Native Witnesses:

The mortality among Native adults and children is largely due to superstition and here I want to say that a Native has a stronger belief in another Native than in an European.

DR. ROBERTS: He has a great faith in Natives than in Europeans?- Exactly, that is what I want to convey.

SENATOR VAN NIEKERK: But how does that affect the mortality?- Iam coming to that. When you are dealing with Natives, the only cause of death which we regard as the natural cause of death is that of old age, very old age. Otherwise, deaths of people of younger ages are always attributed to some imaginary human agency, 'tagata'. In cases of sickness, such as cold or fever, we attach no importance to them, but the relatives of the patients make a rush to consult bones of divination. And should the patient get worse, the only conclusion is that his sickness is due to, or is cause by some human agency. And if a Native doctor cannot help the patient, that patient has to succumb to the sickness.

No distinction is drawn between water for human consumption and water that is used for drinking purposes by livestock, and the result is that disease is caused thereby, playing havoc among the communities concerned. Ventilation in the huts is very much lacking. In cases of infectious and contageous diseases, no care is taken, no precautions are taken at all by the relatives of the persons affected, and even if an European doctor should give orders for the patients to be kept apart, the relatives do not take the trouble to do so.

Now, I want to deal with the question of Native customs, and on that I want to say this. That matter has been dealt with extensively by authors of books on Native customs, especially by Mr. Whitfield in his book. While payment of dowry in cattle is a general rule, in many instanc

there is a substitution of cattle by money. The money being equivalent, of course, to stock and horses, subject to the approval of the party concerned, where circumstances are such that such a party has not got the cattle.

DR. ROBERTS: Which party would that be?- That would be the party to whom the dowry has to be paid, of course.

CHAIRMAN: What farming areas have you got any knowledge of, and what farming areas did you speak about?- (Rev. Makaluza): I have been travelling and labouring especially in the Mount Currie district and round about Kokstad.

You referred to the district council employing farm labourers. Now, comparing the wages which they get - which are the better wages - those paid by the District Council, or those paid to farm labourers?- I cannot readily answer that, but the maximum wages which they are getting from the Bunga are between £2 and £3 per month, less the food supplies.

Does the Bunga supply the food and do they have to pay for it?- No, there is no provision in regard to feeding these people at all, they have to feed themselves.

MR. LUCAS: They have to buy their own food, you mean?- That is so.

CHAIRMAN: Now which do you think is better off, the employee of the Council or the farm labourer?- I can hardly make a comparison, but I am not satisfied with the employment given by the Bunga and the wages paid there. It is just as bad as the other.

MR. LUCAS: In what way, are you dissatisfied with the wages,or what?- The wages given by the Bunga are very low indeed. That is my point.

CHAIRMAN: Do you think the farm labourers and

Native Witnesses:

the employees of the Bunga are equally badly off?- Yes, my contention is that the wages which are paid to both these classes of people are too low altogether.

Is your contention that farm labourers are underpaid generally?- Yes, I think so.

In which district?- In the districts to which I have been referring, Mount Currie.

The wage which you have mentioned, is that a general wage in the Mount Currie district?- Yes, I think so, so far as I know it is. £2 to £3.

Now, when you spoke of demonstrators, Mr.Leqela, to which district did you refer?- (Mr. Leqela): I am referring to the Native districts like Mount Fletcher and Matatiele, and those places where I have heard that there are Native demonstrators supplied by the Bunga. In this district I may say, we have the privilege of being supplied with three of these demonstrators, and these men are here in this court now, listening to the evidence.

DR. ROBERTS: Can you tell us from which of the colleges they come?- (After consultation with the three demonstrators) They are all from the Tsolo Industrial College

CHAIRMAN: When you say the "Bunga", do you mean the Transkeian General Council?- Yes.

These East Griqualand districts, are they under the Transkeian Territories General Council, are they all within the area of that Council?- Yes, they are.

Do they send representatives to the General Council?- Yes, they do. My friend here, Mr. Mlandu, belongs to this district and he is a member of the General Council.

