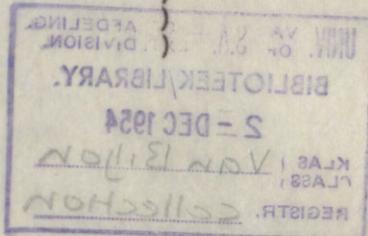


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I N D E X

- Councillor S. S. Matoti)
 Councillor M. Mgudlwa)
 Councillor I. Mgudlwa)
 Mr. J. Qongqo)
 Rev. W. Mpamba)
 Mr. E. Mdolomba)
 Mr. R. Haigh)
 Mr. J. J. Yates)

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Gouwiffior I. Rangjaws
Mr. L. Gorbado
Rea. W. Mbawape
Mr. E. Mgofowape

Mr. H. Hsing

Mr. L. L. Matofsi

Native Witnesses

NATIVE ECONOMIC COMMISSION

COFINVABA, DISTRICT ST. MARKS

21st NOVEMBER 1930 2.15 p.m.

FIFTYFOURTH PUBLIC SITTING

PRESENT:

Dr. J. E. Holloway, (Chairman),
 Major W. R. Anderson, Mr. A. M. Mostert,
 Dr. H. C. M. Fourie, Br. A. W. Roberts,
 Mr. F. A. W. Lucas Senator P. W. LeRoux Van Niekerk,
 Mr. C. Faye (Secretary).

Councillor,
 Shadrack Stuurman Matoti, Member of the Native General Council
 Councillor Matsolo Mgudhwa, do. do.
 Councillor Isaac Mgudlwa, do. do.
 Mr. James Qongqo,
 Rev. William Mpamba,
 Mr. Elijah Mdolomba,

called and examined:-

CHAIRMAN: (After introductory remarks by the Magistrate had duly been acknowledged) Will you address the Commission please and tell us what you wish to place before us? - (Councillor Matoti): We are very thankful to see you here, because it has always been our complaint that the Government has not taken much notice of us in this district. We do not know what the result of the deliberations of this Commission will be, but we are thankful to have you here with us, because a child always like his father to know what he is. In the olden days, we were living a barbarous life and now that we have arrived at this stage, we feel that we are seeing the fruits of your labour. We would always like to come into contact with such people as you are and we should also like to have the opportunity of giving expression to our complaints so that you may be able to help us. As we have been told by the Chairman that the Bunga has already given evidence, I do not propose saying much.

I want to bring before you the conditions under which the Natives are living. We are highly congested in these districts. I know that the landless people in these districts are over a thousand married people with families, people who cannot support themselves, they are people who, for their support and for their food, are dependent upon others and I know that even the Magistrate is aware of the fact that there are over twenty people who are supported as paupers. They are required to come here monthly to get their rations. That is due to the lack of ground and also to poverty. You want to know the reasons why there are detribalised Natives and why they give up their tribal assets. It is due to lack of ground and lack of means to support themselves. Those are the principal reasons for these people going into the towns. I wanted to place that before you so that you should know why the Native is not comfortable in this country.

I also want to put this before you, that these Natives, when they are employed, are not being paid sufficient wages. In fact, the Native people are not getting wages at all. The money which is given to a Native for his service I look upon as a bundle of forage much as is given to a horse in the stable. Here are our Native labourers getting only from 1/6d to 2/- per day. That money is only to provide food for a day and then it is finished. And yet, these Native people have helped to build up these big towns and these large buildings which you see in South Africa.

I, therefore, say that the Native man is giving his labour all for nothing. He is not being paid, he is working just like a horse and he is just getting fed like the horse is fed by its owner.

The primitive methods of our forefathers have now passed away. In the olden days we did not like living side by side with the White people, but you kept on drawing

us towards you until we felt that we should take up your habits. We can no longer live under the same conditions as what our forefathers lived under. The difficulties which we are now experiencing have led us not to be ashamed of going to gaol. Even if a man had a good reputation among his people, the conditions are such now that we have to disrespect that.

In regard to Native education, I want to say this, and I may refer to Doctor Roberts, who is an old teacher, who has taught many of the sons of the Native people and who has helped very much to improve the position of the Native people up to the standard at which it is today. I think that Dr. Roberts will agree that, in the early days, there was one syllabus for European and Native boys. There was no distinction as between Europeans and Natives, and they were given the same amount of education.

