

Native Witnesses:

was a book about agriculture and nothing else.

CHAIRMAN: Is that book printed in Xosa?- Yes, it is the first book that was ever printed on that subject.

MAJOR ANDERSON: You said just now that your district would be entirely opposed to survey?- Yes, we would.

What is the reason for that?- In the first place, survey is expensive, and then, when the survey is finished, they still have to pay heavy taxes, heavier than what they have to pay now. Then one man has certain land in a surveyed district and he cannot ask for an increase of that land. Now you take the case of a newly married man who has land there. His family may grow and circumstances may arise that he would like to have more land and he cannot get it.

You do not get so many landless people there?- No, that is so, and if there is one thing which we hope for most, it is that land which is communal land should be kept for the families who are living there. You see, we who live in that area, we of the whole of that district, are as one family.

SENATOR VAN NIEKERK: In a district like yours, are there men without land?- Yes, there are.

How is that?- Because there is not enough land.

MAJOR ANDERSON: Would you say that a district like yours is more progressive than other districts?- The Natives along the Coast are not so progressive as those who are farther inlaand, but that is due to other causes, but I must say that they are progressing now.

MR. LUCAS: This farmers' association, is that in your district?- Yes, all the 30 branches are, and I may say that the co-operative credit societies started in our district.

CHAIRMAN: If there are no other points which you wish to raise, then we thank you for your evidence. (Rev. Mazwi) We thank the Commission for having listened to us so patiently.

Mr. Werner

Mr. WALTER ERNEST WERNER: called and examined.

CHAIRMAN: I understand that you come from Idutywa and that there are certain points which you wish to put before us. First of all, will you tell us what is your occupation? - I am an attorney practising at Idutywa.

Could you indicate to us which subjects you are more especially acquainted with? - Well, having lived all my life in the Transkei, I am more particularly interested in the question of Native labour and the wages which Native labourers are getting.

I can mention this that, as far as I know, the average wage for a Native on the mines is about £3 to £4 a month, plus accommodation and food, which would be £1 per head, bringing it to about £5 per month. That is grossly inadequate.

Mr. Havenga, the other day, in a speech said that we had the wealthiest gold mines in the world, and he might have added the worst paid as far as labour is concerned. The result is that the mines have not got a full complement of labour and that they are forced to import Natives from Portuguese territories. I doubt if there is any other mining concern in the world which imports labour from foreign countries. I have always felt that the mines are a valuable asset, because they should give employment to the people of the country, but what are we doing - we are killing that asset by bringing in foreign labour. In England, I understand, the mines pay from £25 to £30 per head and there the miner practically lives on the mines. France and Germany pay about £20 a month.

These Natives here have to leave their homes and their families and they go away for from nine to twelve months in the year. In the meantime, their property is left

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in the hands of other people, who act as their agents, and their families are left alone and they suffer great hardships through being left alone in that way.

In England, 87% of the profits go to the labourers and only 13% to the mineowners. Here in South Africa, 52% of the profit ^{go} to the mine owners and 48% to the labourers.

The mines would be very pleased if that were true? - Well, these figures came from the Native Recruiting Corporation, and I think the figures which I got were 52% and 48%. I hold that a man should pay higher wages and I also contend that, if the mines paid more wages, they would have no difficulty in ~~pay~~ getting the labour they require.

One has heard the statement made that, if higher wages were paid, the low grade mines would have to close down. I understand that, out of the 200,000 labourers on the mines, 70,000 go to the low grade mines and 130,000 to the others. So it means that 70,000 Natives are suffering today because of the fact that these low grade mines cannot pay more, but, at the same time, 130,000 Natives on the high grade mines are made to suffer on account of the low grade mines.

MR. MOSTERT: Would you differentiate in the pay? - Well, I would say this - let the other mines make less profits. Let them pay their labourers more. Perhaps one would have to differentiate.

If the low grade mines were to close down, what about the employment that is given by them - supposing one third of your low grade mines were to close down. Do you think that the 20,000 labourers who would then be thrown out should be declined employment? - No, but they would be

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able to find employment. After all, the minority must suffer for the benefit of the majority.

SENATOR VAN NIEKERK: Could they not reduce importation from extra-Union territory? If they could throw out some of these people who come from outside the Union? - Yes, first of all they should do away with these Natives who are imported from Portuguese Territory. I think it is a great shame to import foreign labour for your own mines. If you did away with those imported labourers, it would mean that the labourers who would be thrown out on the low grade mines would be taken up by the other mines.

DR. ROBERTS: If you did away with the Portuguese influx, would you have enough workmen in South Africa to man the mines? - Yes, you would, if you paid a fair wage.

Do you not think that you have very nearly touched high water mark in regard to those who can go to the mines? - No, I do not think so.

MR. MOSTERT: Do you realise that there are quite a number of other industries springing up for which labour is required? - Yes, but they also pay low wages. Take the Railways, they are getting rid of the Natives, but they only pay them 2/- per day. The municipalities too say that they want to employ Europeans. What is there left for the Native to do?

I suppose you know that the Native can always get something to do in this country? - I do not think so.

I do not say that he can always choose his job, but he can get something to do? - Yes, I understand what you mean and I know this, that probably a Native can go and work for a farmer for 10/- a month, but that is starvation and he cannot live on it. How can a man support his family on that? I daresay that that market is open to him, but surely one does not regard that as a wage at all.

