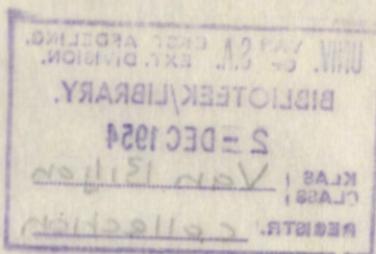


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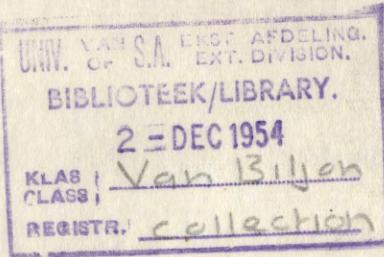
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Native Witnesses

NATIVE ECONOMIC COMMISSION

BUTTERWORTH 24th NOVEMBER 1930 9.10 a.m.

FIFTYSIXTH PUBLIC SITTING

PRESENT:

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

Mr.
Hubert Bikitsha,
Mr. Philenom Lavisa,
Mr. Hugh Herbert Bulube,
Mr. Shadrack Sopola
Mr. Fred U. Soga
Mr. Ner Adeline Mazwai
Mr. George Mate
Rev. Mr. Jonathon Samuel Mazwi
Mr. Solomon Mvambo

called and examined:

CHAIRMAN: You come from Ngamakwe? - (Shadrack Sopola): Yes.

What is the position there in regard to the land in your area? Have you got enough land for your people there; are there arable lands for all the heads of families? - Yes.

What is the position in regard to cattle, are you overstocked? - We are over-overstocked.

Are any steps being taken by the Natives to reduce the number of stock to the carrying capacity of the land? - Not now, because there are some obstacles in the way.

What obstacles, for example? - There is no market, we cannot sell the animals. There are East Coast fever regulations which are acting there very harshly.

Do the Natives ever kill cattle for their own consumption? - Yes, very many times.

Are a large number of cattle consumed in that way, or is it just occasionally, is it for a feast only for which an animal is slaughtered? - Mostly for an occasional feast.

It is not the usual custom of your people to do it regularly, to run butcher shops? - When a person wants beef or something like that, he will look at his cattle and kill one.

It is not only done at feasts, it is done on other occasions as well? - Yes, it is.

SENATOR VAN NIEKERK: Would you slaughter a sheep or an ox? - Yes, a sheep or an ox.

CHAIRMAN: But more generally a man would slaughter a sheep because he would not know what to do with all the meat if he slaughtered an ox? - More generally a sheep or a goat or a buck.

Is there adequate fuel in your district from the dung of the animals? - In some parts there is, but in other parts they use other fuel. Where there are trees, there they will use the wood, but in the open veld, they will generally get their fuel from the plantations, but even that does not satisfy their needs and most of the people use dung for fuel.

Is there not enough wood in the plantations for the purpose of fuel? - No, there is not enough to supply all the demand.

Do not the kraal heads make a practise of planting some wattles near their homes so that they can have the fuel ready on hand? - A scheme of that kind was proposed at a General Council meeting, but it has not universally materialised and only very few of the kraals have taken it up and have fuel round about their homesteads. What they need is encouragement to do that sort of thing.

What is the reason why they do not do it, why do they not plant trees? - Well, the young trees are used for wattle, and the biggest ones are taken out as firewood.

Quite so, but why do they not plant more trees, why do they not go in for putting up small plantations near

Native Witnesses

their kraals? - They do not do so because they have not got the ground.

Is it this, that if they did it on their own surveyed lot, it would make their surveyed lot too small and they cannot do it on the commonage because they have no right to plant there? - Yes, that is so.

Is that your view too, Mr. Lavisa? - Yes, that is my view.

Now, if permission were to be given to plant to a certain extent on the commonage, do you think that more trees would be planted? - (Mr. Sopola): Yes, they would take it up with both hands, I think.

Are you referring purely to educated Natives or are you referring to the reds as well? - Even the reds would do it. They want building material and fuel as well.

Do they generally go in for the use of fuel on their own lands here; do they put kraal manure on their lands? - Yes, they do.

So that they really have not got enough kraal manure for both purposes? - No, that is so.

Now, among the various Native tribes in this country they have the habit of doctoring their lands before they proceed to plough. Can you tell me whether that still exists in your part? - Do you mean ^{ther} when they put on fertilizers?

That is a new way of doctoring, but you have old ways of doctoring the lands before ploughing. Is that still in existence here? - I have never had one instance in my district,

Even among the Reds? - No, not even among the reds.

I want to ask that question of the other witnesses here. Do they know of any instances where doctoring is done of the lands before any ploughing takes place? - (Mr. Levisa) They used to doctor the ~~xxmxxmxxm~~ seeds, but not the lands.

Is that still done? - No, that is not done any more.

Native Witnesses

To what extent has the European method of doctoring the lands by fertilizers been adopted? - (Mr. Sopola): That is the only way that I know of. The old superstitious way of doctoring the lands has gone out of use now.

Now, the European way of doctoring the land, do the people generally buy fertilizers to put on their lands? - Yes.

Do all of them do it? - Those who can afford it do.

How many can afford it? - Those who have money to pay for it.

Let us take the educated Natives first of all. Would you say that all the educated Natives use fertilizers? - Not all of them, but even those who do not do so, with them it is on account of the fact that they have no money to buy fertilizer. Even the uneducated Natives generally use fertilizers on the soil, but the trouble is that they have no money to spend.

And do the red Natives use fertilizers? - Yes, some of them do. They have learned the advantage of putting fertilizer on their lands, only they have not got the money to buy such fertilizers.

Now yours is one of the latest surveyed districts, or the oldest surveyed districts. Have you found it necessary, instead of having the huts scattered all over the landscape, to have them put into a village and do you think it would be a good thing to do that? Would it be a good thing, for instance, to group all the building sites? - Yes, it would be a good thing, taking into account the scarcity of land, but if you do that then you are face to face with another evil. Grouping the Natives in their present stage of advancement would be detrimental to their health because, as yet, they know nothing about sanitation.

I want to ask a few questions now of the Rev. Mr. Mazwi. Do you think that it would be a good thing to group

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the Natives in villages? - Yes, I think it will be more advantageous, but I am afraid that the Natives do not like it.

Why do you say that they do not like it? - Because they are not accustomed to it, but from the point of view of managing things and from many other points of view, it would be more advantageous.

Is it not a fact that the Natives do not like people looking into their kitchens all the time? - That is so.

Do you find any difficulty now in getting material with which to build huts here? - (Mr. Sopola): Yes, we do find that difficulty. Formerly we were dependent on our natural forests, but our natural forests have now all been used up and those that remain are under the control of the Forest Department, that is under the Government, and the only place where we can get our building materials are the plantations and it costs money to buy wattle and other timber too.

But apart from carrying the wood, which had to be done in the olden days, you can get your wattles from the Government very cheaply? - I do not know what the tariff is so I could not tell you.