These three demonstrators, which district have they got to work in?- At present they are working in this district of Mount Fletcher.

Native Witnesses:

Now, what amount of success is there showing for their work? Can you tell us, are the Natives with whom they have got into touch doing better work than they used to?- Well, the Natives generally do not seem to appreciate the benefits from the instructions given them by the demonstrators because, when the demonstrators ~~xxiax~~ try and call meetings in certain localities and asked the working people to come along to see how the ground is to be worked, they do not seem to care to come at all. So much so that, in some cases, when a demonstrator goes to a certain locality and demonstrates on a headman's lands, land belonging to one of the Indunas, the owner of the land does not care to be there. He simply goes to some beer drink or wherever he likes to go, and he expects the demonstrator to carry on the work from beginning to end. So, personally, that man acquires no knowledge and no experience whatsoever.

How long have these demonstrators been working in this district?- (After consultation with demonstrators) This is the tenth year since the first one of them came to this district. The second one has been here for five years and the third one has been here only a year.

Now, this first demonstrator who has been here ten years, was he the first demonstrator to come here, or was there another one before him?- I am not in a position to say definitely, but from information which I have received, I think he was the first one.

Do you know, it is slow work to teach people new methods, but is there any evidence of improvement yet, even on a small scale, as a result of their work?- Very very little, not worth while mentioning at all, I mean in proportion to the Native residents of the district.

But can you mention, or do you know of individua

Native Witnesses:

residents, Natives here, who farm better today and follow better methods as a result of the fact that they have been in touch with the demonstrators?- Yes, I can mention Mr. Mlandu here, and also Mr. Dana, and a few others who have gone in for better methods of farming as a result of their contact with these demonstrators.

Are there any others that you know of?- Yes.

Now you have seen yourself that when there are sheep on this side of the road and a motorcar comes along, some of the sheep run across and the other sheep run after them?- Yes, I have often seen that.

Do you think that, in time, the Natives will do the same and follow the leaders?- In the long run I have every belief that that will be so, but it will take a considerable time.

SENATOR VAN NIEKERK: What is the chief cause of this slowness, is it superstition?- No, I would not suggest that at all. The only reason is that Natives stick to their old customs, they will not give up their old methods of ploughing and so on. That is the thing.

DR. ROBERTS: Is not that reasonable?- (Rev. Makaluzi): I cannot say that it is reasonable, I think it is deplorable.

CHAIRMAN: But can you expect people to change their old habits of life quickly?- No, I do not say that.

In other words, do you think it is a good thing to go on with the demonstrators?- (Mr. Leqela): Yes, I think so, I think it is a very good thing to go on with them.

And do you think there are enough demonstrators in this district?- Not at all, there are not enough of them.

How many do you think that you want at present in this district of Mount Fletcher?- It would be very much better if their number were doubled.

Native Witnesses:

You say steps have been taken to separate the arrable and grazing grounds; when you say that are you referring to this district?- I am referring to the districts in which I have been, the unsurveyed districts, because in the allotment of residential sites or arrable lands, care is always exercised to put the kraals on one side. The grazing is allowed to remain on one side, on the side not inhabited as far as possible.

Do they put their lands one next to the other, or do they scatter them about, one here and the other one there?- In some places the lands are together, but in other places they are scattered about; for instance, if I have two or three lands, the one would be here (witness indicates close to himself) and the other one would be over there. Those would be my lands and, in between those two, you generally find lands belonging to other people.

But now do they put them like that - here is one man's land, there is no waste in between, and there is another man's land and there is no waste in between the two lands, or is the general rule that there is waste ground in between, that is to say is there land that is not worked in between those two?- In the allotment of lands there is only a narrow strip of virgin ground allowed to remain as a boundary separating the various holdings.

Your only difficulty is that the lands of one man are not together, not that there is waste land in between, but that lands belonging to other people are in between two lots of land belonging to one man?- No.

By whom have these steps been taken in this district to divide the various lands into residential sites and into grazing lands?- That is done by the headman and he acts on the instructions of the magistrates. And the Native constables going out take the measurements of the land

and they give strict instructions to see that the grazing shall not be interfered with and also that no residential sites shall be allotted to people in close proximity to their arrable and other lands. That is what is the general practice in these districts round about here.