Mr. Werner:

MR. LUCAS: You do not consider that farming is an opening, because the Native there is only paid 10/- a month? - Yes, exactly, one can hardly regard that as a wage. It should be very considerably increased.

MR. MOSTERT: I suppose you also know that the farmer up-country pays a good deal more? - I do not know what the farmers up-country pay, but some time ago I received a letter from a farmer in the Siskei, asking if I could get some Native labour for him at 10/- a month. Well, I did not even reply to it and I certainly would not try to get it at that price. Even if you were to add another 10/- to it, you cannot expect a man to keep a family on that.

But what if the family lives on the farm? - Yes, I know that that is what the farmers want, but this is the point which one has to bear in mind. If the Natives take their families away with them from their kraals, they lose their homes here in the locations and then, after a time, when the Native has to go away from the farm, what is to become of him and his family.

We understand that there are quite a number of landless Natives here? - They do not want to lose their homes here.

Yes, but they only have their homes here, only their building sites, they have no land, nothing else? - If a Native leaves here with his family, he is struck off the list and he cannot come back and that is why I say that it is dangerous for a Native to take his family away with him when he goes.

MR. LUCAS: Does that apply to the surveyed districts as well as to the unsurveyed districts? - I believe it also applies to the unsurveyed areas. The magistrates are very reluctant to allow people to come in if they have once gone away, but I am speaking generally of the surveyed

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districts and not so much of the unsurveyed districts.

Have you come across cases where people have lost their holdings as the result of their being away? - Yes, I have had cases of that kind, where I was asked to see the magistrate. But the magistrate was very reluctant and said, "Well, what can I do, there are no lands available."

MAJOR ANDERSON: Are there any complaints about the methods of recruiters here? - The only complaint which I have heard is that these small boys of 15 or 16 leave their parents and go to the recruiter and say that they want to go to work, but I do not think that it is the recruiter who is to blame in those cases. I have the parents coming to me sometimes and complaining to me that the boy has gone away and I say, "Do you not think it is a good thing that he has gone".

MR. MOSTERT: Surely, not without the parents' consent? - Well, when they go to the recruiter they say that they have got the consent of their parents.

But you cannot attest a Native to go and work on the mines without the consent of his parents if he is not of age? - Yes, I know, but that is so.

If that is not done - if the parents' consent is not obtained, then you go against the law? - Yes, I know, but it is done all the same. I have had cases where parents have complained to me that it is done and, in such cases, I have always said that they had better go and see the Police about it. In such cases, you generally find that a parent is produced by the boy.

MR. LUCAS: Is there any need in this area to reduce the cost of recovering petty sums, petty debts from Natives? - I hardly think so. The costs are not excessive.

Mr. Ross

Mr. BROWNLEY JOHN ROSS, called and examined:

The Acting Chairman, (Mr. Mostert): Will you first of all tell us what position you hold? - I am a missionary of the Presbyterian Church.

On which points do you wish to give evidence? - I have marked a good many points which have already been adequately dealt with by a number of the witnesses who have appeared here this morning. I may say that I grew up in this district, and I know the Transkei intimately. First of all, I should like to say a few words on the question of detribalisation and I would say that the essential cause of detribalisation is the poverty of the Natives of the Territories. And, furthermore, it is the necessary consequence of education and civilization.

It is the rise in civilisation and the idea of the individual, the idea of the Native mind, leads to that, and it seems to me that it is the inevitable consequence of the progress of civilization. The fact of the matter is that the Native is realising that he is an individual, and, consequently, his tribal thought and his tribal ideas break down. He goes to the labour centres and a general effect is that he realises more and more that he is a man on his own.

He is detribalised even if he is living in the Transkei, simply because of the fact that the old ideas and the old customs have broken down. He is an individual and he is on his own. So really, to make a distinction between detribalised and non-detribalised Natives is a mistake.

You have the red kaffer in the least progressive districts who is as thoroughly detribalised as the man in East London, because he is on his own, because he is an

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individual. He can snap his fingers at his chief whenever he chooses, and that is going on very rapidly. He goes out to labour and he is, de facto, detribalised. That is the process which is going on and it is going on more so every day with the progress of education and civilisation and the progress of Natives putting in 9 or 10 years in the labour centres.

Under that same heading, I want to say something about lobolo. Lobolo, in its Native significance, was really a settlement on the wife and it was a most excellent thing as such. The cattle which passed as lobolo were supposed never to die. A woman who lived with her husband in an adjoining kraal and who lost her husband - or even if she did not lose her husband - had a legal claim on the man who held the cattle. The cattle were there for fifty years even, and more. She had the right, if her husband was not supporting her properly, to go to the chief and lodge a complaint, and the chief had the power to take the cattle and give them to the man to see that she shall get adequate support. From that point of view, it was a very satisfactory settlement, but that day has gone. As you heard this morning, they have these marriage feasts and, out of ten cattle, probably two are left and probably, in a few years time, all these cattle have been sold to a trader, and, therefore, the idea of a settlement on the wife is gone. It was a very good institution in the primitive life of the Native, but today I think it is an institution which encourages extravagance and waste, because the parents get these cattle and sell them and they go in for a great deal of unnecessary expenditure and festivities and things of that kind. The economic influence of lobolo today is no longer what it was, but is leading to waste and extravagance.

Mr. Ross

Then there is the question of overstocking. I presume you have read the pamphlet which was published by Mr. Thornton some time ago. It was a very able pamphlet and it was circulated all around, and I think you have, in that pamphlet, a very fair statement as to the general conditions and the cause of overstocking.