We were told that a woman could take as much as she could carry? - Yes, but that was only for firewood.

And now the grass, what is the position about thatching grass? - I consider that, at the present moment, grass is more scarce than it was at any other time I know of in the Territories.

SENATOR VAN NIEKERK: Do you mean that that is so this year only? - No, up to this year. I have never known it to be more scarce.

CHAIRMAN: Is it becoming more and more scarce every year? - Exactly, and now the real fact is that there is no thatching grass to be had and people do not know what to do.

SENATOR VAN NIEKERK: Can you camp off portion

of the commonage? - It is all finished.

But if you were to camp off portion, would not that give you thatching grass? - There is no place where we can do so.

CHAIRMAN: There are too many cattle and you cannot deprive them of the grazing? - Yes, that is so.

SENATOR VAN NIEKERK: After you have camped off the commonage, you can give the cattle an opportunity again later on? - Yes, I think one could do that.

CHAIRMAN: Your people must get grass somewhere for the thatching of their huts. Where do they get the grass from now? - (Mr. Bikitsha): They buy it from the farmers.

At what price is grass delivered to you like that? - There are different kinds of grass. Mtala is the most popular kind of grass and when they cut grass they used to take another kind as well, the dobo, but up to now they have been using various kinds. The trouble today is that you cannot find a blade of it anywhere. Where there were large quantities in the past, everything is bare nowadays.

What do you pay for the grass which you get from the farmers? - It used to be 2/- per hundred bundles, but under present conditions I do not think you can get it for less than 4/- a hundred bundles.

How much do you require for the thatching of an ordinary hut? - About 1,000 bundles.

SENATOR VAN NIEKERK: Is not that too much? - They are not large bundles and the price today works out at about 4/- per 100 bundles.

CHAIRMAN: Do you really require a thousand bundles for a hut? - Yes.

Have you ever taken the trouble to count them? - It all depends upon the size of the hut which you are building, of course.

Yes, but I am referring to your ordinary residential

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huts? - It would be about three to four paces in diameter and that would require 1,000 bundles at least.

So it would cost you £2 for the thatching? - Yes, that is so.

SENATOR VAN NIEKERK: What does the wood cost you for a hut; I take it that you have to buy the poles from the plantations? - Yes, that would cost about 8/- . And then you have these wattles, of which you would require about two bundles. It would cost about 10/- to 12/- for all the wood.

CHAIRMAN: Do many of the small children die - I am referring to children who are under a year old? - (Mr. Sopola) Yes, very many children die.

That generally happens all over, even among the best European homes where they get the best care. So I want to know whether it happens more frequently with you. Is it generally the case that, of the children which she has borne, a woman loses at least one as a small baby? - Yes, that is where most of the mortality goes.

You think most of the women will have lost at least one small baby, a baby that is still at the breast? - (Mr. Bakitsha): It is not only one, it is more. Sometimes they lose two or three.

Would you say that there are no mothers who bring up all the babies to the stage when they can run about; would you say that, in most cases, one baby in the family dies? - Yes.

I wonder if you can give an idea of how many children are borne to a woman during the time that she can bear children. I know that it differs in different cases? - (Mr. Sopola): I would refer you there to Dr. Mhlangeni's evidence. He seems to have dealt with that better than anyone else could do.

Well, he has not given us any evidence on that point. Now, think of women who have finished bearing children.

Native Witnesses:

How many children would they have borne, take an average?— I should say eight. That is about the average. You must remember that sometimes a Native woman sometimes gives birth to as many as 12 children.

Yes, and others only to two or three?— That is so.

DR. ROBERTS: Of these twelve, how many would be alive, or rather take the average of eight?— The average possibly would be four.

SENATOR VAN NIEKERK: Do you think the mortality among the children has increased of late years?— I think so.

MR. LUCAS: Are more dying now than used to be the case?— Certainly.

SENATOR VAN NIEKERK: What do you ascribe that to; why do you think that more are dying now than used to?— There are many factors which contribute to that, and one is this. Children are always reared with milk and, in some homes, there is not a drop of milk to be had.

CHAIRMAN: In spite of your cattle?— Yes.

Formerly, did you have as many cattle as you have now?— Yes, but our grazing was more extensive.

Why was it more extensive?— Because the country was not over-populated.

So it means that your cattle had more room for grazing?— Yes. One of the causes of so many children dying is really the lack of milk. It is through starvation that they die. (Mr. Lavisa): Another reason that Natives are now trying to take up English ways of bringing up their children. For instance, in the past you would see those little kaffer boys running about naked. They always used to buy small blankets for them nowadays and they wear those and, once a blanket like that gets wet, a child is likely to get pneumonia because he does not realise how harmful it is to keep a wet blanket on one's body. In the olden days, even the old

Native Witnesses:

men ran about naked, and even if it rained, they would put the blanket on their backs to keep it dry and there would be no question of their putting a wet blanket over their body.

Now you have had experience of your people for many years. Can you give us any opinion as to whether the mortality among the small children has become worse? - (Rev. Mazwi): Yes, it is worse today than it was before.

Let us get back to the days now when you were a small boy. Was it better in those days than it is now? - It is worse now.

Of course, things that happened a long time ago are always better in our minds, but apart from that, do you think that there were fewer children dying in a family than die now? - Yes, I think so.

And do you think that the reason is that given here? - I think so.

Are there any other reasons that you can think of, the reasons given are shortage of milk and European clothes? - Those, I should say, are the main reasons.

DR. ROBERTS: You say that, when you were a boy, you think that less children died? - I think so.

How do you explain then, the very rapid increase of the population? - I do not know. The fact is that more children die now.

If that were so, the population would not increase so much? - I do not know. (Mr. Lavisa): I want to make a suggestion. I think there would not be so much mortality among our babies if we had nurses among us. We live so far away from the nurses that many a child dies before it can be attended by anyone.

MR. LUCAS: Do you think that your people would accept the services of such nurses readily? - Yes, I think so, because now I find that red people even prefer white doctors to witch doctors.

Native Witnesses

CHAIRMAN: Now, I want to put a few questions about the water supply for domestic purposes in the districts of Ngamakwe and Butterworth. Is there a sufficient water supply for domestic purposes there? - (Mr. Sopola): Yes, but it is getting scarcer and scarcer on account of these continued droughts. In the olden days, stock used to have a place where they could get water and the people would have another place where they could get water for domestic purposes. But now these things are mixed up and you find today that stock go and drink at the places where the people have to go and get their water for their homes.

Are any steps taken to fence off some portion of the water for human beings alone? - Yes, springs are fenced off by the Bunga, but that system is still in its infancy.

Is the custom in this district, at the end of the winter, to burn the veld? - (Mr. Lavisa): There is no veld to burn, but it was the custom 20 years ago.

SENATOR VAN NIEKERK: Are the Natives improving their stock? - Yes, they are of late.

In what way are they improving their stock? - By getting better breeds.

Is that simply their big stock? - Both their big and their small stock.

How is it then that a manager of your agricultural school tells us that he hardly ever sells a bull? - (Mr. Bakitsha): We get our bulls from the farmers in the Colony.

