Mr. David Koda Ntshoba, called and examined:

(Mr. Ntshoba): Mr. Chairman and Members of the Commission, with reference to item No. 1—tribal and detribalised Natives - รกซ(4) ลีบลอง: This is a Native custom which was and has been for thousands and thousands of years. When they think of lobolo, Natives first of all look at their cattle kraal. Once they notice that the cattle kraal is empty or that there are only a few cattle there, then the young men propose to leave their homes and go to work. Their ambition is nothing but to work for cattle. There is nothing to substitute cattle in the line of lobolo; money does not count in the line of lobolo; of course, it may count when there are only a couple of pounds—say £10.—In fact the average Native would rather do away with the European marriage and stick to the old lobolo custom.

Experience has shown that European marriage is just what has been enforced on them by minister of religion. The Natives do not understand the Christian rites and they are not up-to-date to carry all the obligations that are therein.

Item No. 2—Land: I do not know whether I shall reply correctly to this heading, I have no doubt that my remarks will refer to Item No. 15 (6) also. Anyway, I shall give vent on land matters.
It was on August 15th 1928 when the Prime Minister, General Hertzog, stated that there was a sum of money to the amount of £300,000, laid out for the purpose of buying land for the Natives. He did not state that the piece of land would be purchased in Matatiele district; but so long as there is scarcity of land in Matatiele, we earnestly implore the Government that "piece of land" for the Natives in this district.

Natives are short of arable lands. Several people have been paying taxes for a considerable number of years, without having lands.

The grazing lands are just bare and the grass is eaten up by livestock down to the level of the ground.

Item No.6 - Rural Native Areas (7) Stock. Types of Overstocking - Methods of combating this evil. The main point in this matter is to refer the Commission to the system now in practice in this district, which states that no Native may remove a horned beast from either town or farm to any Native location."

I beg to be allowed to state that, when this matter was put in the District Council meeting for discussion last year, it was rejected by the District Council as that body was instructed to get the views of all the Natives of the district; and now the General Council, after the report of the Committee on stock matters, have to enforce this procedure. I would like the Native Economic Commission to look closely into this matter and so make the Government repeal this system which does not work harmoniously among the Natives. To emphasize my evidence, I beg to put forward the following reasons:

(a) Since more than 200 years ago and up to now, Natives live on nothing but cattle. Natives work for cattle on farms, which cattle they use in all sorts of ways; the
Natives work for money with which they buy cattle.

(b) Natives pay their lobolo with cattle which they have earned from the European farms or which may have been purchased from the European farms.

(c) For instance, a man - Native - has 16 oxen which now get old; he wants to exchange them by means of buying young ones. I think, if he cannot get the young ones from the farms, then his oxen will die of old age, as there is no Native who will sell, say, even six of his young oxen and buy old ones.

(d) A young man works on farms, his wages are cattle - say one beast a year. After five or seven years he wants to go back to his home; then, according to this practice, he has no more room for his cattle.

(e) A labourer has been on the goldfields or any other labour centre, and there he earns a big sum of money by which he proposes to buy a milch cow and six oxen - span for ploughing and all sorts of living - Now, according to this practice, he has got no right to buy these cattle from the town or farm, - where there are markets and sales - even where he may buy the attached stock - which are usually cheap. This means that a Native has got no right to take part in the public markets.

(f) According to this method, which impoverishes the Native, it means that once a man is poor he will be poor for the whole of his lifetime, as he is forced by law to buy only the Native location scrub cattle which are, after a certain period, unsaleable.

(g) It must be borne in mind that Natives, as a whole, are not up-to-date to own only money; they do not believe in a banking system, as most of them cannot write. It is evident among Natives that money kept in their houses is a loss to the
owner, because if a burglar happens to pay him a visit during his absence, on the owner's arrival he will find that all his money has gone.

(h) Let me be allowed to conclude by stating that a Native pauper is being leased by a European farmer 2 milch cows and 6 trkk oxen with which to plough for his family. Indeed this is a bad system for European cattle to feed in a Native location, but for the progress of the Native, these cattle run and feed in the location for the benefit of the Native.

SENATOR VAN NIEKERK: What do you mean by that; just explain that?— I mean that a man has no cattle and has, say, ten children, then he gets two or three milch cows from the farmer for milk for the children and he gets six oxen to plough.

Was that a custom before this new law came into force?— Yes. Now, Item No.7, registered parliamentary voters and aged Natives, say from 45 years and more, should get one bottle a month, as total restriction would result in smuggling liquor — as the word says, "Where there is law there is sin." I cannot see any justification for the departure from the existing law and my opinion is that, if the tot system were enforced, it would not be for the benefit of the Natives, but for the liquor distillers.

Item No.8 (2). The wages paid to the labourers in this town and country are deplorably low: the ordinary domestic servant's wages start from 10/- to 20/- a month. Some of the employers pay their servants 30/- to 40/- a month, but without food. So all their servants earnings go to the shop to buy food. Among the shop assistants, there is not a single Native now whose wage is more than £5 a month. Native shop assistants' wages start from £2 to £4 a month.

MR. LUCAS: Used they to be more; you say there is
not one now?—They used to be; I am just coming to that. Some of these Natives are not allowed board and lodging. I used to get £7.10.0 a month myself, because I was managing the shop, which had a butchery attached and I was also a bookkeeper and had two assistants under my charge who were paid £3 a month each, plus board and lodging; the shop was big and full of saleable materials; the shop was worth from £3000 to £4,000. My opinion is that once a servant is illpaid, the less you can expect him to be respectable in the discharge of his duties.

CHAIRMAN: When was it that you managed the store?—From 1927 to 1929.

Are you still managing the same store?—No, sir, not just now.

But you had a very considerable responsibility there?—Yes.

Is that why they paid you a higher wage?—Exactly.