Now that is done by your Native Commissioner. The question is, do the people in the Native reserves like that kind of thing, or do not they care?- On the whole, I should say that they like it. They do not object.

MR. MOSTERT: You have not commenced yet to fence your grazing area or your agricultural area in these districts in the Transkei?- We have not commenced to do that yet in these parts.

Is not that rather a dangerous method - is there not a danger of the cattle coming into the lands at night?- Yes, it is dangerous. If a block of land is not fenced off the cattle at night can easily come to the lands and do a great deal of damage. I feel that.

Do you think the time is ripe now really to fence the arrable lands from the grazing grounds, to divide the two?- I should not say that the time is exactly ripe for that because, unless, for instance, this district becomes a survey district, I am afraid that a very great deal of difficulty may be experienced if that sort of thing should be done.

CHAIRMAN: But if one fence were to be put right round all the lands, would not that be an improvement?- It would be to some extent, that is where lands are one site. In such an instance, it certainly would be a very great improvement and it would help everybody a lot.

Do not they fence by putting alloes around the lands?- The fencing with alloes is only done in what we call

the homestead gardens, just in front of the homestead, that is all they care to fence, and so far they have not taken the trouble to go any further.

Are the Natives in the reserves in favour of having this district surveyed?- I am afraid that I cannot express an opinion on that, as I have not sufficiently studied that particular question. (Rev. Makaluzi): I want to make some remarks on what has been said in regard to the time being ripe and I think that the time is ripe for the lands to be fenced, because the people now are educating their children to a very large extent, and the boys today, in that way, go to school very freely and will be able to do so even more freely if the lands are fenced. There will be no need for them to remain at home to the same extent to look after the cattle.

MR. MOSTERT: Now, do you realise that it is a bad thing to run cattle with sheep and goats on the same lands?- In what way do you say it is a bad thing?

It is a bad thing to run them together?- Well, it is not the usual habit here.

But still they go into one another's grazing area do they not?- Yes, they do that.

They go into the same area. Therefore, I want to know whether you know that it is bad for them because shee graze short and cattle graze long, and the one will run the other down?- Well, in that case, what can one do?

When you really go in for fencing, you would hav to fence off your sheep and goat area and also your cattle area?- I think this question will easily be answered as you get further towards Umtata, where such a system has actually been started. They are doing it there.

Now earlier on, you made use of the word "Wellingtonites". Will you explain that term to us, is that a term which is used here?- Yes. (Mr. Leqela) It is used

here and in other places as well. Wellington is a Native who goes about the country, styling himself Dr. Wellington from America.

Does he pose as a doctor?- Yes, and his movements, or rather his followers, are called Wellingtonites.

What does he teach, is it a good thing or a bad thing which he teaches?- Oh, sir, it is bad, it is more than I can say, I have no words for it. It is very bad. If ther is any other term more applicable than bad, I should be prepared to use it. It is very bad.

You were talking about ventilation in the huts of the Natives. How are you going to remedy the present unsatisfactory position?- Well, that is steadily but gradually being remedied because Natives who have had some education, when they build their huts, made great improvements and they do not like to have places where the ventilation is unsatisfactory. Today they put in sufficient windows and doors and everything. They are not content, as they used to be in the past, merely to put in holes for the purpose of ventilation.

You will realise that it will be difficult for us to make them do it, it will be difficult for us to compel them to provide for better ventilation?- Yes, it is very difficult. (Rev. Makaluzi): I want to add something there. The only remedy for the lack of ventilation in huts is to train Native nurses, women who will be able to go among the Natives, among their own people and help them in that way, and teach them what to do.

The Commission adjourned for lunch at 1 p.m.