Why do you not get them from your own school? - (Mr. Levissa): Because they are not keeping the best of stock at the school.

CHAIRMAN: Do you mean that the farmers keep other breeds? - No, they keep the same breeds but they keep better bulls, better stock.

Native Witnesses:

So your objection is not to the breed, but to the quality of the breed. You think that sometimes you get a better beast from the farmer than from the school? - If one Native from one location gets a beast from the Bunga, later on another Native from the same location will get another bull from the farmer, because, if he did not do that there would be the danger of inbreeding, which they want to avoid. What they want is to get stock of different blood.

MAJOR ANDERSON: Do you pay the same to the farmers as you pay to the Bunga? - No, not always, sometimes we have to pay more to the farmers.

SENATOR VAN NIEKERK: It is remarkable to me that, although they keep a good class of animal here at the school you do not buy from them? - (Mr. Bakitsha): Well, we have had experience of these things. We have had animals from the school which have proved not to be as good as those we have got from the farmers.

There must be a lot of other Natives who would be glad to get an animal like this? - Yes, that may be, but another reason why they cannot buy these bulls from the school is that, very often, they have not got the cash to buy from the school, whereas, if they go to the farmer, if the farmer knows you, he will sometimes give you terms to pay.

Do they sometimes go and work for the farmers and earn a good bull in that way? - No, that is not done.

CHAIRMAN: The men who want good bulls generally do not go and work on the farms? - I have not known of instances where a man has gone to work for a bull.

Some men from this district go and work in the Queenstown or in the Alice districts? - Very rarely.

Also among the reds? - They go to the mines. (Mr. Bulube): When they go to the farmers, they do not earn enough money and they do not come back.

Native Witnesses:

Do they become labour tenants there?- I do not know what happens.

Do they take their families with them when they go to the farms?- Yes, they do.

SENATOR VAN NIEKERK: What percentage of Natives do you think has started to take up better farming methods, ploughing more deeply, using the cultivator and using a better class of seed. Would you say that 5% have taken up better methods?- (Mr. Bakitsha): No, I should say that the percentage is higher than that.

Well, say 10%- My own estimate would be not less than 20%.

CHAIRMAN: Is that of the educated Natives and the reds together?- Yes.

You have a demonstrator in your district?- We have more than one, we have three.

Do you think that it would be good policy to double that number of demonstrators, or do you think that three is enough for the district?- Judging from the desire of people to know proper methods and to know how properly to cultivate their lands, you would be able to increase them but you would have to consider the expense.

Yes, that is so, but we want to know what the people want?- Well, they want more demonstrators.

SENATOR VAN NIEKERK: IF more demonstrators were provided, would it hasten the progress of agriculture?- Yes, I am sure it would.

CHAIRMAN: How many demonstrators do you think would be required for the Butterworth district; let us for the moment leave the question of cost out altogether?- (Mr. Lavisa): We should say one demonstrator for every location. Say 25 for the whole of the Butterworth district.

Do you think that the appointment of 25 demonstra-

Native Witnesses:

tors would give a very big push forward to agriculture? - Yes, I think so.

Are the people of all the locations prepared to have better methods if they were taught how? - Yes.

Now, for Nqamakwe, how many demonstrators would you require there? - (Mr. Sopola): If we could get demonstrators according to the basis of headmen, we would require over 40. I think we have about 40 wards.

Yes, but there is no necessity for every headman to have a demonstrator. One demonstrator could serve an area of two or three headmen? - In that case, 25 demonstrators would perhaps be adequate.

If you make reasonable use of the services of each demonstrator, would there still be room for 25? - Yes, I think so.

CHAIRMAN: I now want to come to another subject, lands. In this district, or rather in these two districts represented here, you have had individual tenure for nearly thirty years. What is the feeling of the Natives now with regard to individual tenure. Is it a good thing that it was introduced or not? - (Mr. Makitsha): Yes, it is a good thing to a certain extent, but there is also a feeling among the people that, after all, they did not get all they thought they were going to get.

Will you please explain to us what you mean by that? - Yes, this is what they feel, they find that the lands still remain the property of the Government and they are liable to lose their lands for their children on account of failure to pay taxes.

You mean, if they fail to pay quitrent? - Yes, quitrent is what I am referring to.

And are there any other difficulties in the way? - No, there is nothing else, that is the only thing.

Native Witnesses:

Can you, Mr. Sopola, as the representative of Nqamakwe, express an opinion on that point? - (Mr. Sopola): My opinion is very much the same as the previous speaker, because the system we are under makes the people feel at a common disadvantage.

You refer to the failure to pay quitrent. Among the Europeans, if a man has such a valuable thing as a piece of land, he makes sure that he pays his quitrent first. Do not the Natives do that, do they not realise the danger that they may lose their land if they fail to pay quitrent? - (Mr. Bakitsha): Yes, sometimes they do recognise it, but there are times when they cannot afford to pay the money. For instance, they will grow crops and, when the time comes to pay taxes, they cannot sell their crops for cash, they cannot get cash for what they have got from the lands, and, on other occasions again, sickness occurs and they are not able to meet their obligations.

SENATOR VAN NIEKERK: But they give you two years' grace? - Yes, that it so, but still I have known cases where men have been invalids for more than three years.

CHAIRMAN: That happens among the Europeans too, but the point is this, can you make any system which is proof against the misfortune of everybody? - No, I do not think so.

Take the system of communal tenure which you have in other parts, now which would you prefer for Butterworth? - Speaking personally, I would prefer the communal system.

Do you think that, if it were possible to go back to the communal system, that the Natives here in these parts would go back to it? - Yes, I think so.

And what do you think, Mr. Sopola? - (Mr. Sopola): No, I do not think that they would go back to it.

MR. LUCAS: Why would you go back to the

Native Witnesses:

communal system? - (Mr. Bakitsha): Because, under that system, you only pay 10/-, and it is cheaper.

CHAIRMAN: Do you think that you would have the same rights under the communal system? - Yes, you have the same rights.

SENATOR VAN NIEKERK: Is there just as square a deal under that system as under the other one? - (Rev. Mazwi): Anyone is liable to lose his ground under the present system which we have here, whereas, under this other system, nobody loses his rights.

MR. LUCAS: Is that your point, that a man would not lose his claim under the communal system, even if he did not pay his 10/-? - (Mr. Bakitsha): No, if a man failed to pay his tax for some years, he would not be allowed to plough his ground.

Who would stop him? - The magistrate would stop him. That is the general rule that, if a man does not pay his taxes, he cannot go on ploughing his lands.

That is in the communal areas? - Yes.

Is there any other reason why you would prefer not to have your lands surveyed? - (Mr. Lavisa): If a man happened to be convicted of theft, he would lose his land under the individual communal system, whereas under the other system he would not do so.