Have you a similar responsibility in your present job?—No, sir. Now Item No.9 (4) — Cost and standard of living of Natives in rural and urban areas. From my personal experience, I would mention that the following figures are very very near the cost of living among the Natives:

For a man, wife and child:

For an ordinary Native, 25/- to 30/- a month,
A Christian Native, 40/- to 50/-
Shop assistants 40/- to 50/-
Educated Native 60/- to 70/-
Native Clerks 60/- to 70/-
Interpreters 60/- to 70/-
Police 50/- to 60/-

Item No.17 (1)&(2) It may be remarked that in South Africa the Natives are regularly arrested and punished or shot dead for venal transgressions that would be overlooked if the transgressors were Europeans. It is necessary to draw the
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attention of the Government to the fact that Native life is less regarded than European life, as was instanced in the following men slaughtered - Bombata (1906) Rebellion, Bulhoek affair, Carnarvon, Worcester, Bloemfontein, Durban, Bundelswaarts and several others.

Act 10, Item No.14, Trade - Between Natives and between Non-Natives and Natives. In every home, even those of a very poor class in rural areas, you will find chairs, tables, well framed photos, washbasins, cups and saucers, sewing machines and all sorts of household utensils. It is very essential to state that Natives buy horses, cattle and sheep from the white man, and in doing so they improve their stock; some buy even racehorses, and they win as well as lose just like every horse owner. Natives buy good shorthorn bulls; some buy Afrikander bulls, as experience shows that the latter stand territorial drought better than the former. Natives have, a long time ago, done away with the big fat-tailed Afrikander sheep, and, own mostly the fine merino sheep, and not low class stock known as "Kaalpens". Also, in this district of Matatiele, when Natives take their stock to the European buyers, Native stock is being earmarked, that is to say, Native owned stock is bought at a very low price and buyers give a good price for the European product. I really do not understand this difference of prices on everything produced by a black man, as compared with that produced by a Europeans. Plainly speaking, all products referred to are of the same quality - even eggs make a different sale price. I wonder what can be the remedy for this difference of prices in connection with the same quality of commodities. I shall leave it to the levelheaded ones to decide.

Item No.15, Legislation specially affecting Natives, etc. (8) Natives (Urban areas) Act. Maffer beer is nothing
but food in the right sense of the meaning of kaffer beer. It is food just as good as milk because a person can live on kaffer beer the whole of his life without anything else at all, and can, by a little change of diet, take only meat. My opinion is this, everybody who brews kaffer beer for consumption purposes, must first obtain a written permit, say at least four imperial gallons, once a week. It is just to help the traders to make a profitable business in totally stopping kaffer beer, as Natives without kaffer beer always go to the shops to buy such things as sugar, tea, coffee, flour, mealie meal, etc., whereas those who use kaffer beer do not care very much about such things, as above stated; they use kaffer beer which they manufacture from kaffircorn reaped from their own lands, and it means less expense to them.

Item No.15 (9) Pass Laws. Natives, as well as any other race, when removing live stock, must always carry a pass which is known as the removal of cattle or small stock permit - so as to avoid all kinds of stoppings on the road or discontinuations of journey, caused by detention by the police or other people, on suspicion. Natives going to the labour centres/zas carry only their tax receipts, because when at work people meet with all kinds of orashes, the results of which are sometimes deaths, which, without tax receipts, makes it difficult for identification. In Johannesburg and on the coal mines, the boys are sometimes killed underground, and the relatives at home of these people get compensation and, if these labourers are without tax receipts, it makes identification difficult and the money for compensation may go back to the mines. Boys going to work or meeting with death on the way, make it difficult to advise the relatives unless they carry a tax receipt or some other document of identification. I might mention that travelling passes do
not make anybody not too steal, but they are sources of theft. I remember one instance of a Native buying mutton from the butchershop and getting a kind of document to that effect as there is a law which states that Native transport drivers must not carry about or cook any mutton on their journey - they are allowed to cook beef, because they are afraid of their stealing sheep from their farms. This particular transport driver had bought some mutton and obtained the required document. The mutton he bought was sent to his home. While on the road he stole a fat haramel; he got half of it and left the other half on the farm. The farmer, after tracing the portion left on his farm, had to report the matter to the Police, who followed the spoor of the waggan and the transport driver was caught. He thereupon produced the document, after which he was discharged.

Educated Natives should carry only their exemption certificates which are now in use in this district, religious ministers should carry only the credentials which they used to obtain from their bishops or moderators of their respective denominations.

CHAIRMAN: In the expenditure in connection with Native families that you gave, you make a difference between educated Natives and others; why do you make that difference? - I detailed that in my statement.

Just tell us the reason? - Because I have noticed that they have different ways of living; educated Natives have a lot more things than do the heathen Natives; they buy plenty of soap and several other things.

You said 25/- to 30/- for a Native man, his wife and child - is that living in the town? - Outside, sir.

How do you arrive at that figure? - I am living outside and I know the cost of living; and others have told me the same.

You do not just get a figure of 30/-; it must
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consist of so much meal, meat, etc.; do you know what is included? - A bag of mealies, kaffir corn, soap and all sorts of things.

What would a bag of mealies cost? - At present here it is 12/- a bag.

And kaffir corn? - It is 13/- or 14/-, I am not quite sure which.

Do they require a bag of that a month? - I would say half a bag of each.

Now how is the other 12/6d made up? - Paraffin, soap and all sorts of things, - sugar, and all sorts of things.

Mr. Lucas: What do you pay for sugar? - 4d lb.

Dr. Roberts: And bread? - It depends.

Chairman: So the food is half their expenditure?

Yes, it is.

They do not pay rent? - No, they do not pay rent outside.

Senator Van Niekerk: What is their own income? - I cannot exactly tell you; some of them sell kaffir corn and so on, and buy other things.

Mr. Lucas: How much paraffin? - 6d.

How long does it last? - It all depends.

We are talking about uneducated people? - two bottles a month, I think.

And sugar? - It depends. People who drink kaffer beer do not care so much about sugar and tea, but even the ordinary Natives, some of them, do not drink kaffer beer. A man may drink kaffer beer, but those who are not used to it take tea, more especially when there is no more milk.

You think it is desirable to have a pass by which you can identify a person? - So far as my experience is concerned I should say that something ought to be given a man to carry by which he can be identified.