On resuming at 2.15 p.m., the same witnesses continued their evidence:-

MR. MOSTERT: You made a statement here this morning that the farmers are not feeding their boys. Now

Native Witnesses:

under what conditions do they really work for the farmer?- (Rev. Makaluzi)? Perhaps my point was not well understood. What I said was that they were paid very low wages, and in addition to the low wages there are rations which are given but under a very funny condition sometimes. I made a distinction, I said there are good farmers and there are bad farmers.

But when you spoke about the rations, you made a statement here that the farmer made the Native pay from 10/- to 15/- for a bag of mealies. Is that ration for himself and for his family?- It is for himself and for his family. Not for himself alone.

That is different. The farmer would have a Native working for him, and that Native he would feed?- Yes.

But he does not feed the family. Are you mixing it up?- Well, the family will also be working for the same farmer. His wife and children are all working for him on similar conditions.

SENATOR VAN NIEKERK: And does he not feed any of them?- Yes, I said so, he gives a bag of mealies which is sold to him for ten or fifteen shillings.

But then he does not feed them?- That is so, in some cases. I said that there are good farmers and bad farmers, and that does not apply to all of them.

You said there are bad farmers who charge the Natives for the mealies?- Yes, that is so.

DR. ROBERTS: I understood you to say that a farmer paid the women and the children when they worked for him?- Yes, generally that is so.

SENATOR VAN NIEKERK: And when the women and children work for him, he feeds them?- Yes.

You said in your statement "The farmers make him pay for his rations", that is what I understood you to say. But now you say that the farmer pays the Native and feeds him as well. How does he make him pay?- Let me explain it.

Native Witnesses:

A certain farmer would not give a ration but sometimes he would make the Native pay for the ration he got.

MR. LUCAS: He just gives wages and no food?- Sometimes he does and in such cases whatever he gives, the Native has to pay for. But there are others who do not act like that and who give the Natives their rations free.

SENATOR VAN NIEKERK: The farmer who engages a Native on those terms, does he pay him more in wages?- No, he does not pay him any more, he only gives him ten or fifteen shilling a month. That is all he gives.

And then the boy has to feed himself?- Yes.

Do you know what privileges such a boy would have?- Formerly they used to plough in shares, but that is now passed and it is not allowed any longer.

What privileges has he now?- I am afraid I do not know of any privileges he has at all.

Can he keep any stock on the farm?- Oh, no, sir, Not nowadays. They keep very few cattle and no sheep at all. Only a few cows, but that is all.

And does he get any lands to plough?- In some places. I have met boys who got only three acres, just enough to keep them in food, as they must have something to eat during the time when they are on the farm.

MAJOR ANDERSON: What districts are you referring to?- I am speaking of my experience in the Mount Currie district, which is a farming area.

SENATOR VAN NIEKERK: Now you said that the Natives run away to the towns. When you said that were you referring to the farm Natives?- When I said that I was chiefly referring to the farm Natives, although some boys also run away from the reserves. The same thing applies, to some extent, to the country Natives.

What do you mean by country Natives?- Those who are in the rural areas. In the country.

Do you mean the reserves?- Yes.

Native Witnesses:

Now those Natives who go to the towns, do they take their families with them?- Some of them do.

Do not the majority do it?- I would not say the majority do, only some of them. Not all.

Then there cannot be many farm Natives leaving the farms for the urban areas, if they do not take their families with them?- I cannot very well say so. It is difficult to say what these people do, generally speaking.

You said that the farm Natives ran away to the towns?- Yes, I said so, they do so owing to pressure, but not because they like to go to the towns.

But do they go actually?- Yes, they go.

And do they take their families?- Yes, those people take their families. When they go to the towns, those people take their families with them.

Well, we have had evidence that very few of the Natives who go to the towns take their families with them. We have had evidence on that point everywhere. And then, individual women drift to the towns, and so on?- I cannot dispute that, I am speaking from my own personal experience because this I know, that numbers of them have gone to the Transvaal cities from here with their families. I have actually met women carrying pots and other little domestic articles, on their way to the towns.

Are you sure that they were not merely visiting women?- No, I know that they went for the purpose of living in the town. They were going to stay there.

Where did these women come from?- They came from the Cape, they came from these parts and from elsewhere, from the reserves and so on.