DR. ROBERTS: How far back are you going?— Now we find that there are two syllabuses provided for, the one for Natives and the other for Europeans. Why that difference was made, we do not know. That goes to shew that the syllabus which is now provided for the Native is not at all helpful to them in the same way as the old syllabus which was provided for both Europeans and Natives.

If you place those men who were educated in the olden days together with these men who are educated nowadays, you will find that the older men are still better men and that causes a great deal of complaint to us as Natives. We, as your children, would like that we should be given the samerights as you are giving to your own children.

Another thing is that the wages which are paid to the different people, European and Black, are different. We do not know what has brought about that difference.

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Even if they are working on one job and doing the same amount of hours, doing exactly the same class of work, the white man is always paid better than the Native simply because he happens to be an European and the other man a Native. It does not matter whether the Native man is an experienced man and the European is a boy, a youth who is just entering upon the service - the youth, the European, will be placed above the Native man. Sometimes he is assisted in his work, when he begins his duties, by a Native man, but in spite of that fact, this young European draws more pay than a Native does.

These remarks which I have made here, which reflect a number of complaints, do not come from me. You yourselves know that there are numerous complaints which have been made by the people in the towns and they go to shew that the position is not the same as it used to be in the olden days.

There is too much agitation in the whole of the country and that proves there is much dissatisfaction among the Native people as regards the treatment which is meted out to them by the White man. The respect which was always shewn to an European has now diminished, because the Native man now feels, or believes, that the European man is his enemy. In the olden days that was not so.

Now we find that there are these agitators who try to agitate the minds of the Native people. They tell us that we are going to fight against the Europeans and that we are going to drive them out. Owing to the conditions under which our people are living, they are easily led to believe what is said by the agitators. But the main object of these agitators is to swindle out people out of their money.

In the olden days an European was always respected even in private conversation, even when he was not present, but what do we find now? Even in our churches we find that the preachers hold forth about the complaints which the Natives have due to the policy which is adopted towards them by the Government.

I am merely putting these complaints generally before you and I thank you for having had this opportunity and I do not wish to make any further remarks.

Matsolo

(Councillor/Mgudlwa): I want to say a few words about agriculture. The agriculture which is carried on in this country has only gone to a very little extent, because people have not yet grasped what is required of them and it is only now that they are beginning to learn. The District Councils and the General Council have endeavoured to develop this agriculture in all the Territories. We know what is being done through the school at Tso lo. We have three demonstrators in this district, who are shewing the Native people who live in this area how to plough their lands. But the Native people have not taken much to heart the lectures which are given by the demonstrators in this district. Yet a good number of them are now beginning to realise what is necessary.

We now have an agricultural show in this Territory which is held at Cofinvaba and the exhibits at this agricultural show proved that the district is now making progress and it is the result of what was foreseen and provided for by the General Council in establishing the school and providing for these shows.

We are thankful for being trained in new methods of agriculture. There are some things which kept

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us back from undertaking these new methods of agriculture. There is a scarcity of places where we can draw water easily. We have no water furrows to enable us to plant winter cereals and, owing to the lack of these water furrows, we cannot plant all the things which are required to be planted by an agriculturist. That, in itself, has kept back those who want to be progressive - it has prevented them from planting winter cereals. We hope that you will recommend that we should be given the necessary water furrows. The General Council has only helped us in one direction, in that it has provided us with dams where our stock can drink, but not for irrigation purposes. We are also thankful for that one little thing which has been done for us, because the droughts which we were experiencing in these parts were causing us great damage and loss.

On the question of Native migration, the people who have left here were attracted by conditions of employment in industrial centres and they have now become accustomed to living in those industrial centres. When some of them have acquired certain rights which they appreciate, they feel rather reluctant to go back to their original homes. They have acquired a certain amount of civilisation and they are not desirous of giving up that civilization and of going back to the country where they came from. Some people find that they cannot go back to this country because they are bad characters and they are undesirable individuals to live with. Besides, people who are detribalised would not be of much use to this country because they spread a very bad influence which might lead to disloyalty on the part of the Native towards the Government. Their condition of life has got to such a stage that it is unbearable to their fellow men.

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We, therefore, submit that all these undesirable types of people should no longer be returned from the industrial centres and they should not be brought to this country to live among us. Those who have acquired a certain degree of civilization are not desirous of ever returning here. I should say that the people who migrate from this district do not amount to more than 70 people in a year. As to inter-rural migration, that is not very large either. There may be about 50 or a little less every year.

(Councillor Isaac Mgudlwa): We are glad to see the Commission coming here to a small place like this because, in the past, the Commissions only went to big places. If the Government had seen fit to send Commissions here sooner, we should have been saved from many dangers and ills which have beset us.