You would not be in favour of the abolition of the passes altogether? - No, I would not be,
MR. MOSTERT: You were saying that the reserves were overstocked and that there is very little grass now, and that it is all bad?—I beg your pardon?

You were saying that the reserves are overstocked; yet you advocate that more stock must come in from outside?—Yes. Why? Because I have not been losing any cattle myself through poverty, because a man has to feed his poor cows and put them in a sort of shed—not all the cattle, but say two or three or four poor ones, and he has to feed them during the winter.

You cannot get away from the fact that if the reserves are already well stocked, you would not be justified in bringing in more?—Even the very poor man wants to have something to provide for his children.

SENATOR VAN NIEKERK: Who made this law that there were to be no more cattle?—It was passed in the General Council. It should be reconsidered. I do not think it is fair on the Native.

MR. MOSTERT: Take the ordinary kraal with its two or three or four plots; what do the kraals get in the way of mealies or kaffir corn per annum—how many bags?—Four acres give up to 32 bags per annum.

And the family would, out of the 32 bags, in the ordinary way use half a bag?—It all depends.

That is what you say—about half a bag?—Some of these people have no sheep so they sell the kaffir corn to get dresses, blankets and everything they require.

Yes, I quite understand; they are always selling. But now, that family would use six bags of meal and kaffir corn per annum—i.e. half a bag a month?—Yes.

There is a pretty big surplus?—Yes.

The surplus they would sell off?—Yes.

Therefore, in the ordinary way of living they would have their food. That is, six bags per annum, and the balance
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say 24 bags per annum, they would sell off gradually for sugar, coffee, dresses and so forth; is not that so?—Yes.

Therefore, in the ordinary way, according to the cost of living, he would come out very well on that, would he not?—Yes, sir; but the question is, some of them have not so much land as that.

How is that? Surely there is enough arable land?—It is not so with the present population.

There is no reserve; we have seen where there is not sufficient?—There is not sufficient.

Senator Van Nielkerk: Would you have less stock if you had more ground?—We have more stock than we have ground for.

If the reserves had to carry less stock, would there be more arable ground?—In this country, the ploughing place is there (indicating), and the pasturing land is somewhere else, where there are mountains.

Only mountains?—Yes.

You cannot plough there?—No.

Chairman: Is there not land capable of being ploughed—that is at present, pasture land?—Very little of it.

Only the pasturage is capable of being worked as pasturage?—Yes.

It is too rough and stoney?—Yes.

Senator Van Nielkerk: What is the position of the Native who lives in the reserve and has his plot to work there and a few cattle to graze and he can go out to town to work; is he better off than a permanent town dweller?—If he has a very good billet?

If he has more or less the same?—There he gets 10/- a month.

They do not get 10/- a month?—Yes, in Matatiele.

Well, I am speaking of Johannesburg and such places; he can go out and get more than 10/- a month, but the
Native on the land is surely better off than the Native in
the town?— No, sir.

Is there not there a law to the effect that, if
you are in possession of mutton, you are allowed to prove
where you got it?— That is what I mean.

Are you against the stock pass?— No; I do not
want people stealing other people's property.

You say that prices of Native cattle are always
lower than for those of the European?— Yes.

Is not that on account of the condition of the
cattle?— Not always.

But surely there must be competition?— Yes, but
I take it the European stock is much more preferable.

It is on account of the condition of the stock?—
No, on account of the colour.

Say the build?— We buy cattle and horses from
the white people, and these cattle are reduced in price when
they are in our hands.

CHAIRMAN: If you have an animal which is as good
as an European's— which you may have bought from an European,
you get a less price?— Yes. Everything which belongs to
the Native is earmarked. Even at the butchers here, the neck
is called kaffer meat.

MR. MOSTERT: Here is the point. You speak about
eggs; that the Natives do not get such a good price for eggs
as does the European?— Yes.

The reason is this, the Natives do not feed the
fowls properly, therefore you cannot get such a good egg?—

MAJOR ANDERSON: You say you want to be allowed
to bring more cattle in in order to provide for the children;
you said that, did you not?— Yes.

Cannot you, instead of buying cattle, put money
in the savings bank; that money would bring you interest?—
One reason is this; a pound will produce only 1/- or 6d a
year, and so on. Whereas, if I have bought a cow, it means it will give a calf which is worth £1 or £2 a year.

Yes, if it does not die of poverty, which it probably will if you go on putting more cattle on the land?—If these cattle die, it is through the foolishness of the owner himself. I myself have never lost any cattle in the winter because I look after them and put them under a shed. If you give them pumpkins and feed them properly and put them under a shed, they will never die.

How many Natives do that?—Well, if they do not do it, it is their own fault. We have to learn things from the white people.

From what you say now, could the Natives in the reserve improve their stock?—Some of them have started. On the whole, there is room for big improvement?—I would not say that.

There is room for improvement?—They have to learn things too.

There is a chance of their learning to improve their stock?—They learn it.

As regards the cultivation of the land, can they improve that?—They have some demonstrators, I think, this year.

But you are convinced that they can still learn a lot?—Yes.

MR. LUCAS: I would like to ask you a question about the comparative position of the Native in town and the Native on the farm; take a Native in Durban who gets £2 a month; how does his position compare with that of the Native on the farm—put it on the farm first?—I do not exactly follow as to what condition you want:

Is the one on the farm better off, or the one in Durban?—It all depends; one man may be getting £7 a month—

I am talking about the man in Durban?—I am giving an instance; this man may be getting £7 a month; I
may be getting £2 and I may be well off; it depends on how
a man saves.

Have you yourself lived in Johannesburg or Durban
? - No, sir.

Now, when you were managing this store, what were
the chief things that you sold to the Natives? - Blankets,
sugar, tea, prints, men's clothing and women's clothing, -
such as shawls and so on; in fact we kept a Native store;
and during the ploughing season we used to sell ploughing
implements.

When you managed this, did you order the goods
for the shop? - Yes.

Was there anybody over you in the shop at all? -
Yes, there was the owner in town, and I was outside.

Did you tell him what you needed for the shop,
to sell? - At that time I think it was sugar and tea mostly.
When I noticed an article was getting short, I used to write
it down.