I have known this country ever since I knew anything. As a result of overstocking, you have here a spread of what is known as bastard karroo. There was a little of it on the higher branches of the Tsomo river. It is spreading down to the Kei, ruining the fields, and only goats, and even then only when hard pressed, will eat it.

Nkanga is another thing, and the spread of that is ruining everything. This bastard karroo is a little green bush and it is very bitter. You come across it within 50 miles of here, down the Kei. 15 years ago it was very slight very much higher up.

That is one of the results of overstocking.

Now, under this heading of irrigation and water supply, I was told by two particularly competent doctors not long ago that I should not drink any of the water round about my main station, because it had some very dangerous germ in it. They told me it was very unsafe and, whatever I did, I should not drink the water. Well, I believe that these doctors are right and that the water supply is bad and that it is most unhealthy. Personally, I was in the habit of drinking any amount of water, but I was ordered to stop it and, as the result of what I was told, I have done so.

The stream near my house is undoubtedly a good one and, in all the 35 years that I have been there, it has only run dry once. Still, that water is condemned and the condemnation applies even much more so to the small streams

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and the stagnant pools.

Now, I want to deal with another point which perhaps has not been brought to your notice yet. One of the primary causes in this area of the failure of our water supply was a very serious mistake made when the lands were surveyed. Instead of having beacons when they surveyed these lands, they made the water their boundaries. As a result of that, the Native ploughs right to the bank of the rivers and the silt which is carried from his land is lodged in the stream. There is not enough water, generally, to carry that away and, as a result, you find that where there were large strong rivers in the past, where there used to be ten feet of water, there are just pools today.

That is doing a great deal to spoil our water supply. Then, another thing is that the Natives have chopped up all the bush from the banks of the rivers and whereas, in the past, you had a rich vegetation on the banks, today these banks are bare. That, as we know, leads to evaporation. At one time we had all these morasses round about the streams and near the streams and on the approaches to the streams. Today they are all gone.

CHAIRMAN: Why have they gone? - Simply because of this overstocking. At one time I could not cross the river for miles because of the swamps and morasses near the river. Today there is nothing like that, the land goes right up to the water. There was a furrow at the station where I am. It was very much easier and very much cheaper too to take out the water, but in course of time it became no use and they had to make another furrow. Three weeks after we have had rains, the water is standing in pools and the people are compelled to drink that water, and they

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do not know enough about hygiene in such matters to realise how necessary it is to boil the water. Well, I have been trying to give you some of the causes which have led to the failure of the water. I do not know whether this position could be remedied by shifting the beacons and by having proper beacons instead of making the river banks the boundaries. It was a very fatal mistake to have these beacons on the banks of the rivers. The silt today is filling up all the decent pools which we used to have, and where the water used to be conserved.

Then, I should like to say a few words on the subject of liquor, which is dealt with in your Agenda in Section 5, Sub-section (7). Of course, in these Native Territories, we have a minimum of liquor sold to Natives. We are very fortunate in our prohibition regulations. The evils in the big labour centres do not apply here, but every trader will tell you that the big factor in the demoralisation of the young Natives is the liquor that is sold at the labour centres. There is no question about that.

They acquire the taste at the labour centres. It sticks to them and the Native cannot drink in moderation. He can no more drink in moderation than he can eat meat in moderation. These Natives come back here and they are the worst characters and the most undesirable characters we have - that is the Natives who have acquired the liquor taste at the labour centres. I think, if the C.I.D. were to give evidence before you, they would support my statement in that regard.

SENATOR VAN NIEKERK: How do they gratify their taste for liquor? - There is a great deal of smuggling going on. In the olden days, only the old men used to drink

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but now today you can see what is happening. When there is a beer drink on, you can see from the way in which they are divided up and from the way they are sitting what is happening. If there is any brandy about, they mix it up with the kaffer beer and those who have paid for their brandy get a share of that brandy. In the olden days they all used to drink together, they used to stick to beer, but today you see the Natives sitting in small groups, separated from each other instead of being together. You know that there are two or three bottles of brandy there and that brandy has been mixed in the beer and those who take some of the brandy have to pay their share. Those who simply take the kaffer beer can join the others, but when there is brandy they sit in small groups and that shews what is going on.

CHAIRMAN: That means that the people in that particular group have their bottle of brandy? - Yes, they pay so much for each swig of beer, whereas, if it is pure kaffer beer, the big tin goes round. If there is brandy they all get the measure for which they pay. That, to my mind, is a big factor in the demoralisation of the Native.

On the question of mortality, it is a fact that the physique of all the younger Natives is markedly undermined from the want essentially of milk for the mother before childbirth, and for the child. A very large percentage get only milk from the goats. In a large percentage of cases, milk is really unknown. Yet medical opinion is that milk is an essential. Owing to the absence of milk, there is a tremendous purchase of coffee and tea and sugar, and any trader will tell you that the red Native will spend anything from 40/- to 100/- per annum on tea, coffee and sugar, just because he has no milk.

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SENATOR VAN NIEKERK: Where does he get the money? - The money they get from the mines and the traders will be able to give you the figures. They spend anything from 40/- to 100/- per annum on tea, coffee and sugar. In the past, if a visitor came along, they used to give him milk, but today it is coffee or tea. And they must drink it as the Europeans drink it. I have questioned quite a number of levelheaded traders on this point and they have given me this figure and they all put it down to the scarcity, in fact to the absence of milk.