There are many people going about this country who assure the Natives that such and such things are the cause of the illfeeling between the Natives and the White men and, on that account, they find a number who agree with their views and get us to follow them and it is because of that and because we have never experienced a thing such as we have today, when the Commission is visiting us, that this estrangement exists. I want to make that quite clear. Today we can very well see that the Government is paying a great deal of attention to us and to our complaints.

I am going to speak now about administration. We have always desired that these Territories should not be administered by Proclamation but by common law which could have been promulgated by the gentlemen sitting in Parliament. These acts are discussed in Parliament whereas we know that a proclamation is never discussed in any centre

it is simply issued at any time.

On the question of mortality among Native people, I want to say that this is due to lack of hygienic rules among the Native people. In the olden days we used to have well ventilated huts which were used by our primitive forefathers. That is not so today. Today we have these huts which are built of sods and which have no ventilation at all. Another factor which is the cause of a good deal of illhealth and deaths is the congestion among the Native people. And then the water which is used for domestic purposes is not satisfactory because it is very impure, and today you will find all kinds of diseases rampant among the Native people.

For one thing, the streams from which we draw our water for domestic purposes are interfered with by all sorts of animals and by a number of causes which we should control. You will find that the stock go to our streams and the springs and they trample in our springs. I ask you to approach the Government with a view to having the springs protected in the interests of the Native people.

Then, in regard to this infantile mortality, I contend that that is due to a lack of trained nurses. We think that if small pamphlets and documents were issued among us such as that which was issued by Dr. Macvega of Lovedale, and if such pamphlets were distributed among the Natives, it would have very good effects.

There is another thing I want to say and it is this, that one of the causes of this high deathrate is the clothing which is worn by the Native people, clothing which is imported from other countries. I am referring to secondhand clothing particularly. We can very well say, and we have the evidence, that Natives have contracted

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consumption, a disease which at one time was not known among them, but today it is and nowadays it sweeps out whole kraals. My opinion is that it is due to these secondhand clothes.

SENATOR VAN NIEKERK: Do you really put that down to clothing? - Yes, I do, to secondhand clothing imported from foreign countries, and I hope the Commission will take it up.

Now I come to overstocking. We are overstocked in this district, which is due to the fact that we have no market to which we can send our surplus stock. Ever since there have been these East Coast fever restrictions in the Territories, we dare not remove our beasts across the boundaries. Moreover, among ourselves here we have no big towns here that have big butcher shops to which we can send our stock, and yet, before the introduction of these restrictions, we could take our stock from this country to Johannesburg, to Port Elizabeth, Durban, East London and to Cape Town, but today we find that a Native man is tied down so far as his stock is concerned.

You will see that in the Territories there is hardly a train running and the result is that we have no means by which we can dispose of our surplus stock. We also have unnecessary stock such as donkeys and goats. I would not say that we are overstocked in the way of cattle. Cattle are the only means by which a man lives and he sells his cattle if he can. Cattle are very valuable to a Native man, but our difficulty is today we have no opportunity of making any money out of our cattle.

Now I want to say something about pāantations - plantations which have been established by the General Council. We have benefited in many directions by the Government

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of the Bunga, as many speakers have told you. Therefore we are thankful to be given this opportunity of speaking our minds, and we shall also be pleased to answer any questions which you may care to put to us.

(Mr. James Gongqo): I want to say a few words on lobolo and I shall not take up your time. Lobolo was created as a seal between the two families, a seal of relationship to give a status to the woman who was being married. That is all I have to say.

(Rev. William Mpamba): I have only a few words to say on a number of the subjects which the Commission is enquiring into.

CHAIRMAN: Are you a parson? - Yes, of the Presbyterian Church. I want to say that the conditions under which the Natives are living in South Africa are becoming worse and worse and today things are worse than ever.

The question of landless Natives greatly appeals to me. The absence from their homes of a number of these landless Natives is due to the fact that they are forced out through economic pressure. The fact is that the landless man has to be supported by those who have land. It reduces the opportunities of those who have land as they have to make themselves responsible for feeding the other men. Those who have lands do not feel comfortable if they cannot give something to their fellowmen. Further, these landless people are costing the Government a great sum of money to support them and the time will come when the Government will be required to stand the cost of building homes for these landless people. Of that there is no doubt. The time will come when the Government will be required to see to the clothing and feeding of these people. Because, if that

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is not done, these people will die because they will have no clothes to wear and they will spread disease among the people of the locations as they have no means of helping themselves. They will have no accommodation ~~as~~ for themselves and they will be forced to go and sleep with their friends, and the result will be the creation of a class of people without means, who will simply be a burdon on others.