Did the employer send you things without your
asking for them? - No, not always, because they might not be
sold; I always made out the list and ordered the goods; I
signed the list.

Then, did you used to buy from the Natives? -
Oh, yes.

What did you buy? - Mealies, skins, wool, hides,
fowls and eggs.

Did you pay cash for any of them, or did they
have to take goods? - For hides, wool and skins, we used to
pay cash.

And for the other things they had to take goods? -
Yes.

And did you buy from Europeans at all? - No, the
owner of the shop used to buy them in town here.

But not for your shop? - No.
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You are a recruiter, are you not? - Yes.
Who are you working for? - Mr. Pike.
What is your work as a recruiter? - Just to get
the boys outside there and bring them in and I get a commission.

DR. ROBERTS: How much - £1 a head? - It is now
12/6d.

MR. LUCAS: What do you have to do, so far as
these Natives are concerned; do you persuade any of them to
go, or do you just find out who are wanting to go and you
collect them? - I persuade them and tell them they will get
so much money. I have several times been to Johannesburg.

SENATOR VAN NIEKERK: Do you think the fact that
you persuade them induces them to go? - Some of them go; some
of them know the place; they have been there before.

And if you had not gone to them? - Sometimes they
go to some other place.

Yes; but the fact that you went to those Natives
was that an inducement to them to go? - I induce them.

If you did not recruit them, would they just have
remained at home perhaps? - I could not say; I induce these
boys to go to work for their own benefit.

MR. LUCAS: You said if you had not gone to them
that perhaps they would have gone somewhere else? - Yes,
perhaps they would have got other work.

MR. MOSTERT: If the recruiter was not here at
all - if you were not there and the Native was just left to
himself, would he by himself go and work so readily as he
does now? - The recruiting here has not been in existence
long; not longer than ten years.

It is more than ten years. Do you understand
what I mean? - No, sir, I do not.

Well, I will make it very clear to you. If there
were no recruiting at all - if there were no Mr. Pike and no
Native Recruiting Corporation, or organization here at all,
do you think the Natives would go out to work as they are
doing now?—I would say they would go, but not so many as now. Sometimes they go to Natal.

Unless you persuade them to come along to go and work, they will just sit in the kraal?—Yes.

MR. LUCAS: How would they live if they just sat at the kraal?—Such people, I take it, are always thieves; I do not trust them if they do not work.

Do not they all have to go out and work now?—Not all. Some of the people now have never seen an European in their life pushing them to go to work, or anything.

There are not many of those, are there?—No.

It is only a few you have to persuade to go, who would not go by themselves?—Yes.

CHAIRMAN: The others who have never been out to work, they do not use clothing, sugar and all these things, they just live in the tribal state?—They buy these things; some of them have cattle and they sell some. Others have mealies, they sell a few bags. Some have sheep, they shear them and sell the wool.

They have lesser needs than the other people have who have been out to work?—Yes.

When you go out to work, you find something you want to buy?—Yes.

DR. FOURIS: You stated that the lobolo custom is thousands and thousands of years old?—Yes.

Where do you get that information from?—Since I was born. My grandfather and greatgrandfather had the custom and it has never been cut off.

It is not thousands and thousands of years old, though?—It is, I think. It is now 1930, and I do not know when we were created a people.

Do you know anything of the history of your people, for, say, 500 years back?—I know it started from far, far away.

If you had not any custom 500 years back, you cannot
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say it has been in existence for thousands and thousands of years?— (No answer).

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Mr. William Massingham Seymour called and examined—

MR. LUCAS: What is your occupation?— I am an attorney. I am not giving evidence on anybody’s behalf, but I thought what I have to say might be of some use to you. What I have found about these locations is this, that the Natives live in this way: There is a kraal head; he has wives and children and they subsist by living on lands and livestock. Their income is supplemented by the money which they get from going out to work. The headmen have little authority over the Natives and have no more intellect than the Natives themselves. The only difference between an ordinary Native man and his headman is, the one is headman and the other is not. They headman cannot uplift them in any way. The territories are Government land and European enterprise is barred, as is also European money. The Native, having no enterprise and no money himself, is unable to progress out there because nobody can succeed without capital. The officials in charge of the locations are the Native Affairs Department Officials, and they take a view point of the location of their own, which is only natural. The Native is something of a child, and in the same way as the schoolmaster assimilates of the child. So I maintain the Native Affairs Department, by constant contact with these Natives, has assimilated something of the Natives — and it is only natural; for instance, take the question of land; the Native is always asking the Officials for land, and more land, saying he has not enough, and the Official in time comes to believe that the Native has not enough land. Another thing about Officials is that they are mostly townsmen — they are clerks,
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just tax collectors who become magistrates and commissioners, but they have not got the knowledge that the Native wants the most—that is, that they have not got the agricultural knowledge that the Native wants more than anything at the present moment. Again, the Officials, I think, are somewhat reticent of bringing in innovations in the locations, because they are resented by the Native. In 1906, I think it was, Mount Fletcher was brought into the General Council. The Officials responsible had to get up the C.M.R. to look after the district while the taxes were being collected. Then again they tried to get cattle dipped; the Natives resented this, and force had to be resorted to. I think that makes the Officials rather reticent in bringing in innovations which the Natives do not want or cannot fully appreciate.

I maintain that the territories would be much better off if the Department primarily in charge of the territories was the Agricultural Department and that they should insist upon better methods, insist upon fertilizers and the preservation of the lands. I think, not only should they ask that it should be done, but should insist upon it. When all is said and done, they are not experienced men who are very fully occupied, as probably we are, and it simply amounts to asking idle men to conduct things properly. That is the point I wish to make to you. The average European will take no interest in the average location at all, because he cannot make any money out of it. We all know Europeans only interest themselves in business concerns, from which they can get money. I maintain the locations today are in very much the same state as were the Kimberley mines when Cecil Rhodes amalgamated all the claims and so on. If a farmer were to take over portion of the Native locations, he could ask each Native what he was getting from his land and could say, "You can have so many bags of mealies from the land", he would
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make a profit at the end by doing that sort of thing; I am not advocating it, but only pointing out that the locations are far behind what they might be.