CHAIRMAN: Now, let us hear the other side of the question, Mr. Sopola. You are in favour of continuing the survey system? - (Mr. Sopola): I take it, on the whole, it is a more advanced step to be in a surveyed district, although there are difficulties such as those that have been mentioned. They value the ground being right in their possession. If there were no possibility of their losing the ground, they would like it. They particularly dislike this clause, that a man shall lose his land if he is convicted of theft, and

Native Witnesses:

that is regarded as one of the biggest blots on the system. If a man is convicted, his land is confiscated, whereas, under the other system he serves his sentence and holds his land.

You are putting it this way that, if a man is punished for theft and you take away his land, you are also punishing his family? - Yes, that is so.

SENATOR VAN NIEKERK: Do you think you get as square a deal in the unsurveyed where one man may get a very big piece of land and the other man may get nothing. Do you not agree that, in the surveyed district, the land is allocated much better and that you get a squarer deal? In a surveyed district you get your allotted surveyed plot, all of which are more or less of the same size? - (Mr. Sopola): In a surveyed district, you get a fair division, but there are flaws. A man in a surveyed district gets a certain lot and, if he happens to be fortunate in these communal locations, he gets a large piece, whereas in the surveyed districts a man gets a small plot, say two or three morgen, and the other man gets four or five morgen, and yet the quitrent is the same. That is what pinches in the surveyed areas. He has to pay the same as the other man pays. In the unsurveyed district, the advantage is that, even if a man has a small plot of ground, he still pays 10/-, and the same if he has more. In the unsurveyed district he has to pay more if he has more lots.

MR. LUCAS: When the survey was made in your district, did the surveyors give each man the land which he was working on at the time, whether he was working two morgen or five morgen? - Yes, that is the way in which it was done.

If a man were working only a small piece of land, was he not given an additional piece of land because he had so little? - Yes, that was done if there were land available for him, but not otherwise.

Native Witnesses:

Are there lots in your district which are small as to morgen? - Yes.

Why were those lots so small? - That happened in this way. A man had his original plot of ground, which was so much, and he was advised that the piece of land was too small for him to be surveyed and the best thing to do was to ask the next man to shift away and make room for him. Well, the next man might say No, but so it went.

That meant that some people had small lots? - Yes, and those pieces carry the same quitrents as the larger pieces.

(Mr. Lavisa): There is something else in the unsurveyed district a headman can give one man one piece of land, and, when the survey came, that man would perhaps give up the bigger piece of land and keep the smaller piece, because it was better land.

So that the lots are not all of the same size? - No, that is so.

So that what has been said about Butterworth is also true about Nqamakwe? - Yes.

Now I want to ask you a few questions about absentee landlords, are there any absentee landlords in this district? - (Rev. Mazwi): Does that mean people who have no land?

No, it means men who have land, but do not live here? - No, there are no cases of that sort here.

Now, on the question of cost of living, can you give us any information as to what it costs a Native in rural areas to live? - Natives in rural areas are of three classes. First of all there are the raw Natives, then the school Natives and then you have the educated Natives.

What do you mean by "school Natives"? - By that I mean Christian Natives who are not thoroughly educated.

MR. LUCAS: When you say "uneducated Natives", do

Native Witnesses:

mean Natives who havenot been to school at all, or do you mean Natives who have only gone through one or two standards? - Yes, they have either not been to school at all, or they have only passed Standard II or III. The Natives who have been through Standard II or III, I regard as school Natives.

Where do you draw the line between educated and uneducated? - Those who have gone to Standard VI and above that I regard as educated, and below that I regard them as school Natives.

SENATOR VAN NIEKERK: What is the standard of living of the three of them? - I consider that the standard of living for educated Natives would work out at 7/- per day as a minimum.

You say a minimum of £10.10.- per month? - Yes, and even more than that.

Yes, but you must not take the highest, you must take the average? - I am taking the minimum for an educated Native. £10 is the minimum.

CHAIRMAN: Is that the minimum for a man who has passed Standard VII and is working his surveyed holding? - The minimum should be about £10 per month. If he gets less than that it means that he is living under difficulties.

Do you think that a Native who has passed Standard VII and is ~~making~~ working his farm, makes £10 per month out of it? - Yes, he could do so under proper circumstances.

MR. LUCAS: What do you mean by 'proper circumstances'? - If he has good implements to plough and manure his land.

CHAIRMAN: You think that he could then make £10 per month? - Yes, I think so.

Is that just an estimate or have you worked out how much he spends on each thing. Have you worked it out in detail? - Yes, I have worked it out in detail, I have a

Native Witnesses:

statement here. (Statement produced).

You shew £2.5.9 for a red Native and Mr. Thompson shews a different amount. You shew £171 for an educated Native and Mr. Thompson shews £97? - That is for a man with children in school.

He gives it for a man, wife and three children? - For a Native with eight children; the average of three is too low.

Yes, but he would only have to feed those who are alive? - That is so, but the average of eight alive is correct.

You gave us figures that the average slife is only four? - No, that is too low.

In dealing with these things, you must take the one in the middle, the average, and the man with a family of three, that is about the middle? - No, my experience is that the average is about eight, - a man, wife and children.

MR. LUCAS: I see you put down for the red people mealies, 12 bags @ 15/- per bag and, in Mr. Thompson's statement he puts down what they had over @ 15/- per bag. Have they ever been able to sell @ 15/- per bag? - (Mr. Bakitsha): Yes.

When - not for some time - can they get it now? - No, they cannot get it this year.

CHAIRMAN: How much do they get now? - They only get 10/- now. Not more than that.

When did they get 15/- per bag? - Last year they got even more than 15/-. I myself got as much as 17/- up to 18/- per bag. It is not so now.

Did you sell for cash? - Yes, I did.

MR. MOSTERT: To whom did you sell? - I sold to other Natives.

MR. LUCAS: In the ordinary way, can the ordinary

Native Witnesses:

red Native sell many bags of mealies for cash to anyone? -
To his neighbours, yes.

Is there much of that done? - Yes, there is
very much of that done.

Because you cannot get cash from the traders? -
No, and so we sell among ourselves.

MAJOR ANDERSON: Some of the mealies produced
here are exported? - That is what goes to the shop and that
is not very good mealies.

SENATOR VAN NIEKERK: Do you sell all the rubbish
to the shop? - Yes, we sell all the rubbish to the shop.

MR. LUCAS: Is that because the trader does not
pay cash? - Yes. (Rev. Mazwi): I cannot say that that is
the only result. The traders do not give cash for mealies,
not to Natives. (Mr. Mate): The trader, of course, in
buying, must take into consideration that he has to sell
those mealies again, but if I sell to the krasl direct, then
I get a better price than if I sell to the trader.

Take last year, when you got 17/6d for some
mealies, would the Natives have had to pay more to the trader
than what they paid to you? - (Mr. Bakitsha): I do not think
so. They were paying about the same price.

MR. MOSTERT: You say it is only the bad mealies
that are sold to the shops and to the traders? - I do not
say so. My bags are full and it is only good mealies.

Are the bags of the traders not full? - No, they
contain only 200 lbs.

And what does a full bag carry? - It carries
230 lbs.