You are not sure whether these Natives were from the Mount Currie district?- No, I am not sure of that.

MAJOR ANDERSON: I understand that the system

Native Witnesses:

of government by chiefs, which we see in other parts of South Africa, has more or less died out here, is that so?- Not so far as these Native territories are concerned, because just lately, I understand, that the chieftainship is being raised up in the Transkeian territories.

Has it been raised up now?- Yes, it has now, or rather it is still in the course of process.

Do you think it is a good thing?- Well, I would not like to say, I should like to think over that.

CHAIRMAN: Before lunch, we were on the subject of the Wellingtonites, will you tell the Commission something more about that, will you tell us what they have done and what they are and how they have developed?- (Mr. Meqela): I do not think I shall be sufficiently able to explain fully about this Wellington movement, because I have only for a very short period been in those districts which are Native districts where that movement is in progress, and most of the information which I have on that subject is from hearsay and I would not be able to prove the facts. I saw this man Wellington, this Dr. Wellington as he calls himself, when he first came into this territory through Kokstad. I was then stationed at Kokstad and, one day, I was standing at the Post Office when I saw an ordinary Native. There was nothing to suggest to me at all that he was an American Negro. There was absolutely nothing about him. Before seeing him I had been told that there was a qualified Native doctor in the town of Kokstad. Well, one day, during the luncheon hour, I saw a Native gentleman coming towards the Post Office. I felt most anxious to see that gentleman and talk to him, because I thought that most likely he was the man of whom I had heard such a lot.

So I went up to him and I addressed him. I introduced myself and I asked him who he was and he told me

that he was Dr. Wellington. So I asked him what kind of a doctor he was, a medical doctor, a doctor of mathematics or how he came to call himself doctor, and he said he was a doctor of medicine. I asked him where he had qualified, and he told me at some university or college in America. I noticed at once that he was not the sort of man I could possibly believe, I could not believe that he had any medical qualifications at all. I could notice even from the way he was speaking and everything, his tone and everything were not such as to warrant his claiming to be a medical man. I left it at that and I asked him where he was going and he told me that he was going in this direction, towards Matatiele and Mount Fletcher. I asked him then whether he had a license to practice as a doctor, and he replied that he would obtain one when he got to the district where he was going to settle down. Well, Kokstad is a Native area, - it is an European area itself, but most of the Natives are living on the farms and I thought that he was under the impression that he would be able to do better business in the Native districts themselves. So I left it at that and I went on.

After that, I heard on several occasions that this man was treating the Natives and curing them and in some cases, as far as I heard, he was said to be doing well and people were recovering from his treatment. Time went on and I heard from him repeatedly. Subsequently, I understood that the authorities, either in Matatiele or Mount Fletcher were up against him. They wanted to bring him to justice somehow, as he was practising without a license and the upshot of it all was, that he absconded to Basutoland.

When he was in Basutoland, a Native chief there, called Makoule, of Chachnek district, took steps with the result that Wellington left his district altogether. And he came down then, to the town. After he came down, I

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heard fresh news to the effect that he was preaching a certain doctrine. He was preaching that, in this district of Mount Fletcher. I cannot remember exactly whom I heard it from, whether it was from a very reliable person or not, but that was the news which I received. While I was in Kokstad, this man shewed me a picture, and on this picture one sees a coast and there is the sea there. On that sea there are big ships, very big and powerful ships indeed, and that person told me that Dr. Wellington, because we called him that, as that is what he calls himself, had said in preaching his doctrine to the people, that the American people were coming over in order to assist the Natives here who were grovelling under the so-called bad treatment of the white man, and they were going to get the white man out of the country, and those ships which I saw on the picture were the ships on which the troops were to come in.