This will have the effect of reducing the wages earned by people because these people who have no land will be driven out to the urban areas and their presence there will have the tendency of lowering the wages.

I suggest the establishment of Native townships. These people are being scattered about in the locations. They are not together in one lot. If they could be put together in places like a Native township, land would be available for the grazing of their stock and land would also be available for arable allotments. We find that these people living in town locations live together in the same way as we live in the rural areas. If the Government would see fit to adopt this suggestion and push ahead with it, I feel that more land would be available.

I do not know whether the Government would be prepared to buy farms where these landless people could be moved to, but this has been talked of for a long time although it has never been put into practise.

Something should be done by the Government in order to help the people out of these difficulties. If these Native townships were established, people there would be required to limit their stock and cattle. It would be easy to fence in all arable allotments. The cattle will be able to graze free without having to be looked after and that will afford a number of our children the opportunity

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of attending school.

On the question of Native education, I want you to remember that we are the children of the Europeans and we look upon you as our fathers and you should treat us in the same way as you treat your own children. If you have made a law for compulsory education among yourselves, why should you not extend the same law to the Natives? I do not know whether you feel the same grievances in your position as our fathers, as we feel. I do not know whether you look into the future of your Native children, but this matter is very sore in our hearts. We have been told that this country is a White man's country. It is written in black and white on paper and I may as well tell you that the Native man has no country other than this country. How is the Native going to live side by side with the European man and with the culture of the European man?

It came out in a recent gazette that the Superintendent of Education had stated that the total number of Native children attending school was about 150,000. I cannot dispute that, but at the same time I am a Native minister and I am trying to bring education among the Native children. So far as I am concerned, if 150,000 children are attending the schools, there are even more who are not attending schools. I was a minister at Idutywa and now I am a minister here. I have spent all my life in trying to work in the interests of the Natives in many parts and I say today that the Native children are not being educated and I am afraid that they are not going to be educated.

How is a Native man going to be able to live side by side with a well educated man who is an European?

A Native teacher who is teaching in these

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Native schools has only got just enough to go and buy what he requires for his daily needs and the same applies to the labourers on the Rand. If you do not introduce compulsory education among the Natives, then, I ask, how is the Native going to live. The European children are progressing wonderfully. They have college after college built for them, but we, the Natives, have up to this time only had one college built for us - that is the only college which has been established for the education of the Native children. That college, which is still in its infancy, is at Fort Hare.

I apologise if my remarks are not palatable to you, but I am a Native man and I view with very great concern the future life of our Native children and I say again that the Native people in this district want compulsory education. They are not asking for any help from the Government, they are willing to undertake the building of their own schools, they are prepared to do everything themselves, but they only ask for a Government grant to pay their teachers.

One speaker has touched on the mortality among adults and children. Doctor Macvega of Lovedale gives lectures to Native girls. Some of these girls have now proved themselves to be successful teachers and they are recommended by the Government. But many of them have since been married. They know something about the treatment of patients. If you find that there are not enough Native nurses to go round, I would ask of you to recommend to the Government that those girls who have been married in the meantime, after having completed their course of training, should be appointed as temporary nurses.

There is a high death rate among the Natives and we should not waste any time before trying to save these people who are today dying without help or medical attention.

(Elijah Mdolomba): I want to say a few words on the reasons which have led the Native people to leave their own country for the urban areas. To my mind, these were the reasons. In the first place, these people were attracted to urban centres by the fact that opportunities for employment were offering themselves there. Increased numbers left their own country to go to the labour centres just as the negroes in olden days left their own country to go to America to find work there. In this country too, the Natives went to work on the Railways and at the Docks and generally in the industrial centres. After having been in the town for some time the labourer became accustomed to civilisation and its ways. There is only one civilisation, - there are no two kinds of civilisation. When we were in the Big War overseas, we put the question to the American Negroes, "When are you coming back to your own country". They told us that they had no idea of coming back because they were content to remain in America, they were kept there by the environments of civilization. And the same applies to those Natives who are in the urban areas today. They are unwilling to come back. They have become influenced by civilisation and that is why these people have sacrificed the assets which they had in their own country. Their sons and daughters have been born in the urban centres. Their sons and daughters do not know any other country and we look upon them much as we look upon Europeans. They live in the urban areas under civilised conditions. The children of these people know nothing about the life of the rural areas. They lead the same lives as the Europeans do; they drink tea and such things which were not known to the primitive Natives, in fact they eat everything that is eaten

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by the European. They are leading a civilised life and that leads to the improvement of their wages and of their demands.