As a matter of fact, we Europeans are very vitally interested in the Native locations, because if anything goes wrong in the locations - if they get worn out and men cannot accommodate themselves there, they will come pouring out of these locations into the European areas. That is what these men are doing; and I think it is the duty of every European outside the areas to see that the Natives in the areas do pull their weight. For that reason, I would like to compare what goes on in the Native locations with what goes on in the adjoining farms. In the locations the men are idle all day. On the adjoining farms, the farmers work from morning till night, and the Natives outside are working with him; the same with the town. We, in town, as I say, are always working, while they in the locations are always idle; it is the place of idle people. What these Natives earn is reflected in the towns and the district. You have been to Mount Fletcher. It is like it has been for twenty years. Matatiele has gone on with leaps and bounds. We have a quarter of a million pounds worth of rateable property here, a town hall, a water scheme and so on. It is the same between Kokstad and Mount Ayliff. The former is a flourishing town, whereas the latter is stagnant.

There is another point; it is this. If a farmer has a Native assisting him who is perhaps a very good farm assistant, one who gains practical knowledge, when he goes back to the location he goes back to his blanket and does not continue the methods the farmer has taught him. There is something lacking in the Native himself. I maintain that it is because the conditions in the Native locations are contrary and averse to these men getting on there. In the reserves they fall back; they do not seem to be able to stand up again
what happens there. The standard of living in the Native reserves is very low. As regards the land question, the Native solution is - and he is absolutely bona fide when he says so - more land. I think the only way this matter can be solved is by more land. I think if the Agricultural Department were to take over, they would come to the conclusion they want better methods and compulsion, if necessary, and they want white supervision over there.

Now, there is one thing which has a terrible significance in my opinion. It is this. In the Native locations - in the reserves there - everybody over there is incapable. Everyone over there is incapable of giving the other work; in other words, the Native is totally incapable of giving to each other remunerative or permanent employment. This has a very far-reaching effect, because the Natives are pouring out to the European employers for work. This exodus from the Native locations may be divided into two classes. There is the unskilled man who comes out and goes back again periodically; he loses nothing at all. He is the unskilled man; he is a farm hand, the digger in the mines, and so on, when you come to the skilled man, he is very much in the position of ourselves: he has to work continuously. Otherwise if he loses his skill. I had a Native interpreter who went to the Native reserves; when he came back again he could hardly talk English. The consequence is, these men know that, if they want to keep their jobs, they have to go out for good. These skilled men can beat the European labourer every time, because they start off almost as naked herdboys and they are brought up with women who have no standard of living at all. Any wage these men get outside betters their condition; they get qualified and leave the reserves with the idea of going out for good. These men are attracted outside the reserves by the excitement of the amusements they
find there. There is not one bioscope there amongst the lot of them. Outside they get good food, regular pay, good medical attention and decent housing.

If I may digress and speak about housing for a moment: the Municipalities like ourselves are made by law to put up decent houses for these men; these dwellings have to be passed by the Medical Officer of Health as fit for human habitation. We are very busy men, but in the Native locations, where the men do nothing, the Government, or the Department in charge, have not insisted that there shall be standardized dwellings, and that these men should live in dwellings of so many square feet area of floor, and so on. It seems to me that while the Officials are directing their attention to what we should do for the Natives, they are allowing things in the locations to drift; and I would draw your attention to the fact that it means a great deal to a man as regards the house he lives in. Of course, you cannot work if you are shut up by night in a room with no windows. Another thing is this, that there is no sanitation or any sanitary inspector in the location. A little while ago Natives were dying like flies from enteric fever. One Native reported to me that three-quarters of his family was dead; they had been to a water hole. Being human, like ourselves, they naturally want to get out of these locations. In the Native locations, as I say, there are no amusements whatever.

DR. ROBERTS: You are talking of the reserves, now?—Yes, I beg your pardon. In the reserves there are no amusements whatever. There is no scope for their ambition, there is no work, no doctors, no culture; they live under chiefs and they do not like it; they are preyed upon by their communal neighbours. The educated man has to live alongside the heathen, their progress is clogged, their ambition killed and they are chained and fettered;
they are all mixed up together; they have no social distinctions of their own, and the men of the better class are beginning to resent the conditions out there. As I say, they are chained and fettered to the conditions out there. They cannot progress as much as they would like. I will give you two examples. Supposing a man wants to winter-feed his cattle, he has to take his winter feed from his lands - which is practically unknown out there. Naturally, that is resented by his neighbours, who know perfectly well that his stock will again go into their lands and help to eat their mealies. Take, for instance, the question of sheep breeding. Some of these men want their ewes covered at certain periods of the year only; they cannot get that done because they have to turn their sheep out at night. Otherwise, they take their sheep out at any time. There is a complaint that they cannot overcome; the Natives to a certain extent are not having such great faith in the administrators as they used to have; you will find they are following men like Wellington. They seem to think, now that the Native Affairs Department Officials are officials of Government rather than their administration, they will look for political guidance elsewhere. That is only natural, because we do not look to the civil servants for political guidance, and they are following our lead. The educated man, in my opinion, will not stand the location life. They form small classes amongst themselves, for instance the Usimyubu Farmers' Association out here have asked the Government to strike them off the Bunga or General Council, as General Council voters. They say they do not want the Natives to have anything to do with them, or they will the location natives. I would like to point out this to you, the exodus of the Native with brain and education - your skilled man from the Native territories - is having a terrible effect on the
Native territories themselves. The people who are left behind, one might describe, are in utter darkness, or in a hopeless condition. I maintain that the intellectual Native and the one who is a skilled labourer should be taken back into the location to uplift the people there as a whole. Take, as an example, the builders. If the carpenters were turned back into the Native locations and were furniture makers, they would improve their people tremendously and would help them in that way. And so in every walk of life, if they were induced to go into the locations, they would do their country a lot of good.

**SENATOR VAN NISBERR:** Would they have any scope there?—Well, if any man wants to do anything, he makes the other men see that it is better for him that he should have a better house than he had before; he would exercise his ingenuity the same as we have to do.