Well, time went on and, when I came to this district, I learned that these people were conducting their business in a very secretive way. Everything was done in secret. Everything was mysterious. I was told that they would not have anyone who did not belong to their society to know how their business was conducted. I was told that they would not disclose or divulge anything at all which might be to the detriment of the progress of their movement. So far as I have seen, they have to be attested and to swear secrecy. They say that the Government should not look to them to eradicate noxious weeds and they have stated that as they are called upon to assist in the eradication of noxious weeds, it means slavery, it means that they will have to continue to be slaves for ever and always, and they will not do it. They also say that they should not be called upon to pay stock tax and they also say that their

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cattle should not be dipped. Of course, they may have their own reasons with which I am not acquainted, so I cannot speak of them. They go further, and they say they will not come under the rule of the Government, directly or indirectly. They say that they want to be free subjects. They will have nobody over them, no magistrates, no headmen, no chiefs, they want to administer their own affairs, they want to be free in every way, they want to have their own religion, they want to be free, they want to have everything to suit themselves, without any authority interfering with them in any way. That is all I know about them.

MR. MOSTERT: Where is this Wellington now?- I cannot say where he is. Sometimes he is said to be in Queenstown, and at one time I heard that he was in trouble in Aliwal North, something in connection with motor driving and also in connection with the possession of illicit liquor and things of that sort. But Queenstown seems to be his present headquarters. What I want to say is, that this movement appears to affect progress and religion very materially indeed, because, as a result of this movement, many Native people leave their own churches; they say we are joining the Americans - that is what they call this movement. Then they have to pay certain fees in order to join, they pay something like 2/-. How far that 2/- has to be paid, whether it is compulsory or not, I cannot say, but they do pay a certain fee, some nominal amount.

CHAIRMAN: How often do they have to pay that 2/-?- That I cannot say. As I have told you, they will not disclose anything at all which might hamper their movements and they are most mysterious about everything.

DR. ROBERTS: Now, will you tell us who it was who brought this Dr. Wellington to the ground - who introduced a motion in the Bunga?- It was Mr. Mlandu here.

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He introduced the matter in the Bunga in 1928, I think two sessions ago.

What I am aiming at is to shew that the credit is due to the Natives in the Bunga of bringing this man to book?- Yes, that is so. It was Mr. Mlandu.

MR. LUCAS: Has the position of women changed here in the last few years?- In what way?

Do they do the same hard work which they used to do, or are they claiming greater freedom than they used to?- (Mr. Makaluza): I cannot answer that question well, what do you mean by working hard?

Do they do any of the ploughing, the hoeing and so on?- No, that has changed since we have had these agricultural implements brought in. Of course, there is a distinction between our women. There are educated women and then you also have the red blanket women, the heathen women, but I think I can say that, so far as women are concerned, there is a relief as to the conditions.

What is the form of the relief, in what way is it easier for them today?- They used to hoe all the fields themselves. They used to draw water and carry wood, but nowadays things have changed. The change is due to the fact that now the water is brought with oxen and I have already indicated that they are hoeing with these implements. It is the man today who does what used to be done by the women in the past. That is the change.

The men fetched the water with the oxen?- Yes.

Are there any other changes in the position of the women?- Well, among several of the tribes you find different conditions. For instance, the thatching among other tribes is usually done by women. All those things are changing. They are now making rondavels and the thatching nowadays is done by the men. Women do not touch the rondavels

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Are there any other changes?- Well, nowadays our women demand very much more freedom. In many instances they are claiming the freedom of speech. I am very sorry they are claiming it nowadays.

In what way does it show itself. Do they claim the right to go to the councils?- No, they are talking about things, they ask the question "Why is it that they should not go to the meetings like these others". They only hear what the men say.

Have there been any cases of there being allowed to go to the meeting?- If you remember, there is a famous woman, Mrs. Maxexe, and another lady, Mrs. Jabavu. It was never so before, according to my experience. There are many women nowadays who go about wishing to express themselves; sometimes they hold meetings at which they express their views. I am sorry, but that is the position.

And you think that that is a big movement now, do you think that the women who want to do that are increasing in numbers?- I think so, especially in the old colony.

Do you see any signs of it in this district?- Here, in this district, of course, they are not educated.

DR. ROBERTS: You say that that was not so in the past. Yet Sandele's mother gave the Gaikas a lot --- she ruled them for a long time?- Well, those are exceptional cases. We have heard of them.