Now, you put down in this statement of yours
milk, red people 2 bottles per day @ 3d per bottle. Do any
of these people buy milk? - No, they get the milk from their
cattle.

Native Witnesses:

Do any of them buy milk? - Yes, those who are near farms, they buy.

Are there many who do that? - Yes, many.

That is, those who are near European farms? - Yes, there are only European farms and very few Native farms here.

Do the Natives sell milk to each other? - I do not know, I do not think there is any milk.

Now, you are putting down sugar @ 4d per lb., while Mr. Thompson put it down as 6d. Do any of the Natives here have to pay 6d per lb.? - I do not know.

Take the red people, do they all use soap? - Yes.

About how much per week would a red family want? Would they use a bar of soap a month? - They would want a bar of soap a week.

And what would they pay for that? - 1/-.

You have got down here for the educate Native 4/- a month, - about the same as the red people? - Yes.

Do the educated people use the same amount of soap as the red people? - Probably a little more.

Would not 6d a week be enough to reckon in the case of the red people? - I have tried to bring it down as much as I could.

You have not mentioned soap at all? - I tried to prove to the red people that they could not use more than 6d worth of soap a week, and they shewed me that they do. They use the red ochre and they wash with soap more often than anyone else. Red ochre is very largely used by them.

SENATOR VAN NIEKERK: What else do they buy? - They buy blankets too.

And what else? - Red ochre - and then they buy beads and then they buy their own food.

MR. LUCAS: Could you tell me how long a blanket lasts, the blanket which the red Native uses? - If the red

Native only uses blankets without certain European clothes, he would need two.

Would they have both at the same time? - Yes, absolutely. The Basutos have a woollen blanket and they have to have a cotton blanket as well, and the two pairs would last him a year.

One pair, one of each, would last him a year? - Yes.

And the wife? - She would use the one sleeping blanket. She would have to buy a lot of cotton sheeting to make dresses from and that would cost 19/- three times a year.

And how is that 19/- made up? - She would have to get cotton to make a skirt from. That would cost 7/- and then cotton sheeting for a dress would cost 5/-. The cotton blanket she would wear as a shawl and that would also cost 7/-.

She would want/each of these lots each year? - Yes.
CHAIRMAN:

Would she want that for herself? - Yes. Then she would have to have a woollen blanket for sleeping.

That 7/- blanket, is that an imported one or a South African one? - I think it is an imported one.

Do they not buy South African blankets here? - It is only recently that they have taken to the South African blankets and I am told that they do not like them very much.

Why do they not like them? - Because they are too heavy.

Are they the same size as the imported ones? - No, they are smaller in size.

DR. ROBERTS: Is it a fact that the South African blankets go into holes much more readily and much more quickly than the ones they used to use in the olden days? - I am sorry I do not know.

MR. LUCAS: I notice that you have down here servants' wages? - Yes, that is so.

Native Witnesses:

Do any of these people have servants? - Yes, all the school Natives must have servants.

Why must they? - Because the children must go to school and they must have someone to assist in the cultivation of the lands and to look after the stock for them when the children are away.

I see that you put that down @ 10/- per month? - Yes.

Do all the educated Natives keep stock? - Yes.

And do they all have a piece of land to cultivate? - Yes, they all have land.

A long way the biggest item in your educated Native's budget is clothing? - Yes.

SENATOR VAN NIEKERK: Are you a farmer? - I am a clerk, but I am also a farmer.

How many acres do you cultivate? - I do not know that I will be a good example. I have a big farm. I am in the Kentani district.

DR. ROBERTS: When you made up that list, you said that you made it as low as you possibly could? - Yes.

Why did you do that? - Because I understood that some things were regarded as unnecessary. For instance, there was ochre, and I did not want to include that.

Did you include that for the educated people? - No.

Why did you see to make it as low as possible? - I did not want to make it too excessive. I thought that perhaps they could do with less.

Were you governed at all by the thought of what the Natives get as wages? - No, I was not.

Did you put that out of your mind? - Yes, I did.

MAJOR ANDERSON: What is your average yield per acre in mealies on your farm? - I make 100 bags.

CHAIRMAN: Out of how many morgen? - About 20 morgen. I am living with my father on the farm.

Native Witnesses:

Do you cultivate 20 morgen yourself? - Yes.

For mealies alone? - No, not for mealies alone.

How many morgen have you got under mealies? -

About 15. (Mr. Sopola): My friends here seem to have misunderstood what I said on the question of land. I am supposed to have said that all the married men have lands under the surveyed system and I want to make it clear that they do not all have lands. (Rev. Mazwi): That is a most important point, as there are many married Natives who have not got land.

CHAIRMAN: On the question of the cost of living, do you wish to add anything? - (Mr. Mate): I have a statement here which I should like to hand to you. (Witness puts in statement)

You make an educated Native more expensive and a red Native less expensive than the other witnesses have done? - Yes, that is my view as I have put it down there.

Now, we come to indigency, and I believe you want to speak of that, Mr. Mazwi. Do you find that there is indigency among the Natives now and that they have to go to the magistrate to get pauper relief? - (Rev. Mazwi): As a general rule, the Natives help each other.

I know that they help each other and it is a very fine thing, but do they still help each other sufficiently so that it is not necessary to go to the magistrate for relief? - I do not think that they help sufficiently, but they do not get relief from the magistrate.

Only those people who are blind or lame or have something like that the matter with them get relief from the Magistrate? - There are old people too who cannot work, very poor people.

And do they sometimes get relief? - Yes.

DR. ROBERTS: Are you including among the indigents those who have no land? - I am.

Native Witnesses:

And who have families to support? - Yes.

Have you got many of those? - Yes.

They are able-bodied and they can go to work? -

Yes, they can, but in the towns now they do not encourage the Natives to go to work.

You cannot say that a man is indigent because he has not got land? - Some of them cannot go to work.

There is plenty of work everywhere? - That may be, but there are a good number who cannot go to work.

Why not? - Some of them are old and some of them are little children and some are women and they cannot go.

At anyrate, you have a number whom you regard as indigent because, although they cannot work, they have no land? - they either cannot work or they have no land? - That is so.

MR. LUCAS: I see your estimate is very much less than that of the other witnesses? - (Mr. Mate): Yes.

Your estimate for soap is much less? - Yes.

Do you consider that every red Native uses soap? - Yes, they do.

I see you put down here £1 for soap and ochre per year? - Yes.

How much of that is soap and how much ochre? - Ochre would be about 12/6 and soap about 7/6d per year.

CHAIRMAN: Now, on the subject of Native handicrafts, I see Mr. Mer Mazwai wants to say something. (Mr. Mer Mazwai): Yes, this matter is very closely related to the other matters which we were dealing with this morning - that is the one dealing with the congestion of the lands. Before the advent of the Europeans, our means of living were very primitive, but now, with the advent of civilization, we have adopted different means. The cost of living, of course, has gone up considerably.

You are referring to the development of the

Native Witnesses:

Natives in regard to handicrafts? - Yes.