**CHAIRMAN:** Would they not have forgotten their skill before they get any outlet for it?—For instance, as regards the houses; if the Government were to standardise the dwellings and make them have chimneys, windows and so on, there would be tons of work for the carpenters to do, and they could have furniture shops and so on.

Where would the Natives get the money from?—Of course, they would have to earn the money; the unskilled man would have to go out and work, as I shall show you a little later on.

**DR. ROBERTS:** Your idea is that the man who can do the work will get the work, rather than the work will get the man?—That is the idea, yes. Now, the European employee outside the reserves is open to another broadside, because his competitors do not come from our own reserves. Basutoland is in exactly the same position as our reserves here. We get the benefit of the Basuto skilled man coming in.
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As regards the European poor white, it appears to me he is a product of pioneering because the sons of pioneers have to lose the culture of their forefathers and our pioneers sons seem in rather an awkward position; for this reason. The men who originally followed the pioneers are of a different race to the pioneers themselves. The poor white, in my opinion, is in a very sad position, because half the European population takes very little interest in them, - not the interest that they should. The Britisher is rather inclined to take under his wing the Native rather than the poor white race. As regards the colour bar which people seem to want to bring in, the Native does not like the colour bar at all; he absolutely resents it; there is a degradation attached to it which he does not like. I should suggest, if anything like that is required, it should not be in the shape of a colour bar. If, for instance, all the Pondos, no matter where they reside, were all residing in Pondoland, and if there were not enough jobs to go around in the European areas, it seems to me the Pondos would have very little to complain about if the jobs were distributed amongst the Europeans outside, because we certainly would not think of taking the jobs from the Natives now in the location, by swarming into the location. I do not think they would like us to do so.

Are you not making a very dangerous territorial colour bar there? - If you want a bar there at all, I would not bar them on their colour, because they resent it, but on their territory. I do not know much about these things, but it has all struck me.

To my mind, it is necessary to do away with the present communal system of land tenure in the locations. The Native is only allowed a life usufruct in the land
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is turned off, it goes back to the Native location, and the Magistrate redistributes the land. It is resented by the educated class because he is unable to uplift himself there at all.

As regards the Land Bill contemplated in Parliament, the position is here that, so far as these parts are concerned, there is no legislation wanted to prevent private individuals from acquiring farms individually. The position is here that the European has ousted the Native from his farm. It is a question of the survival of the fittest. All the leasing Natives now are leasing their farms to the European and are getting more as rent than they would get out of the farms themselves if they worked them; they take the rent and the European does the work.

CHAIRMAN: Is not that in conflict with the Land Act?—Not in the Colony. The only way the Natives could buy land and beat the Europeans is in this way; they could buy it communally. The Native, living communally as he does, might conceive the idea of buying land communally and get going. If that is undesirable, then some legislation would be required. As regards the number of farms being held by Natives here and the number of farms acquired and leased from the Natives, those figures can be got from the evidence given before the Parliamentary Select Committee when the delegates went from here.

Which Committee was that?—About two years ago. To put land into released areas is economically bad for the farmers or landowners, because those lands are immediately under a cloud. If an European wants to settle on that land, he only goes and buys a piece of land that is not in the released areas if he can possibly get it. There is a clause in the Bill to the effect that, if an European happens to be surrounded by Natives, he can only sell that
land to Europeans with the consent of the Governor General. A released area presupposes the Native needs land. This is based on wrong supposition. Communal Natives should have no more land. It is unjust to landowners, economically bad. It drives away from these areas a certain amount of money; that drives up the price of interest. When the loans get smaller the interest goes up; that drives down the price of land itself. I maintain that, to settle this land question of released areas, it should not be done at the expense of the farmers in these areas, but be made a national matter. It seems to me that Commissions come round from time to time, take evidence and form certain conclusions; but it seems to me the ‘proof of the pudding is in the eating’, and that nobody seems to test the point as to whether Natives do or do not want land.

I would like to point this out to you. It is absolutely ridiculous the way Natives get land in the location; they get it for the asking; they do not pay for it at all; they go to the Magistrate and beg for it and they go to the headman and beg for it. I think that state of affairs is a most pernicious one; it is morally bad for the Natives. I think it makes these people a nation of beggars and has the effect of making them Communists and probably Bolshevists. In the Native reserves there is no capital at all, and it seems to me if, instead of giving these men the land, the land should be sold to them, they would be able to have the means of providing themselves with fencing materials and other money that they want out there, and it would be much more beneficial altogether than the present system under which they are working.

DR. ROBERTS: You would earmark the money taken for the services of the Natives?—For improvements in the location, of course, not outside.
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Now, the Department seems to be going another way. They seem to be wanting to encourage the Natives to employ Native supervisors and Native intelligence in the location instead of Europeans. It seems to me, with the little experience they have had, there is only one man who could be relied upon in the present juncture of our country, i.e., an European. Every effort should be made to have European supervisors for them.

As regards giving the Natives more land outside the reserves, I think the solution is to buy a tract of land - the Government to do it; to buy it somewhere where it does not interfere with vested rights. People are already beginning to say, as regards Matatiele property, 'we do not like the look of things because we might one day be surrounded by Natives.' In a district like this you come across vested interests. Let it be undeveloped land and cut it up into lots and offer it to detribalised Natives. I know Native customs would be practised there. Let it be a quarter for the Natives to settle in. You know they have land hunger. Something might be done by politicians or what not, I do not know whom; anyway, they would test the position.

DR. ROBERTS: Have you any place in your mind where Natives can live pleasantly? - I think in the Transvaal they have tracts of land held by Companies which might do. At anyrate, that is my suggestion, that they should test the matter and wait and see what happens. That is all I have to say on these subjects.

As regards how the farmers here treat the Natives - I heard the evidence here and thought I would get information for you, and I find this is the position. There is a Mr. Chapman out there (indicating), for example, who
has a farm of 3,000 acres, and he has asked me to tell you that he employs 20 male Natives on his farm who have 40 dependents which he feeds. He pays as wages from 15/- to 30/- a month. If the people get ill and really want a doctor and they have no money to pay for the doctor, he sends them to the doctor himself, and pays for the medicine; he gives the children milk—the younger ones that want it.