In regard to landless people who have left their Native homes - they have done so and they have gone to the towns because they want to handle money. They have now come to realise that a European lives without cattle and stock, they have come to realise that the European can live by means of money alone, so today they live the life that is lived by the Europeans. They have their expenditure, but the trouble is that their expenditure exceeds their earnings and I should like the Commission to look into that.

I now come to the advantages and disadvantages of tribal conditions. People who are living under tribal conditions are observing their primitive customs. They live under the control of their chiefs and the laws under which they live have been framed by their chiefs. These laws make their children be of good character and make their children respect their fathers. Furthermore, the Natives who live under tribal conditions are under the control of the magistrates. There is only one law and that encourages them to make good progress. They are loyal to the Government. We wish these people to be uplifted and we wish them to be taught to perform their duties efficiently and well. W

We also want these people to progress so that they shall be able to have businesses of their own and trades of their own and shops of their own and so that they shall be able to perform any work which would be to the benefit of themselves and their people. We want those tribal people

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to be uplifted to the same standard as those people who are
in the towns. We are fighting for that/we hope the country
will realise that and help our efforts.

Now I come to the disadvantages of tribal conditions. The outstanding disadvantage is this, that the Natives who are living under tribal conditions are conservative. They are superstitious in their ideas. They adhere to their old customs and we think now that the time has come that these people should be led away from these superstitions. We think that the Commission should make an endeavour now to lead these people out of these customs. We wish that the Government should develop these people who are living under tribal conditions.

This is what keeps the Native people back, it is their adherence to our Native customs and superstitions and we hope that this Commission will guide us out of this mire.

This is the third Commission whose sittings I have attended. I gave evidence before the Beaumont Commission and before the Scully Commission. I think that this Commission will have better results than these other Commissions. If the banns of a couple to be married have been published three times, after the third time the marriage takes place, - this is the third Commission. We now look for the consummation of the marriage.

My idea is this. When we are working together with the Europeans, we feel that this will be a very good country. There should be no illfeeling or disputes or anything else which may lead to disagreements between the two nations. This is a free land. The Europeans have brought civilisation and education to us and they have brought the Word of God to us and they have brought us many other things, good and bad. I think the Europeans have been sent by God to give civilization and prosperity to this country of ours. We should come together so that they should teach us and we are thankful

for that. We wish that our people in South Africa should be placed on a good standard. There is a beast, a very good beast, which is called the Friesland. It is valuable animal and a good milker. It has black and white spots. Those spots never merge. The black spots remain black and the white remain white, and the same with this country - the Whites and the Natives in this country are like the Friesland's spots.

On the question of education, there is nothing like education in the world. The Native people are thirsting for it. But the Black people and the White people alike are very lazy in sending their children to school. It was because of that that compulsory education was introduced to the Europeans. We now ask that that law should be extended to the Natives, so that we shall be able to take up education in the same way as they have done. Our young people who have qualified Overseas are a negligible quantity, but they have been given a sound education which makes them independent men. We are face to face daily with the advantages of education in this country.

I want to say this, the third year is a qualifying standard for Natives, that is now regarded by us as a dead year because people are thirsting for education higher than that and they look upon the extent to which it is carried nowadays as a useless thing.

CHAIRMAN: In spite of their thirsting for education? - Yes, because they want more than three years. We want sound education. We used to think that the education which we received at Lovedale was a very good thing, but the education which we receive today is like a merry-go-round. After passing Standard VI, you go in for the first, second and third years, and it is a repetition of all these things which you have been learning up to Standard VI, and it does

not seem to help us any further, and it is for that reason that we ask for higher education.

CHAIRMAN: You said that there were Natives - over a thousand of them - landless, married men. Now, how do these men live? - (Councillor Matoti): Well, they live somehow, by fluke and by luck.

Evidently they must be very lucky men to have strokes of luck all the time? - Some of them are being supported by the others. They get rations from the others at the end of every month.

Are they able-bodied landless men? - Yes, there are able-bodied men among them, but it is not to say that they are all able-bodied men. Some of them are indigent people, others are widows.

You said that there were a thousand landless married men? - That had reference to the notices which were issued to us by the magistrates. The magistrates wrote to us asking us to state the number of landless men in the districts, and we all gave those numbers.