Have you any suggestions to make as to what should be done? - The Government should help those bodies which have been established in this connection.

In what way? - For example, in our district the farmers' association started a spinning and weaving school to get the women to produce articles of wool.

Where is that institution? - In Kentani.

What teachers have you got there? - Native teachers.

Where did they learn their work? - At. St. Cuthberts.

Where did they get their looms from? - They were made locally.

And their spinning wheels? - They were imported from overseas.

Have you got spinning wheels from Clarksbury? - No.

Do you know that they are made there? and that they are used at Blythswood - they are made at Blythswood really? - No. The looms are made by Natives, but, of course, they have to order certain parts. Very little is ordered from overseas.

What sort of work is done at your institution at Kentani; what saleable materials do you make there? - We produce blankets, rugs and articles of that kind.

Do the Natives buy these blankets? - Yes, we have more orders than we can fulfil.

Orders from Natives? - Yes. I have some samples here which I should like to show you.

You make a number of things there? - Yes, we make very many things. We make the shawl which you see there and which is sold for £1 and there is a bedspread there which we sell at 18/6d. We manufacture any articles that we think will command a sale.

CHAIRMAN: How many people have you employed there

Native Witnesses:

at Kentani? - We have only two instructors, but we have twenty people being trained there.

Now, when they have finished their training, where do they go? - A number of them leave the school, but we find that they are not doing much good at their homes, so we have taken a number of them back at the school.

In their homes they can only do spinning? - Exactly.

It is difficult for them to keep a loom, it is too expensive? - Yes, that is so.

Do you buy the yarn which they have spun? - Yes, we did do so.

And do you not do it any more? - Well, we find that they are rather careless. We find that they have to be under supervision, so we have taken a number of them back and they work at the school under supervision, but as soon as you leave them alone they seem to get careless in their work.

But were they not making good yarn? - Yes, they were, but they were not working regularly and that was the trouble.

And you can afford to keep them on in the school? - Yes.

Now, those 20 whom you have there, what are they? - The twenty are being trained and there are three others who have gone home whom we called back. There are a number of others, of course, who have been trained and left and who have not come back.

Do you know whether they are going on doing the work which you taught them? - No, they are not doing a very great deal, in fact they are not doing any useful work at all.

MAJOR ANDERSON: What do you pay those whom you have called back? - They have to work and we pay them 15/- per month.

MR. MOSTERT: What is your turnover per month? How much do you sell a month? - We sell about £5 worth of

Native Witnesses:

stuff a month. There is this, you cannot expect to do much when the pupils are being taught and we are only making a small beginning with those people who, when they started, knew nothing about it.

CHAIRMAN: How long ago did you start with this? -
Five years ago.

And was this started entirely by your farmers' association? - Yes.

Purely by Natives? - Yes, purely by Natives.
You only had your teachers who were trained at St. Cuthberts? - Yes.

SENATOR VAN NIEKERK: What do you want the Government to do now? - We want the Government to teach the instructors, we want a subsidy. At present we do not get that,

DR. ROBERTS: Have you applied for a grant? - Yes, but their reply was that the matter would be referred to the Education Department. We applied to the Education Department but their reply was that the school was a denominational school and that they could not do anything for us. Well, it is not so.

What sort of a school is it? - It is a school by the people.

MR. LUCAS: Did the Education Department tell you that it had to be a denominational school? - Yes.

Who is in charge of that school? - I am and I shall send you the correspondence which I had with the Education Department.

CHAIRMAN: You say that you had to bring these girls back to work in the school? - Yes.

Do you not think that there is a possibility of developing the industry so that the people can carry it on in their own homes? - That is exactly what I am trying to do and I have big hopes of it.

Native Witnesses:

SENATOR VAN NIEKERK: WOULD not a better plan be to start a big school like that? - Yes, it would be a big plan. The idea of the local farmers' association was to stop the girl from going into the towns and it was with that idea we started something in order to keep these girls at home.

MR. LUCAS: Who started it? - The farmers' association did.

And the instructors come from St. Cuthberts? - Yes.

What do you pay them? - £10 per quarter.

And do you give them a house and food as well? - Yes.

CHAIRMAN: Now, we come back to this question of the landless Native population. I understand Mr. Mate wants to say something on that? - (Mr. Mate): I was going to point out that there are some people who have no land and we feel that propaganda work should be carried on by those people, that is to say, the land here should carry more crops.

Now there is a good deal of land in your district which can be cultivated, but which is at present used for grazing. What is the feeling; do you think that more land should be surveyed for agriculture? - Yes, that is the feeling, but at the same time other people want the land for grazing.

It has always been one of the very good features of your people that you have helped one another. Now, when you keep the land for grazing you help yourselves, and when you give another man a piece of land to grow food on, you help all the people. Is the custom of your people strong enough to give more land for cultivation? - Yes, it is strong enough still.

But you must have three quarters of the plot-holders to agree to that? - That is so.

Is there a possibility of your getting three-quarters of the plot-holders to do that? - Yes.

Native Witnesses:

Is there a possibility, you think, of their agreeing to it? - I certainly think so.

Who must start asking for more land to be surveyed? - The people must.

And are there any steps being taken by your association to start that? - No.

Is not that a point which might very well be taken up? - I think so.

MR. MOSTERT: It must come from the farmers' association? - Yes, I think so, and I shall try to tackle it.

SENATOR VAN NIEKERK: Your farmers' association, does it not consist of the wealthy stock farmers? - The stock farmers are members of it.

And they are not likely to open more land on account of their being afraid that their stock will not have sufficient land? - The farmers' association have as their main object to help people who are in need. The people of our association are really out to help the other people in the district. They have set themselves up with that idea.

CHAIRMAN: Now, you come from Butterworth, Mr. Mazwi? - (Rev. Mazwi): Yes, I do.

Are the plotholders in favour of more land being allocated to agriculture? - The land in my area has been surveyed into arable land and the rest was left as commonage. Of course, the general opinion of the people is that the commonage should not be interfered with. The idea is to approach the Government about this. The Government had a proposition about buying farms for the Natives and the idea of the people today is that the Government should buy farms for the Natives and give the Natives the land on the same conditions as they did before.

Where will they buy these farms? - The proposition was made in 1913.

Do you mean that people should be drafted from this area into other reserved areas? - Yes, that is the idea.

DR. ROBERTS: You do not mean that the Government should expropriate land at Butterworth? - Yes. They thought that the Government should do that where there is land available.

And where do you think that that is? - The Government had that proposition some years ago.

CHAIRMAN: Would the plotholders in Butterworth be prepared to allow more land to be surveyed for agricultural purposes? - Well, I think the majority would be opposed to it.

Kentani is not a surveyed district? - (Mr. Muzwai): No, it is not.

Are the people in Kentani in favour of surveying that district? - No, they are entirely against it.

I want to ask that question in regard to Ngamakwe. Would the plotholders in that district be in favour of surveying more agricultural holdings? - (Mr. Sopola): Certainly, rather than be under this disadvantage.