He stresses the fact that the conditions under which the Natives exist on his farm are much better than the conditions under which they work in the Native locations themselves.

Another farmer talks about the Native getting tired of working on one job. He had a stable boy, for example; when he got this new boy, the stable boy said he was tired of the work and would he kindly give him some other work to do, and he had to train this new boy. That is the sort of thing the farmer has to contend with. Boys are continually leaving and others have to be taught their jobs. That is all I have to say on that subject.

MR. LUCAS:Would you say the conditions on Mr. Chapman's farm are normal, or better than usual?—The average man treats his Native very well. I will tell you why, in some instances, he does not do so. The Natives get to know the farmers who treat them well. Some farmers who treat their Natives badly will get no Natives to work on their farms.

Have there been instances in this district?—Yes; a certain man, who is dead now, could not keep a Native; he could not get a Native to work for him at all. They find they have to treat Natives well.

What sort of illtreatment brought about the position?—There are two: one is they do not feed them properly—give them enough food; another is, they withhold
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their wages. That sort of thing does not exist now, practically speaking. On the whole, the Natives are very well treated by the farmers.

Would you say that the Natives on farms in this area are treated in the same way as you say Mr. Chapman treats his Natives?—Yes, and the conditions under which they are living on these farms are better than in the locations at their own homes.

DR. ROBERTS: I suppose you know that the policy of the Department is to employ Natives in Native areas?—Yes.

And that is the reason why that Native demonstrator is there. Would you set that principle aside and still use European demonstrators?—I think one European demonstrator is worth ten Native demonstrators.

I will admit that, but do you not think the principle is one that should be upheld for the progress of the Native?—One feels this way with the Native, that it is only right he should employ his own kind; but then, on the other hand, although there is that about it and one feels very much for them in that way, still, on the other hand, it is no good for the individual Native who is under him, because he does not get the attention he deserves, so he is between two fires, so to speak.

Yes; but the principle, I think, is even more important than the delay?—Yes; you have either to let these men have the best money can buy them, or hand it over to their principals.

Mr. MURPHY: You were saying that there are many chiefs who are not respected at all; that they are not really able to rule; you say that in your statement?—Yes; I believe they are no better than their followers.

Therefore, you would say that the better thing
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would be to ignore the chiefs altogether and take the best man in the location - or rather in that area? - Well, you see, you cannot get away from the family life out there; there is the man who is the son of a chief; they want him.

In spite of his being no good they still want him? - Yes.

CHAIRMAN: Do you know why they are attached so much to that phase? - It is hereditary; it is ingrained in them, the man is their chief, in the same way as we look up to a titled man, I suppose. We should not, but we do.

The explanation given to us is that that man is the custodian of the spirits of his ancestors; do you know enough about Native thought to be able to check that? - No; but it is ingrained that a man is their chief; he is their overlord. Mind you, the educated Native is breaking away; he copies the European; he has not much time for chiefs.

DR. ROBERTS: Is not that a human mental quality to regard a family ---2--- It is in every country of the world? - Yes. It is so in their country too.

What I am trying to get at is, it does not belong to the Natives only but to humanity as humanity? - Yes, quite so.

MAJOR ANDERSON: Do they regard their chiefs as strong as ever in this part of the country, or is it decreasing? - The educated man is breaking away; they are becoming destribalised Natives, as they are called.

The educated man does break away from his chief? - Yes. Take some chiefs out here; they have no education; they are weak men individually. A man goes to college, gets education and so on, and finds this man is not his equal; he then discovers this man who is really his chief is not his equal - is below him in every way - excepting that he has his blood in him.

CHAIRMAN: By educated man, are not you thinking
of the man who spends his life in an European environment - an educated Native who spends his life in an European environment? - I do not know. I think the Natives are very much like ourselves. If you picture to yourself a man who has a thorough education and a chief who has not, you get a good idea of what an educated Native thinks. The Natives are just like ourselves.

Do you think it applies to an educated Native who lives in a tribe? - Yes; he knows he is superior to his chief in every way.

Quite a lot of us think we are superior in intelligence to the King; we do not worry very much about that - we let him be king? - Yes, I suppose they say "Let him be 'king'," too?

Can you give us your opinion as to what is the cause of that stagnation in the reserve, which absorbs a man into the common herd once he goes back there? - I think the communal conditions under which they live are such that the man is fettered; he cannot get away from them. If he long ago, for instance, had a fig tree, they would all want some of the fruit. They are all out to help each other. They used to live a communal life. They used to share the women, so we hear.

CHAIRMAN: Not in historical times? - Now they have the communal life. Everything does not belong to the tribe; the individual has not got that hold over his own property out there as we would have on our property. That is my opinion. For instance, if a man has grown measles generous on his land before his neighbours, being a/though kind of man he gives quite a lot away to his fellows.

MR. MOSTERT: Do you find the educated Native goes back to his blanket in the reserve? - I mean, he has to adopt a standard of living; he is not strong enough
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to unfetter himself of the conditions.

CHAIRMAN: You made a comparison between urban and rural housing; do you not think that the towns require better housing?—Oh, yes, it is an excellent idea to give our Natives good locations; one does not object to that at all; it is a very fine idea indeed. I was drawing your attention to the fact that, although we are made to carry out certain regulations, the Natives are permitted to do as they like.

MR. MOSTERT: Do you think we could ever force a Native in the reserve to build chimneys and put windows in his huts?—If you standardize the Native dwellings the same as we do ours, why should they not do it?

DR. ROBERTS: They could put the windows in the roof if they wanted to?—If I live in town, I have to comply with municipal regulations. Do you not think it would be going rather far to enforce that?—Well, I do not know.

MR. LUCAS: Have you come across instances in your own practice of Natives leasing their lands to Europeans?—Yes; I had one Native a fortnight ago. They are always doing it.