How do these men live? - I am talking now of the landless heads of families? - They go to the labour centres where they earn small amounts of money and they send the money to their children to buy food with. That is all they can do. A man leaves his home and goes to Johannesburg or any other centre and he gets money there which he remits to his family for food.

Now, you mentioned over twenty people who were in receipt of pauper relief? - Yes, that is so, if I am not mistaken.

I think your figures are an under-statement, if anything. Now, generally speaking, among the Natives, people like that are being supported by friends or relatives. Does not that happen in this district too? - In this

district here, or even elsewhere, the conditions of life are such that even the relatives on the friends of these people are not in a position to enable them to give any assistance to these paupers nowadays. It was very different in the olden days, I know, and things then were good.

DR. ROBERTS: You speak of the early days and the fact that you had only one syllabus. Now perhaps you know one reason for that. At Lovedale, Blythwood and Clarksbury, they taught both white and black together and they could scarcely have two syllabuses there. They could only have the one syllabus, because both races were taught together in the one classrm. Is that known to you?- Yes, it is.

There were numbers of Europeans in the Native classes?- Yes.

The men who afterwards rose to high degree, like Mr. Dower, the Secretary for Native Affairs?- Yes.

Do you think it is quite true that the syllabuses are quite different now?- Yes, sir.

Do you think it is different at Fort Hare?- No.

They get the same education as any white student in a college?- Yes, sir.

Do you think it is different in any hospitals, like the Victoria Hospital, that the nurses get a different education from the white nurses?- I do not know. I have never been ill and I could not say whether it is different or whether it is the same.

They get the same education exactly. I am pressing this because it is a statement which might go round the country that there really were two syllabuses, and that is not the case in all the schools?- Well, although you say that you are pressing this with me, I would suggest that we should take the syllabus of a school in the location here and compare it with one of the elementary schools, one of

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the elementary European schools, and see if they are the same.

I agree with you, they are not the same? - Well, that is what we are complaining of.

Do you think that a child, a Native child, which goes irregularly to school, can go through the same curriculum as an European child which has its home training and goes to school regularly? - I consider that even the children in the early days were very irregular in their attendance, worse than the present children, and yet we find that the education produced fine students among those irregular attendants.

You also expressed yourself that the respect paid to the Europeans now had diminished? - I still say so.

What is/^{the} form which it takes? - Well, it shews this - it has the tendency of holding up the European as a man of low cunning, of revealing an European as a rogue, a man of low cunning in that he makes certain provisions for himself and he does not make the same provisions for me. I say that we have been converted by European missionaries. They had no interpreters in those days. Today our people are apt to think that the European, even if he is preaching, cannot convert a Native man nowadays. It cannot be done. There is this idea among the Native people, that an European man, although he is preaching, is only making a pretense in order to get money and he has no real interest in the Native.

Is that the general opinion of your Native people - is that the opinion/^{held} of the ministers and the educated Europeans? - I made the same statement at Umtata and nobody disputed it.

That is why I pick on this, because it is so important. Your view is that the respect for Europeans has gone down? - My view is that, since the death of Queen

Victoria, when the Native people had much respect for her and her reign, that respect for the white people has gone down, for the reason that the treatment which the Native man receives today is not the same as that which was received in the days of Queen Victoria.

Not because the European cannot speak the language? - No, not because of that. After all, the majority of the Europeans can speak Xosa nowadays, and in the early days they knew nothing about Xosa. The general opinion of the Natives in those days was to liken the European man to God. The European man was true to his word, He would never turn from what he had said or what he had promised. Today there is a feeling among the Native that, even if a man is a magistrate, or no matter in what position he is - "he treats me like this simply because I am a Native and he makes a distinction between the Native and the European".

MR. LUCAS: In what way do you say that an European does not keep his word nowadays? - I have already pointed out that there is a difference being made in the employment as between Europeans and Natives. I may draw the distinction in this way too, that my son, who has no property and who has nothing, is being made to pay taxes, and my boy also. And yet the European young man, unless he is in receipt of at least £400 per year, is never taxed.

SENATOR VAN NIEKERK: But that does not mean that the European is breaking his word? - No, but those are the points which make a Native man lose respect for a white man.

MR. MOSTERT: Is that because you have to pay "opgaaf"? - Yes, that is one of the things which have reduced the respect of the Native for the White man. I do

not say that we should not be taxed at all, but I do say and we all feel that, that an European young man is not taxed unless he has an income of £400.