What causes the absence of milk? - Well, they have scrub cattle. I know cattle, I know cattle well and, in these areas, you see a lot of wretched scrub cattle chronically starved. I could tell you a great deal about the life of stock in these Territories. Take the life of a cow. A Native gets three calves out of a cow, and he thinks he has done well. I suppose, on the farms, they expect eight.

CHAIRMAN: What happens to the cow after that? - She dies of poverty.

Is she not killed at a certain stage for food? - No, the Natives will not kill, he holds on as long as he can.

In the hope of getting another calf? - The idea of killing, unless there is a feast, is repugnant to the ordinary Native - he will not do it. The dentation of the cattle is such that they have to pick up the grass fairly high, but owing to the grass being so scarce and so low in these areas, they have to get right down to it. I have cows at five years with their teeth absolutely gone in, in spite of the fact that they are fed. The teeth of the Native beast go sooner and, of course, these half-starved cattle only give you a minimum of milk.

Mr. Ross

Would it not be a good thing if the Natives should keep the bulls away from the heifers until they are grown up, more than is the case now? - Her teeth would go just the same. The trouble is that the teeth are worn right down at a very early age.

So that it means that, if the farmers did not allow the bull to go to the cow as soon as she does now, he would get one calf fewer? - Yes. As a matter of fact, the life of a cow is determined by her teeth in these areas.

MR. LUCAS: Do you reckon a calf per year? - The first calf at two years and then one calf every year after.

We have been told that the condition of the cattle is such that one can only expect a calf every other year? - Yes, that is perfectly true. It is a common occurrence that the cow cannot take the bull because she is not in ~~ma~~nnkk condition. I would advise the Commission to read Mr. Thornton's pamphlet on this, because it deals with the matter in a very lucid way and it is an excellent publication.

In regard to the mortality among children and the poor physique of the children - that is a very serious matter. We had a very good doctor going around testing the children, and he told me that the physique of the children was most miserable and wretched owing to lack of nutrition when they were infants, and, therefore, they went down whenever any disease occurred, as they have been doing in these last years. I know that the position among the Natives in these areas is very serious indeed. Knowing the people as I do, I can corroborate the statement made by that doctor. If I leave these parts and go to Pondo land, which is very sparsely populated, I can see the difference in physique at once and I say again that the essential cause is undoubtedly the want of milk.

Mr. Ross

It is undoubtedly true that the market for products is very small and the Natives are experiencing considerable difficulty in getting good prices for their produce. Now, I should like to say a few words in regard to the weaving school.

The school which you had here is not one of the first started. When they started all these schools, the Natives found this, that, although the goods manufactured at the schools were quite satisfactory, the cheap and shoddy wholesale manufactured articles undersold the local articles. The Native will buy articles from people upcountry, cheap and shoddy articles. They tell the Native that these are excellent things. They buy them cheaply but in no time they wear out and, in the end, the article is a great deal more expensive than that which is produced locally. The fact of the matter is that the Native has not got the sense to buy an article on value, he goes on cheapness and what happens is that the schools generally die through the competition of the cheap, shoddy imported article.

The schools, in the meantime, are doing very excellent work, and I hope that they will be able to carry on. The trouble is that, when the first enthusiasm dies out, the cheap and shoddy article comes in and drives out the other.

MAJOR ANDERSON: Do you think that the management of the school here is good?— I certainly think so, from what I can see. I have visited the school and I know the quality of the work done and I am told that it is most excellent, and I am very glad to hear they are finding a market for all these produce.

At 1 p.m. the Commission adjourned until

On resuming at 2.20 p.m.

Evidence of Mr. Brownley John Ross continued.

(Witness) The only other thing I wish to say something about is possibly not relative to your enquiry. You have heard a great deal about deferred pay for Natives and the amount of demoralisation that takes place in the Territories here by young Natives not sending down money to their parents or relatives. More than what you have heard comes back to the Territories, but there is a tremendous lot that does not come back.

I have been in various traders stations - able businessmen. There have been cases where a boy has been present, bought blankets and this and that at Johannesburg, and has told the trader the figure he paid for them. The trader has said to me, "Mr. Ross, I could let him have that, not in such a showy article, but at 10/- less." A young Native cannot keep money in his hands; he spends it. That is one point.

Then there is another point, like this. I have had it from various traders; I have had it verified through large numbers of Native Christian preachers who know about the young people and the heathen Natives. A trader tells me "young boys come to my shop and get a loan of money to go to the Rand; after so long they send it back". He says, "I know the next thing that will happen will be a group of girls from where these boys come from will come in and buy all sorts of finery; he has his friend down here, a boy also, or a young man; he does not remit to his parents; a great deal of that money comes in to us, and so on. A family may be heavily in debt to a trader, and a great deal of money is squandered in that way, not only amongst the heathen but, as a matter of fact, a number of Christian

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girls singing in church choirs you will find with a very nice pair of stockings, blouse or shoes; they have not got them from the parents - the parents are in poverty. It has come about in this way, a young fellow at the labour centre sends it down to a chum and he passes it on to these girls. I know there is a great deal of demoralisation and immorality in allowing that; you will find it in these parts, Nqamakwe, Butterworth and Kentane. It is difficult to know how much money goes in that way, but a great deal does.