Yes, but they exist. Even among your own people you have had your women phophetesses?- Wel, history does not serve me well in that respect. That does not come out in our history, and of course I was still a young man in those days.

What about the cattle killing?- Yes, that was a woman, of course. We were told that there was a Hottentot under the thumb of the white people.

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The white people were behind it?- Yes.

SENATOR VAN NIEKERK: You say that there is a general tendency for the upliftment of the women?- Yes.

MR. LUCAS: I asked you about that one change, canm you tell us of any other general changes affecting the Natives as a whole in, say, the last ten or twenty years that you have noticed?- Yes, I have noticed that there is a sort of slackening off in regard to the control of the parents over their children. Formerly, the boys, the young men, and even the married men, were working in Johannesburg in many cases. When they came back they brought money with them and that money went to their fathers, or at least a very large part of it went to their fathers. Today, these things have changed and they do not any more come back with money for their fathers. And then, furthermore, in the past the Natives used to share whatever they got with their relatives, and not only with their relatives, but with their fellow Natives, there too they have changed, and today we do not see that any more. A young man today has just passed his final examination at an institution. He leaves that institution and he goes to teach in the Transvaal or in Natal at some school. He gets his money there and it stays with him and not a penny is sent to his parents. That, of course, does not apply to all of them. There are very few cases of people sending money to their parents, but there are very very few.

But some do send?- Yes, some do.

Generally the change has come that way?- Yes. There is a big change in that direction.

SENATOR VAN NIEKERK: Do they pay back their education debt to their parents?- No, they do not, and as a matter of fact there is a big complaint on that score, so much so that our Native people today say that it is better

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to educate the girls than the boys. They say the boys go away and never give any money to their parents, but the girls do give some money back to their parents.

DR. FOURIE: The boys used to ask permission from their parents to go and work?- Yes, they used to do so.

And nowadays do they not do so?- No, nowadays they simply go to the recruiters without permission.

DR. ROBERTS: Do you think that that is the reason why there are more girls at the educational institutions now than boys?- Yes, that is my information.

Do you say that that is the reason why girls predominate at the institutions today?- I am told so.

MR. LUCAS: I was not quite clear why you said that girls were sent to school nowadays instead of boys, will you explain it please?- Well, say a girl gets £12 per quarter. She comes back to her home with a draft for half of that money and she gives it to her father and her father gives her what he thinks fit.

The boy does not hand over anything?- No, when the boy comes back he g does not give anything, or if he does give anything, it is very little.

And do you think that that is the reason why more girls are today being sent to the schools than boys?- That is my information.

Has there been sufficient time to account for that. The point is, have the boys, for a long enough period, been refusing to give money to their parents to make the parents generally take up that attitude?- Well, I do not know, but this has just come about.

Have not there been more girls than boys at these schools for a long time?- In the olden days there were more boys than girls.

Do you mean that Natives do not help one another

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in the same way as they used to do in the past. Natives in want, are they not helped in the same way now as they used to be?- Yes, I say so. They do not help one another as they used to do before.

Is there a big change there?- I think it is a very big change in that respect. It is a bad change.

Well, what is happening to those nowadays who are in want. How are they being helped now?- They are suffering nowadays. Unless one has a man with many sons, it goes very hard with them. Of course, they are not all alike.

Do you know of cases of suffering and want on the part of old Natives now?- Yes, I know of plenty of cases, but I am not prepared to mention any names.

I do not want any names. But you say that there are cases?- Yes, there are plenty cases.

Well, how do they get helped?- They really apply to their women children. For instance, I know a man in the Transkei, He is a man who is well known to you too. That man got his sons educated at Lovedale and, when they finished their education, they went to the big centres in the towns and not a penny ever went to the father. So he had to educate his daughters instead and that is how he is living now.

The daughters are keeping him now?- Yes, the daughters are looking after him and helping him.

Do you know whether the sons earn enough to help him?- Yes, I do. They are men who financially are very well situated indeed.