That is income tax?- Yes, and I would like you to teach me this, to give me some information. If an European man is working and he does not earn £400, he is not taxed. If an European man is not working in the same way as my son, is he taxed?

Every man in the Transvaal, whether he earns certain sums or not, if he is 21 years of age, he has to pay £1.10.-? - I did not know that. Our boys pay at 18 years.

MR. LUCAS: Now, you have paid that tax since 1926. Has this loss of respect only happened since 1926, or was it there before that time?- It was there before.

What caused it then?- It is the treatment which is extended to the Native people, which is different from that which is given to Europeans.

What makes the Native think that he is treated differently, will you explain that to us?- I could give you numerous details of that, but I shall give you the most important examples. In the first place, there are the wages paid to Natives, which are very different from those paid to White men. In the days of Queen Victoria, if I could do telegraph work, I would be employed to do that work in the Post Office, without there being any colour bar. Today, there is a colour bar which deprives a Native man from entering on certain classes of employment, irrespective of the education which that Native has received. Among other things, our Native boys have been trained as carpenters, and yet these boys, after qualifying in their trade and after leaving school, go home and cannot find employment. They

have to go and look elsewhere for employment because, owing to the fact that they are Natives, they cannot be engaged on the work for which they have qualified themselves. At one time we even found that contractors could not employ Native boys, because the Trade Unions laid it down that there should be no work given to Natives, no civilised jobs should be done by Natives. You never saw this during the reign of Queen Victoria. Any capable man would be given a job which he was fit for. We then thought that a man was being paid according to his ability and we thought that there was one policy for all the people, irrespective of their colour, and we used to think that the White man was fair, but today we have withdrawn these words from our mouths.

CHAIRMAN: I want to ask a few questions of Councillor Matsolo Mgudlwa. I have already referred to the fact that this district shews considerable agricultural advancement. To what can you ascribe that, to what is that due? - (Councillor Matsolo Mgudlwa): I can ascribe that to the teachings which we are receiving. I have already referred to it, that we have been given many opportunities of advancing through the demonstrators appointed by the General Council.

SENATOR VAN NIEKERK: Was this the first district to get a demonstrator? - We got a demonstrator here at the same time as Umtata, Butterworth and Mount Frere.

You were one of the first? - Yes.

CHAIRMAN: You have only three demonstrators here now? - Yes.

Do you know how many demonstrators there are at Engcobo? - If I am not mistaken, I think there are four.

There are more there then because it is a bigger district? - Yes, I suppose so.

Now, why is this district more advanced than Engcobo? - The reason why we are so advanced is that the

Engcobo district had no farmers association for some time.

How long has the farmers' association been in existence here? - Since 1921, I think.

Now you have quite a lot of good cattle here? - Yes, people are endeavouring to improve their stock in this district.

Where do you get the animals from with which you do the improving? - Well, we buy them.

Where do you buy them? - From the Europeans. Even outside in the Colony. There is a man who bought a certain bull from the Queenstown district and that bull won first prize at our show.

One notices round about here a lot of fruit trees, much more so than in other districts. Is there any reason why the people here plant more fruit trees than the people elsewhere? - I think it is due to the fact that, in this district, there are more mission schools than in other districts.

Do you think that the missionaries have taught the people to use fruit and to plant fruit trees? - After the Tembu Rebellion, many people were promised small farms and the Government asked them to improve these farms, so they followed the instructions of the Government, and the other people who had had no promises made to them also thought it wise that they should take up these improvements, and so they did, and that led to this position.

This request from the Government, did the people think that it was a condition of their getting the small farms that they should improve them? - It was to strengthen their claims so that, when survey takes place, it must be known that they have certain claims on these lands because of the improvements that have been made by them.

What sort of people were these to whom these

promises were made? - They were the people who helped the Government during the Tembu Rebellion and other people who did not take part in the War. Some people who are now the inhabitants and to whom the promises were made were taken by the magistrates from the places where they were residing into this district and they were promised that they would be given a certain extent of land in this district. It was then impressed upon those people that they should keep those lands and improve them so that, when the time came, they would be considered as having made certain improvements and they would be able to shew what amount of work and diligence they had put in.

We notice too, that while in Engcobo there was a great deal of nkanga, here in St. Marks there is very little. What do you attribute that difference to? - I should say that the climate of Engcobo is a wet one and that would largely account for it.

Do you think the nkanga grows better in a wet climate? - Yes, I think so. You do not find it in sweet veld where the climate is dry.

Is Engcobo more sour veld? - Yes.