Some of these young fellows go to work for a year and come back with £2. It has been done for years. A certain percentage of it is remitted and spent on these luxuries and behind all that there is a great deal of demoralisation. It is becoming more and more a big factor just now. Young men who are not under the control of their parents go to work and do not send any money. The father may be in debt to the traders. In many cases I know of, he sends down money to his home to buy cattle for him. The father knows nothing about it, so the money is very often spent in cattle. There should be some systematised form. Of course, we quite see you cannot make it compulsory and the Natives would not like it carried out through the traders because, in a great many instances - in this district we have a very fine set of traders - but in a great many districts it is not so. The labour agents are sending boys under deferred pay in a good many instances, and it might mean the Government appointing another officer for three districts - Nqamakwe, Tsomo, Butterworth, - bring the young boy in and make an agreement that there shall be a certain sum of money, so much for the parents and so on. If his parents and friends

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know about it, it will be spent in a national way. I had a good deal to do with boys who went over to France during the War and found the effects of the deferred pay system very beneficial. I could give cases of boys who have worked for ten years at various labour centres, who brought nothing much back, but one boy brought back £10. I think one of the best things that could be done in the Native Territories just now would be to have some sort of systematised form under the auspices of the Government.

SENATOR VAN NIEKERK: Would that not induce the young Natives not to go to the mines? - I think it would be a great inducement for them to go, because their parents and their brothers would put pressure on them. At present the pressure is the other way, because they say "what is the good of their going; they do not send back or bring back their money; the money is wasted".

Does that not mean they would not go out to work but choose other occupations than in the mines? - I think the tendency would be they would choose an occupation where deferred pay would be a fact. The Xosa woman has a big influence on the husband. Her influence and that of the brothers and so on would have the effect of their going where there would be deferred pay. It is a fact which I might mention that, at the time I was working at Ngamakwa and Butterworth, prior to deferred pay in France, they were very reluctant to go.

MR. MOSTERT: What was their pay? - I cannot give you the figures, but I think it was arranged that a boy might draw 2/6d a month, the rest to be remitted. I know one Native who drew 2/6d a month while in France and I think he allowed his wife 5/- a month. He said, when he came back, I have never been able to buy so much stock. The

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fundamental fact is the Native cannot handle money; he does not seem to realise that money is something which he should keep. When he gets it into his hands, he spends it freely, hence the large amount of trash they are bringing in from the labour centres in the way of goods.

Have you had any experience of Natives saving money? - Yes, I have induced them to bank money at the savings bank and so on, but it is a very big job, because he says, "I want to buy a cow". You tell him it is a dead loss and he says, "No," it is an ornament to his village and he can brag about it to his friends. There are a few who are saving money in the savings bank, principally among salaried Natives, teachers and such like; but the inevitable tendency is to put it into cattle. Buying cattle today is a dead loss to the Native.

The essential point, I think, however, is with the pressure of the family on the younger man there would be a great deal of pressure to get him to sign documents in the office to agree to this deferred pay. You cannot make it compulsory, but would have to get him to agree.

CHAIRMAN: Representations were made to us at Umtata that it should be made not only for young Natives but adults - the married heads of families? -- I take it you cannot make it compulsory, I do not see how you can.

Leaving aside for the moment the question of whether it can or cannot be done, do you recommend it should be done also for adults? - Certainly; do it with everyone. You see, there is not such a percentage of the older men going out to work.

When do you think they stop going out to work? - It depends very much on the circumstances of the man, but I

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should fancy in these Territories you very rarely get a man of fifty or older going out to work.

Between 45 and 50, is there still a large percentage? - Yes, but I should think the bigger percentage are 18 to 30 and numbers of them do not marry until they are 30.

SENATOR VAN NIEKERK: Is polygamy decreasing? - I would say decidedly so; but, of course, there again that is to a great extent, amongst the raw Native, the result of poverty, because, of course, in polygamy proper each wife much have her own establishment - her own village; and the effect of the survey has been very strong in decreasing polygamy in that now it is one land per man and one son inherits and, in the event of that man dying, only one wife has the use, so the other wives are left in the air. That has been a big factor in decreasing the amount of polygamy, that is, in the surveyed areas.

Do you think the surveyed areas have induced the Natives to go in for better agriculture? - I think it has on the whole. It certainly has induced them to go in for a better type of house. Yes it does, because he is not at the mercy of the headman. You can hardly credit the amount of bribery and corruption that goes on with the headman in the matter of giving out lands. Even in a surveyed area, when land becomes vacant, there is a lot of bribery and corruption; a man is pushed into the land when another man would perhaps be more justly entitled to it. There are ~~xxxxxx~~ checks, of course, in the unsurveyed area.

MAJOR ANDERSON: With regard to this question of the authority of the chief, I was not quite sure whether you approved of the elimination of the chief's authority

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or not? - I think, broadly speaking, the policy in the Transkei has been correct, that the power of the chief should gradually cease, and the Bunga has had a very big effect in that way, because, at one time it was assumed that the chiefs should go to the Bunga. Of course, there are big chiefs who have tribes and clans and sub-tribes. They see now that the chief is of very little value. He is not educated and is thoroughly conservative.

Is one of the factors against detribalisation is it not possible to make further use of him? - It varies from district to district. If you go into Pondoland, you have different conditions from Fingoeland and Idutywa. I should say, outside of Pondoland, the influence of the chief is very small. It is a matter of courtesy, respect and so on.

We have had a good deal of evidence, even from educated Natives, in the direction of reestablishing the authority of the chief? - I am inclined to think that is sentimental. The idea is, because we have chiefs we are a people as distinct from the Whites. I think that is the idea at the back of the minds of almost all these men. The chief is to them a symbol of nationality. I thoroughly approve of the chief being a headman. Then he is a Government servant. Some sub-chiefs do very well; they are something of what you might call a field cornet.