You mean the disadvantage of having landless Natives? - The disadvantage of having no land.

Of their being heads of families without land? - They would be in favour of cutting up more grazing ground into arable land.

Do you think that threequarters of the plot-holders in Ngamakwe would be in favour of that? - I could not vouch for those who own land, but those who have no land would certainly be in favour of it.

Yes, I quite understand that. But the people who have already got lands, would they be in favour of some of the grazing ground being surveyed for some of the people who have no lands? - I could not answer that definitely, because that has never been laid before them. What I represent is the cry of those who have not got any land.

Now, Mr. Mate, you heard what Mr. Sopole has said, what attitude would the plotholders take up? - They would not agree to the land being re-surveyed.

Because it would reduce their grazing grounds? - Yes.

MR. MOSTERT: You would not look upon that as selfish? - All those people who have no land or who have nothing at all have as much right to have something as the others? - (Mr. Lavisa): That is just the trouble. All the commonage belongs to the plotholders.

CHAIRMAN: The plotholders and the landless Natives can all graze their cattle on the commonage? - Yes, but the landless Natives really have no rights and they are at the mercy of the plotholders.

In regard to the grazing of cattle? - Yes.

Cannot a landless Native put cattle on the commonage to graze? - He has no right to do so, unless he gets permission from the plotholders.

Let us take the man who has a residential site but who has no land? - He has to get permission from the landowners before he can graze his cattle.

You have a number of landless Natives, Natives who have no land to cultivate? - Yes.

Have they not got stock? - Yes, they have.

What happens to the stock? - They graze on the commonage at the mercy of the plotholders.

Can the plotholders tell them to take their stock away? - They can refuse them the building sites.

They cannot turn the son of a landowner off the land, a younger son. Say a man has a plot and he has three sons. The one gets a plot on the death of his father. There are two more sons. They live in the location and they have cattle. Can the plotholders tell them to take their stock away? - When the land was surveyed, nobody could stay here

Native Witnesses:-

unless he had a plot of land and that is why I say that these people are at the mercy of the plotholders. Subsequently the others are allowed to get building sites, but they are at the mercy of the landowners.

Cannot a man who has a building site graze his cattle on the commonage? - Yes, but he has no say as to whether more arable land should be surveyed.

And do you think that that is wrong? - I think it is right.

You think it is right that he should not have that right? - Yes, that is why I say that he has no right to the commonage.

Do you think he should have a right to decide whether more arable land should be given out? - No, I do not think that he should have the right to say that.

Is that the feeling of the others here, that the landless man should have no right to decide whether more arable land should be given out? - (Rev. Mr. Mazwi): More or less they are young people and, according to our custom, young people are not given the right to decide in these matters.

MR. LUCAS: Supposing they are married men? - Even if they are married, they are still under the control of their father and the father has the say.

They can still have no land? - The father has the say and they have the right to occupy the plot through the father.

MR. MOSTERT: Say the father has no plot? - Most of the fathers have plots but they have not got lands.

CHAIRMAN: In twenty years' time you will have some fathers who will have no plots? - The eldest son will take over the plots of the father.

MR. LUCAS: What about the second son? - He will be subject to his brother.

Native Witnesses:

You suggest that the second and third families will all be able to live on the one lot? - No, I do not, and that is why I suggest that the Government should supply certain lands for them.

SENATOR VAN NIEKERK: I want to ask some questions of Mr. Sopola. The cattle wealth of the Natives, is that evenly distributed, or is it distributed unevenly - are there Natives who have large numbers and other who have nothing? - Yes, some men have large numbers and others very little.

CHAIRMAN: How many cattle would you say would be owned by a man who has a large number of cattle? - Do you mean running on the commonage -- there are some people who used to have over 100 head of cattle, but this was the position, those cattle were not living in one kraal. They were distributed among a number of people.

MR. MOSTERT: Does that mean that some men had some cattle in one district and a number in another district? - No, they were all in one district.

CHAIRMAN: Some people at ngoma cattle, cattle they saved and looked after for other people? - Yes, that is so.

SENATOR VAN NIEKERK: How many head of cattle would one man have? - Well, one man might perhaps have 500 or 1,000 sheep and he would distribute them as ngoma among a number of other people.

CHAIRMAN: Would there be many Natives who have no cattle or no sheep whatever? - No, there would not be many.

They would all have at least some animals? - Yes, each one would have some animals, however few they might be.

Now, take a really poor man who still has some animals, can you give us any idea as to how many cattle he would have - a really poor man? - Well, that would be according to his ability of earning money.

Can you give me an example of a really poor man

Native Witnesses:

who only has a very few head of cattle, would you say that he would have two or three cattle? - You can say that he would only have two.

And would he have any sheep? - In some cases he might have only one head of stock - and sheep, right down to ten sheep and less.

Are there any that have none? - Yes, there are several people with none.

SENATOR VAN NIEKERK: Does it still happen under the lobolo system that a poor man with only two head of cattle may become a rich man? He may be a man who has many daughters and he may get lobolo cattle for each of those daughters, and, in that way, he may become a rich man? - No, that does not happen in very many cases, especially under present conditions. A man like that in marrying his daughters to someone else has too many expenses to meet to become rich. Even if he gets 10 head of cattle as dowry, he generally spends up to eight cattle, and only two are left over.

Do they slaughter as many as 8 head of cattle for a wedding feast? - No, but they have to pay for the wedding outfit. (Mr. Bulube): You have cases too where the lobolo cattle die. (Mr. Lavisa): In this lobolo business, there is a vast difference between the red Native and the school Native. (Rev. Mazwi): Sometimes a man will spend the whole of his 10 cattle which he has got for dowry on the marriage outfit.

CHAIRMAN: Among the Christian educated Natives in this district, is lobolo still paid? - Yes, lobolo is always paid.

SENATOR VAN NIEKERK: This question of dowry, giving such a lot of animals for a dowry, is that a new thing? - (Mr. Bikitsha): No, that is an old custom and, as a matter of fact, they used to give even more animals than

Native Witnesses:

they do today.

I mean this giving back so many head of cattle as a wedding outfit and slaughtering so many for the wedding feast? - (Rev. Mr. Mazwi): Yes, that is new, and it is common among the school Natives, but it is not so among the red Natives.

CHAIRMAN: What wedding outfit do the red Natives get? - They do not spend more than £10 on the whole of the wedding outfit, say two or three head of cattle.

How is / that among the educated Natives, so much is spent on the wedding outfit? - It is mainly spent on clothing.

Do they get more clothing? - Yes.

Did that come about with education and Christianity? - Yes, it did.

SENATOR VAN NIEKERK: And can a man who marries a woman demand it? - Custom demands it.

DR. ROBERTS: Now, you have married a good many people. Can you tell us what would be the cost of the most expensive dress that the bride would wear? - I should say about £8.

CHAIRMAN: Only the clothes in which the bride appears, which her father has to give, not the whole marriage outfit? - I think the value is about £8. (Mr. Bikitsha): I think it is about £10. It is more than £8.