What are the reasons?—The Native does not get sufficient out of his farm. He is a kindly sort of man and sells his lots out to his fellows; they do not always pay him. Some catastrophe has perhaps overtaken them and they say "We will pay next year", and so forth, and they do not get full value out of their fellows at all; they are not able to get what the European is able to get out of the farm. All those things go to detract from what he gets out of his farm.

CHAIRMAN: So the European can give him as much as he can get, and still get enough for the European farmer?
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The European can get twice as much out of the farm as the Native gets.

SENATOR VAN NIEKERK: Can the Native sell the land to an European?—Yes, but he will not; he only sells when he is driven. What I have noticed is this, the sons of the old farmers buy motorcycles and other things; they will improve their standard of living. The consequence is the farms are being driven into the market.

The farms of the Natives?—Yes.

MR. MOSTERT: It is only a matter of time when these farms will fall into the hands of the Europeans?—Yes, until they conceive the idea of working communally.

MR. LUCAS: Does not the Native have to pay more than the European when land is in the market?—No; if the land is in the market and put up for public auction, he can go and bid there.

Are farms in this neighbourhood generally sold at public auction?—No; they are generally put up by public auction and sold privately afterwards. If you think the European is a better seller than the Native is a buyer, I do not think there is very much in that. I think they pay much about the same price. The Natives generally go to an attorney and he will earn his buying commission by looking after the Native.

CHAIRMAN: These farms belonging to Natives and leased by Europeans, how large are they?—I should say they run from 500 acres to 1500 acres.

How do these Natives get individual possession?—Long ago, when they first came up and the place was "Nolman's land", you could buy land for practically nothing in those days.

DR. ROBERTS: For 2/6d or 1/- a morgen, or something like that?—I could not say; I was not there; but I have been told that. You may have to sit on a farm like
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that all your life to earn a profit; you earn your profit by sitting down on it.

MR. LUCAS: What rent would the Europeans pay for land in this district; take individual instances that you have had; you need not mention names - say 500 acres or 1,000 acres?- I cannot remember the figures, but I will send them to you afterwards when I can give you the correct figures.

SENATOR VAN NISERK: You seem to be against released areas?- Yes.

You say that they are apt to depreciate the value of European farms?- Yes.

And if you had a system of valuation?- If you put in a strong compensation clause so that the man knew at the end of the story he would get his price, he would be all right: but he is now rather in the position of a man who buys a property on 100 years lease, and every year that goes by, the value --- sometime or other it is going to go, and he does not know at what price.

DR. ROBERTS It is impossible that European land can be surrounded by Native land, because whatever released areas there are must be adjoining on the one boundary a Native area?- But the Bill says if I happen to be a farmer in the released area and the Natives buy all round me in that area, I cannot sell without the permission of the Governor General. To my mind that it a deterrent to the trust companies and other people who have interests in the way of investments round there. We could not let our trust monies out there at all, because we would get into trouble.

SENATOR VAN NISERK: You seem to take a sympathetic view of the poor whites. Do you think that the Native, being allowed to have the same privileges as the whites -- ?-
If I have sons, I educate them so that they can compete with the Native; they have to compete with the man of a lower standard of living; that is what I am doing and what every European farmer does. The bottom has dropped out of these poor whites, because everyday these men are climbing higher. The Native woman are mostly to blame.

MR. LUCAS: Why do you say that land adjoining a Native area is depreciating in value?— In the reserves you mean— in the released areas?

Yes. The argument is, not only in the released areas, but when the released areas become all Natives, that will reduce the value of the adjoining land?— No man will live surrounded by Natives; he wants his society and be able to visit the next door farm and so on. There will not be any farm schools there if he gets by himself.

I am not speaking so much about that, as about the farms that adjoin?— They adjoining the reserves today.

Yes?— I do not think there is very much in that; he is three sides away.

Is not his supply of labour more assured the closer he is to a reserve?— Yes, in a way, but to no appreciable extent.

There is no shortage of labour in this district is there?— I will not say there is no shortage of labour, because these labour agents are coming there and taking these Natives away. There is a shortage of labour, so to speak, and that has the effect of driving up the farm labourers wages. They used not to be paid so much as they are today.

Have you seen an increase?— Yes.

In what period?— Over twenty years. We used to get Native boys for 10/- a day and upwards. In town we used to pay 7/6d. To the best boy we had we used to pay 15/-. Now I pay my best boy 30/-, and most boys get £1. The
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Native recruiter comes along and finds them other billets elsewhere.

Do you have much to do with Native recruiters?

Nothing at all.

Do you know anything of their methods?—They persuade the Natives to go, that is all I know; they undoubtedly move them to go.

Do you think they increase the number who go to work, or just transfer some who would work here to other areas?—They educate them to work in the same way as a man educates you to buy something. They are very useful in that way.

DR. ROBERTS: In regard to the Communistic method that you condemn, does there appear to be, in your mind, any means by which you can change it?—In the locations, what I would suggest is, if it were so to be changed, is to sell the land to the Natives and let them buy it amongst themselves, in exactly the same way as we do. That would have the effect of pressing out of the location the labour man and farm assistant. The poor Native would go out.

SENATOR VAN NIEKERK: One can see your point; it must have a very great effect upon the economic life; but on the whole would not that bring about in the Native reserve a poor Native question?—Yes, but the poor Native would go and work, the same as the poor European. The man with brain holds the land, and he is the proper man to do so, in my opinion, because he gets more; it is better for the state.

Do you think it would be better on the whole for the Native himself?—Yes, I do.

DR. ROBERTS: You do not think it would change his whole character—the whole character of the Native; that it would spoil the very pleasant character of the man?—Well, of course it would make him a harder man.
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Yes, that is what I mean. He is not that just now?—Of course, we all have to be hard men.

Not necessarily, it is not a hard world?—It is a matter of a man's religion, I think. I might be a rich man and might be a very kindhearted man. I think the educated Native knows that his conditions are not what they ought to be and does not know why. He is like a man in a blind alley and is trying to clamber out, — and he goes and asks Dr. Wellington.

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(The Commission adjourned at 11.45 a.m., until Tuesday, 4th November, at Kokstad.)