MR. MOSTERT: I was rather interested in the statement you made that you have detribalised Natives right here in your reserve? - I mean in their thought and their feeling.

Do they wish to sever themselves really from the powers of the chief and headman? - A very large number of them do.

Mr. Ross

And they are quite satisfied to stay there in their area and say, "Well, I am independent of my chief and headman"? - "The magistrate is my chief", that is what he says.

Therefore, you consider he has got detribalised in his own reserve? - I can give you a concrete case. I was at a meeting where we were discussing a matter of some importance. The chief was a man of very little known descent and some educated Natives in the course of the discussion said, "Yes; well, of course, we are every one of us chiefs". He meant he has got his plot of land; the chief has nothing to do with it. He meant, in any case of importance the chief could not try him and the crowd approved of it. The chief did not like it, of course, and the chief's special retainers did not approve of it; but that shewed the man's mind and the minds of the majority of those at the meeting.

Do you find they want to go to law with the chief, too? - No, the sentiment remains. It is working itself out slowly. A Scotch Highlander today has a certain strong sentiment towards his chief; he is living in Australia; but he is chief of the Camerons. He has towards a strong sentiment with the head of the Clan; he perhaps lives in Australia and was born there. It is purely sentiment, and you are going very largely in that direction with the educated and semi-educated Native. I think education and civilization is the process that is putting the Native through.

MR. LUCAS: Do you notice any change in your area in the attitude of the Native towards the missionary control of schools? - Yes; that, of course, has been a

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controversial matter. I, long years ago, made an effort to get undenominational schools in my area under a board Native of missionaries and/elected representatives, but that was turned down very sharply.

By whom?- By the departmental authorities and by some of the members of the various churches. There is a movement now of sentiment that the Native should control his own school, but I think that 80% or 90% of the teachers will object, simply because that Native board will be open to all sorts of petty intrigues and jealousies and the appointing of a teacher because he is the relative of one of the members of the board. I have not touched that matter of teachers' associations for eleven years, but a few years ago that matter was taken up very strongly by some of the best teachers. Far better be under the teacher where you might expect a fair deal and not be under these petty intrigues.

SENATOR VAN NIEKERK: We were told by a Native that the time for the missionaries to convert a Native had gone by?- There is a great deal of that sentiment amongst the Natives; it is purely an anti-White feeling that is slipping in amongst them and I would almost say the position of a man who is getting educated, like my own boy who leaves the university - he thinks his father is a fool. Both in Scotland and in South Africa it is very much on those lines, but there is a very strong feeling amongst a good many of them that "The Church is our Church; we have built the building; our chiefs have given the land to the missionary, and it is time we managed those things".

MR. LUCAS: There is a demand for that idea of managing?- Yes, certainly.

Mr. Ross

CHAIRMAN: What do you think the anti-White feeling you are referring to is due to? - I am looking at the Native press, the Natives generally, and the attitude of the Native now to what it used to be.

To what do you think it is due? - One could get into a very controversial question there.

SENATOR VAN NIEKERK: Has the Native press very much to do with it? - Some workers on the Native press are working up that feeling.

MR. LUCAS: Why should they be working it up; what is the directing force? - Well, they put it as legislation by the Government which is oppressive to the Native.

SENATOR VAN NIEKERK: Is it not a cheap sort of way of making propaganda? - There is a big element of that in it, but I would not say that is the only element. This question of the franchise, for example, has turned round a great many Natives and put them on to the anti-White line - that is in the Cape, - and it has been used to the full by the anti-White Native.

CHAIRMAN: Are there any other reasons, do you think, behind it? - It would be extremely difficult to say. The situation is so complicated and there are so many trains of thought. A certain amount of it came from America at one time. That I think has ceased.

Is the fact that closer settlement is bringing Natives and Whites more and more into competition a factor? - Not directly; it is not direct competition. We had a meeting with Mr. Janse here a short time ago and some of the men who were giving evidence here were very bitter and ~~very~~ sore at the idea that Natives were being pushed out of jobs which they had done before and which were given to poor Whites.

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Indirectly, it is very much more this way, that the land is getting fuller; there is less elbowroom? - I put it broadly this way: life is becoming very much more difficult with the Native. The Native of the present does not know the life his grandfather lived; he hears all about it and it is behind him, as it were, as a golden age. It is altogether in his mind as a life of ease and so on and life is certainly becoming more difficult for the Native. The half educated Natives, like all ignorant men, I suppose, jumps to the conclusion it is the thorn of the White man.

And incidentally they think also that the past is the golden age? - Yes, that is always there. I could name educated Natives today who are writing the Native language glorifying the past; but they have forgotten the cruelties and the witchcraft and that the change has come about, of course, owing to the advent of the White man. "He had taken our land from us", that is one of their great cries.

MR. JAMES HAY, called and examined:

CHAIRMAN: At Umtata, the statement was made to us by a Native witness, that at Butterworth Natives who had been employed were given notice to quit and Europeans substituted for them. We would like to know just exactly what happened? - Well, until very recently, Native labour was employed wholly for the labouring work at Butterworth station - in fact it was about the beginning of September that they were substituted by European labour.

How many had you in your employ? - We had three Native labourers in the Goods Sheds; they were substituted by five European labourers, but the work was

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increased by the introduction of tranships working here.