In addition to that, the father has to give other clothing and also articles of furniture? - (Rev. Mazwi): No, that is all. That is all the father would give in that direction, but the bridesmaids and those, they also get something and the brothers and the sisters of the bride. And then, the bride gets pots and pans and things like that and articles of furniture, of course.

Do they give such a thing as a bed? - Yes, some of them do, and a chest of drawers.

Native Witnesses:

Let us take the case of a Native who himself has been a teacher or an interpreter or a clerk and whose daughter is marrying a man in the same position. Can you describe to me what marriage outfit a man like that would have to give to his daughter. The value of a marriage outfit a man like that would give would be upwards of £60 or £70.

What articles would he be expected to give?— Principally clothes and furniture.

What sort of furniture?— Cups and glasses and plates and a chest of drawers, a bedstead, blankets, mattress and a number of pillows.

The bridegroom seems to make a better start than many an European bridegroom does?— Yes.

Does the father also have to give things that can be eaten, such as sugar and coffee?— No, but he does give something for the sisters of the bride^{groom} and the mother.

What sort of things?— He generally pays about £5 or £6 to the sisters of the bridegroom and perhaps the same to the mother, and also some clothes. (Mr. Labisa): And a blanket for the father-in-law, and sometimes as much as £10 to the friends. That is the custom nowadays.

In regard to education?— (Mr. Tsoga): I want to say that Standards V and VI should be more progressively taught and better provision should be made for children to go up to Standard V and VI. At present, insufficient provision is made in that way.

(The witness was inaudible to the reporter.)

Do you think that, if there is only one child in Standard V, provision should be made to teach that child there?— Yes, I think so.

Do you think that all schools should have more than one teacher?— Yes, each school where there are over 40 pupils.

Native Witnesses

And do you think that wherever a school has more than one teacher on its staff, it should go to Standard V and VI? - Yes, I certainly think so, because that is what is necessary. Another point I want to raise is in regard to the hardship suffered by young children who, in order to go to school, have to walk as much as three miles and more. Infant schools should be started wherever they are wanted. There are cases of farm schools, where they need only have a few pupils for such a school to be started, but, so far as the Natives are concerned, the number required by the Department for one teacher - I am referring to farms now - is the same number that is required in location schools, and the result is that these people who live on farms - Native people - may suffer.

How many children are required by the Department in location schools? - Not less than 30.

DR. ROBERTS: Do they not make allowance for farm schools and do they not allow a school to be started on farms for eight or ten children? - I do not think so. (Mr. Mvambo): I represent the Farmers' Association of the Transkei Proper and I want to say that the greatest difficulty, so far as our Natives are concerned, is that they cannot get markets for their products. Especially under present conditions, when they are being taught by demonstrators through the Bunga to cultivate their lands and when they are increasing their products, they have the greatest difficulty in disposing of these products. In the past, where some of these people got only ten bags they now get forty bags, through the improved methods which they apply. Where in the past they had 50 bags, they now get 100 or more. Yet, what are they to do with these products, for which they cannot find markets. That is the point I have been asked to bring before you, because, while their

Native Witnesses:

production is increasing, their difficulties in disposing of their products are also increasing. The present condition of affairs does not tend to improve the position of the Natives. The price of mealies has gone down to 3d per dish and the Natives today are in this position, that they do not know what to do.

MR. MOSTERT: How many dishes are there to the bag? - There are about 16 dishes to the bag and a dish which used to fetch 6d now only fetches 3d. And now they have to pay their taxes as well and they find that they are up against a very difficult proposition. They have to take their mealies to the traders and generally get about 6/- to 7/6d a bag. The Natives are now beginning to ask what is the use of improving their agricultural methods when they have no market where to sell their products.

SENATOR VAN NIEKERK: But are you aware of the fact that the European also has to sell his products for 6/- and 7/6d a bag? - Yes, that may be, but they have control of the prices.

How can we have control of the prices if we ourselves have to sell for 6/- and 7/- and less? - (Rev. Mazwi): Our difficulty is that we do not get cash for our products. (Mr. Mvambo): We are given bad money or false coins - we are given vouchers and that means that we have to buy at the same shop where we sell our goods. The trader deducts his profit at once and, when the man comes back with the voucher which he has got, the trader takes more profit off him. (Rev. Mazwi): It would be better if we could get 5/- in cash, than what we are getting in barter today.

SENATOR VAN NIEKERK: There are two men here belonging to a farming association. Now, could not you

Native Witnesses:

people collect the mealies of your members and, on a collective basis, send it to the market and get cash - could you not do it on a co-operative basis? - (Mr. Mazwi): We are all dependent on our special jobs and, of course, if we could have a farming association put on a proper footing with a good alltime secretary, it would help. We should be able to get a grant to have an alltime secretary for our association and an organizer, but we do need help from the Government for such a secretary or organizer. As it is, now we are left in the dark.

CHAIRMAN: On this question of Native taxation, do you want to say anything, Mr. Bakitsha? - (Mr. Bakitsha): I just want to say this, that the Natives are feeling that what was promised them when this taxation was levied has not been fulfilled and they are disappointed with the results because they were told that this money from the tax would be expended for their own development. The find now that they are asking for grants for education and for other purposes and they are told that there are no funds available. We really do not understand how it is that we had to be specially taxed and yet, after all, we find that our education suffers and our development generally is being held up because - as we are told - there are no funds available. (Rev. Mazwi): I want to bring this to your notice, that the present taxation under the prevailing depression falls very heavily on the Natives.

MR. LUCAS: I understand that, in this district, there is a Native trader who has his own store? - (Mr. Bakitsha): Yes, I know him.

How long has he been trading? - About a year, not more than that.

Native Witnesses:

How is he doing, has he got a good business?—
No, I do not think he has a good business.

You do not know much about him?— No, I am afraid
I do not.

We were told in Umtata that he had been going for
three years?— No, that is not so.

CHAIRMAN: According to his name, he should come
from the Transvaal?— No, he comes from these parts, he comes
from this district, from Butterworth. I fancy that he
originally came from the Siskei, and his name is Monakali.

MR. LUCAS: How many farmers are there in your
association?— (Mr. Mazwai): It would be hard to say. You
see, the village associations are associated through the
district associations. We have about 30 branches.

And do you have any women members?— Yes, we have.

Do any of your women members exhibit agricultural
products at your agricultural shows?— Yes.

Do they win prizes?— Yes, they do.

Are these women working for themselves, or are
they married women who are working with their husbands?— Some
of them are widows and, in many cases, both husbands and wives
are members.

And those widows who are members, are they suc-
cessful at the shows?— They are.

SENATOR VAN NIEKERK: Do they have big sons who
work for them?— No, some of them are absolutely helpless,
but others have sons who assist them in the exhibitions. Some
of these women have no sons at all. When we started the
farmers' association, we found that the greatest difficulty
of our people was due to the fact that they read nothing and
they knew nothing. They had no books and they had no papers,
so we took up the matter and, in 1923, we published a book.
A thousand copies of that book were sold in one month. That