MR. MOSTERT: I understand that there is a lot of burning of grass going on here in the winter months? - I do not think there is a lot of burning in the places which are much invaded by people, except on the mountains where there are Government forests which are protected against fire. The grass around the forests is burned in order to protect the forests.

Now, your grazing veld along here, which we pass ^{ed} by, that has been burned down? - The mountains which are burned down are those which I have referred to.

Do you not burn here as well? - No, because there is no grass.

Do you know that burning is very bad for the veld? - Yes, I know that.

And do you know that it is owing to that burning of the grass that the grass gets very bad and the bad grass grows up and the good grass goes down? - Yes, I know quite well the damage that is caused by the burning of the veld.

CHAIRMAN: Do many of the men from this district go elsewhere to work? - Yes, a large number go.

To what places do they go to look for work? - Most of them go to seek employment in Johannesburg, on the Rand, at Cape Town and elsewhere.

Do any of your men go and look for work on the farms? - Yes, sir.

Which districts do they go to? - Vereeniging, Burgersdorp, Queenstown, Elliot, Barkly and Dordrecht, and they also go to Indwe and many other places as well.

Why do they go to look for work on farms in Vereeniging? - The reason why they go there is that there they are given land to plough and they are also given an opportunity of breeding their stock.

Do they not get that in the neighbouring districts? - I have never heard of it. I have always heard people say that they are going to the mealie lands which are at Vereeniging.

So it need not necessarily be Vereeniging, it may be Heidelberg or thereabouts? - Yes, some go to Vryheid and they look for employment there.

Now do these men come back here after they have been to work there? - I have not heard of any man who has come back. It may be that I would have heard of them if there had been any from my own location.

The men who go to work on farms in the neighbouring districts such as Elliot, Dordrecht and Indwe, do they come back? - Yes, some of them return home.

Are they not men who go away to work for a time

like the people who go to work on the mines? - Yes, some of them do and come back. During the harvesting season they go and reap forage and wheat and mealies and then, after that, they return home.

Do they not go out in the ploughing season? - I have never heard of any man working for a wage going to the farms for the purpose of ploughing there.

Do these men learn better methods of farming, those who go to the farms and come back? - No, sir.

You do not think they learn better methods? - No.

SENATOR VAN NIEKERK: Do they not learn to plough deeper? - I have never seen anyone returning from the farms and come to this district and tell us that we have to plough deeper than we have been doing.

MR. MOSTERT: Does a man keep it dark, does he not want to tell the others? - He simply stays at home and he does nothing and he is influence by his environment. Some of the men who have left this district for the farms and have there acquired better methods of farming, do not want to return to this district. I have found, on many occasions, that they lease land there. They hire land for ploughing and they remain in those parts and carry on their ploughing there and they do not return here.

MAJOR ANDERSON: Will a man who does not learn from the farmer, will he be able to learn from the demonstrator? - Those men who do not learn from the farmers-farm, when they come to these parts profess to know everything about farming.

CHAIRMAN: Have any men from your district gone to Vereeniging or to the Transvaal generally, to settle there? - Yes, I know of men who have never returned. I know of three such men. Then there is another man, whom they call Hans in the Free State. He has even lost his Native name. I have

Native Witnesses

never been to see these people, but I understand that they have land and that they are rich, happy and prosperous.

MR. MOSTERT: They are doing well? - Yes, from hearsay they are.

MR. LUCAS: Have you had any men who have gone to the Transvaal to work and who have come back, that is men from your location who have gone and come back? - Yes, one man left my location and went to the Transvaal and stayed there for some time. He came back to the district and then he returned again to the Transvaal, where he died.

CHAIRMAN: I want to ask you a few questions about irrigation. You asked that the Government should assist in irrigation matters. On our way this morning, we saw a place where the Natives had taken out a furrow themselves and where they were growing wheat? - In what place was that?

That was about five miles from here, near the causeway. Would not that be a better way for the Native to do it than to have expensive irrigation works? - Well, the conditions of the country do not in many cases allow people to draw water furrows of their own to their lands, because, in many cases, we find that the rivers are lying below the arable land.

SENATOR VAN NIEKERK: You said that there is considerable progress made in agricultural matters by the Natives, but that there are some causes which keep them back. Will you tell us what those causes are? - I referred to the lack of irrigation facilities and that is one of the causes.

Are there any other causes? - There is lack of funds. Everything depends on money to make things a success.

Do you mean by that, that you should have some system by which you can borrow money? - Yes, because we know that any money which is lent to the people by the