But these Natives were definitely dismissed? -
No, they were found employment elsewhere.

Where? One was in the loco and the other was
dismissed; He was dismissed for dishonesty; in fact
there were two of them dismissed for dishonesty at that time.

Then you had one Native left over? - And he was
sent to the loco as coal heaver at Butterworth. We have
still got Natives at the coal - six Natives.

This was goods sheds work? - Yes.

That was the only changeover that was made? - Yes.

SENATOR VAN NIEKERK: Did you hear any reason
for the change? - Of course, the principal boys in the goods
shed were found dishonest and we dismissed them.

In what way were they dishonest? - They were
stealing goods.

MR. MOSTERT: Out of the goods shed? - Yes.
I was in touch with the local police here, and although we
were not able to get sufficient evidence, we were nevertheless
satisfied that the dishonesty was there.

Goods were missing? - Yes, goods were missing.

And now, since you have had Europeans? - There
has been nothing.

Your gangers on the lines, are they Europeans
or Natives? - They are principally Natives with an European
labourer in each gang to do the patrol work.

MR. LUCAS: We were told in another place there
has been a substitution of Europeans for Natives in the
building of a line in the Territories; do you know anything
about that? - No, I am not aware of that; we have between
500 and 600 casual Native labourers employed at this branch at
the moment.

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CHAIRMAN: Has there been any new construction in the Territories lately? - Not lately; we have been re-laying out present line.

With Native labour? - Yes.

SENATOR VAN NIEKERK: This fact of the dishonesty of the Natives in the goods shed, was that reported to Headquarters? - Yes, they are acquainted with all the circumstances.

That might be the cause of the change? - I am not too sure; I would not like to say it is; it was not connected at the time.

MR. ROBERT FYFE KING, Magistrate of Willowvale,

called and examined:-

CHAIRMAN: You are Magistrate of Willowvale? - Yes.

MR. LUCAS: You have had experience as a magistrate in a number of districts, I understand? - Well, two in the Territories.

And in other places? - In Johannesburg for a time, I was the sub-Native Commissioner.

And elsewhere? - Down at Breyton in the Eastern Transvaal I was running a sort of S.J.P. court in addition to my other duties and in Natal and Zululand I took administrative work in connection with Native affairs - partly in Zululand and partly in Maritzburg.

CHAIRMAN: Which Zululand stations? - Well, I had the whole of Zululand in my charge at one time. My headquarters were at Eshowe; I was in charge of the Native reserves in Zululand.

MAJOR ANDERSON: You were inspector or reserves? -

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I was Senior Inspector of Native Reserves; I was the only holder of the post. They abolished it afterwards.

MR. LUCAS: Did you have any experience in the Northern Transvaal? - None at all.

The question that we are rather interested in is how far any superior development there is in this Territory, agriculturally and in other forms of industry, is due to superior natural capacity of the Natives here, or how far any advancement that has taken place here is possible with similar methods of administration and of government in the ~~part~~ part that you have been acquainted with. Will you express an opinion on that? - I should say there is no reason whatsoever to doubt but that the Council system established elsewhere would have equally good results.

DR. ROBERTS: You think you could establish it in Zululand on the same conditions as in the Transkei? - In exactly the same conditions as the Territories were in at the time they started it.

They started on the same scheme, did they not? - Yes. I do not see any difficulty at all in the matter. There would be a certain amount of prejudice to be overcome, but that can be overcome I am certain. And, as regards natural capacity, I think, on the whole, the Zulus are in every way as capable as the Natives, either in the Transkei ^{mentally} here or in Pondoland; in fact I should say they were superior.

To Basutoland? - In Zululand.

You do not think they are superior to those here? - I think mentally they are, in this way, that they are more inclined to do things. These people will do nothing; they are mentally inert and while they have had a fairly long spell of education, I do not think they have

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shown anything very wonderful in the way of results and I do not think for one minute that the Zulus would lag one whit behind had they the same advantages as these people have had.

Now, apart from the Council system, are there any advantages which, in your opinion, the Zulus lack today which the Transkei Natives have?— Undoubtedly.

Such as?— Particularly in the matter of agricultural teaching. I think it would be as well if I mentioned that the system of education afforded here and in Zululand, for example, are totally different. Here the missionaries have dotted schools everywhere at three-mile radii, and many of their schools take the children up to the second and perhaps the fourth standard. Very few of them go beyond the fourth. In Zululand, on the other hand, possibly because of the need for a certain amount of protection, very large mission stations were established and these, I think, have been more fully developed than anything we have here that I have seen. I gather that St. Cuthberts is more or less on the same lines as many of the big missions in Zululand.

DR. ROBERTS: To which missions are you referring?—
Eshowe
I am referring, first of all, to the mission station under the Norwegian missionaries.

Would you say that is better than Clarkbury?— I do not know Clarkbury at all and would not like to make any comparisons, but I know this, that the children are taught industrial work by rather highly qualified specialists and I think that the people immediately surrounding these big mission stations are every bit as well developed as the average Native in the Territories.

MR. LUCAS: And farther away?— Farther away they

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are in the same category as the people here who have little or no education.

Can you mention any other advantages? - Yes; as regards the people here, they have the advantage of independent councillors to represent their grievances, to make them acquainted with anything that is going on and generally to keep in touch with anything progressive. They have agricultural demonstrators here which they have not got at present in Zululand.

SENATOR VAN NIEKERK: Your council system; does it not start detribalising? - I do not think it is necessary to detribalise in order to introduce the council system. I think that the two can for a time run together.