Can you tell us of any other changes that you know of?- It is very difficult to speak of a matter like that offhand, but I should like to have an opportunity of thinking it over. I should like to consider it.

SENATOR VAN NIEKERK: Have the Natives become more spendthrift than they were?- They are divided.

Native Witnesses:

Do they save more nowadays, or do they spend more than they used to do in the olden days - what is the position?- Do you mean whether they are more extravagant nowadays than they used to be in the past?

Yes, that is what I mean?- I will say this. They spend more, but not in the sense of being extravagant. What I mean is that their needs nowadays are greater than they used to be in days of the past.

Let us put it this way, did they save more money in the past?- Yes, they did. You must remember that in the olden days one could say that they were red blankets, their needs were very much less than what they are today, and as a result they save more money.

They need more money today for their requirements?- Yes, they have to pay more for everything.

Is there a change as regards the lobolo system among the Natives, are they inclined to do away with lobolo?- No, I do not think that lobolo will ever die out.

But is there a change, is it less rigid than it was?- No, I do not think so.

MR. LUCAS: Do you think that there are more men and women living together now without marrying than there used to be?- Yes, that exists, especially in towns, that is really fearful in the towns. We all know that that is so.

Is not that breaking down the lobolo system?- They do not do it on proper or religious lines or according to the old Native customs. They simply go and live together nowadays, it is not properly done.

There is one other thing, Can you say whether the Native children in the reserves as a rule get milk as part of their food?- Yes, milk is part of their food, in fact milk is their chief and principal food.

SENATOR VAN NIEKERK: Have you lived in towns at all?- Not very much, only a short time.

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You could not make a comparison as regards the health of the children in the towns and the location?- No, I am afraid I could not, I do not know enough about the conditions in the towns.

You told us about the changes in the agricultural situation in the territories as regards ploughing and so on. Now there is another point which is rather important, overstocking. I want to know whether the Natives in the territories are aware of that. Can you tell us whether the Natives here are tackling that danger?- That is one of the subjects which I have not dealt with and I shall be pleased to give evidence on that later.

DR. ROBERTS: Do you think the feeling of the Natives against the churches is growing, say, in your own Bantu church?- (Rev. Makaluza): Our Bantu church is still much more connected with you.

Is there a general feeling to have purely Native churches?- Yes, that is growing everywhere.

Have you felt it in your church?- There is a big division among the Natives so far as my church is concerned. Some are in favour of the European missionary predominating, while others again are very much against it and want their own Native ministers.

Is that feeling growing?- Yes, the feeling is always growing.

SENATOR VAN NIEKERK: We, on the Native Affairs Commission, find that we get any amount of applications from Natives who want to start new churches, small churches. Now is that movement also growing?- Yes, that is growing.

Have you any practical experience whether that is to the detriment of the Native or not?- Yes, I feel that I could say something in that connection. You have heard here today of this Wellington movement. These people have

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churches of their own and our people are leaving their own churches and schools simply with the object of doing down the old existing churches. That is our experience in many parts of this country.

MR. LUCAS: What is the reason for that?- It is due to the fact that the Native ministry, i.e. the qualification of the Native ministry in these new churches are very low. There is no training required. Any man without education can go away and put up a church of his own, and he can call himself by some big, nice-sounding name.

DR. ROBERTS: He can call himself a bishop or a patriarch?- Yes, there are some cases where they have called themselves bishops.

And some of these patriarchs cannot even read or write?- That is so. We have found that.

MR. LUCAS: Giving himself a title, is that enough to draw away Natives from the other churches?- Yes it is enough in some cases to draw away people who are morally degraded in character.

Is there any dissatisfaction among the Natives in regard to these people who get away from you and set up new churches?- If the Government were to put a stop to these new churches, the whole of the Bantu community would be grateful indeed. We say that none of these churches should be allowed at all. And in connection with this, I want to say something which I do not want to fall out of my memory. There are private schools everywhere and these private schools are doing down the older schools, and the result of that is that Native education has, in many instances, been greatly endangered. This does not apply only to the new churches, but even to the older churchexs. You will find some of the older churches, especially the