MAJOR ANDERSON: In conjunction with the authority of the chief? - Yes, but I think for a start it would be necessary to keep the chief in the council. There is no doubt that many of these chiefs are, well, anything but satisfactory. They are the ordinary type of Native; in some cases a little bit advanced and, in others, very far behind. While I was in Zululand I noticed several cases in which chiefs made things very hot for people who had acquired a large number of cattle, for instance, and who went in for special agriculture, such as sugar cane. They seemed to have an idea that these people were setting up to oust them from their positions.

MR. MOSTERT: Would you advocate in Zululand the Bunga system? - Yes, undoubtedly, without hesitation.

DR. ROBERTS: As it exists at present; we had better be quite clear upon that? - Yes, sir, as it exists here.

Do you think they are prepared for that? - Well, I think they will take a little persuasion and I think also

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that one reason why they would need that is that a number of the chiefs have been down to the Bunga here and they have got rather frightened; they are afraid that this Bunga type represents the ordinary rank and file of the Natives in the Territories - which, of course, we all know it does not, - and I think they are rather afraid that, if we were to start a thing like this, they would be lacking in this wonderful oratory they have here in the Bunga and that they would make a very poor show.

SENATOR VAN NIEKERK: We were told they rather turned down the idea; they said, "How can you learn from these Natives who went away from Zululand"? - To the Zulus, everyone else is a dog, but at the same time I think there is a lot they can learn from the people here and a lot they need to learn.

MR. MOSTERT: You say you think that the Zulu himself does not think that for him the time is ripe? - Those who have been down here probably have that fear, but we must bear in mind that they have seen the cream of the Territories in the General Council. After all, one has only to go into the backward parts of these districts and you have a more hopeless type than you find anywhere; you have seen that type up on the Rand in the mines.

MR. LUCAS: In what way do you mean hopeless? - So backward, so full of superstition, and barbarianism.

How long have you been here? - In Willowvale? For four and a half years in the Territories altogether.

Have you noticed any change in that period? - No.

I would like to go back again to the question of the advantages which either one has over the other; have you any others that you can draw attention to? - Well, the principal one, I think, is representation.

Mr. King

That is the council system? - Yes.

Somebody that can act as a spokesman and a go-between? - Exactly. You see, in the pure tribal system you have the chief who may or may not be a good administrator. Naturally he is going to represent his views of what should happen within his own tribe and within his own location. If you have half a dozen councillors chosen from various parts, even although they are strong adherents of the chief, you are bound to get certain differences of opinion, which is all to the good.

Now take the backward people that you refer to; how do they compare in their agricultural methods with the rank and file of the Zulus? - There is nothing to choose between them.

Have not the ideas of the more advanced Natives in agriculture permeated what you call the backward lot here? - No, not at all.

Do they not manure their lands? - No.

Are there many of them who are not using European ploughs? - The bulk of them.

How do they break up the ground? - Well, they have their oldfashioned '75' ploughs in many cases.

CHAIRMAN: That is an European plough surely; it is not a Native thing. They do not make it? - Well, it is a very primitive sort of plough. I take it you were referring to the more modern type of plough. Most of them use ploughs.

MR. LUCAS: Are there any of them who are not using a plough of some sort? - Yes, there are.

What do they actually use? - Hoes.

Are those men? - No, usually women; they are usually the widows.

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Do they enclose their lots, fence them?-
Generally speaking, not.

CHAIRMAN: On what ground do you think the Zulu is intellectually a higher type than the Xosa?- I do not think I said he was of a higher type; I think I said he was equally capable of development. That is what I meant to say.

I think you put it rather in the favour of the Zulu as far as intellect is concerned?- I think it was put in this way: were these people so very much more advanced than the Zulus and was there anything in their natural equipment to prevent the Zulu coming to the same state.

Do you think, in other words, if the Zulu had the same opportunity, he would achieve the same?- Yes, exactly.

Not necessarily achieve more?- No, I do not think so.

SENATOR VAN NIEKERK: But you implied that he was a harder working man?- He does things. These people here making nothing; think of nothing. Take the ordinary run of Native, you find no industrial work whatsoever among the Galekas and the Fingoes; they do not make pottery; they do not do woodwork, make beadwork or anything like that - not to any extent. It is not a sort of national hope.

DR. ROBERTS: You would not expect them, surely, to make pots and pens, when they can buy them cheaper?- I always feel this, that the drive to create things is an indication of mental equipment above the level of the animal at any rate.

The necessity is not there to make a pot. I consider - I may be wrong - if he started making a pot he

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would be a more stupid man than the man who would buy one? - It may be, but, after all, take the Basuto people, they rather specialise in pottery. I would not say it is an indication of stupid mental equipment, but, as I say, where there is a desire to create things, to turn out something with their hands, it shews a useful type.

CHAIRMAN: But did not these people have that before? - I can trace no history of their ever having made anything before.

Did they not cook their food in pots before the European came? - Very probably; but I am talking of the industries. The Zulus even carve a stick; they will do something.

Do you attribute the backwardness of the Zulu politically compared with the forwardness of the Galeka and the Tembu here to the administration? - I think so; I think the council system has just made all the difference.

XXXXXENAS: Well, the council system is the child of a series of men, as we know. Do you think these men have been lacking? - I would not like to say that at all, they follow different lines, that is all; but unless one gives the Native people an opportunity to shew what they can do, it is rather hard to expect them to come up to the standard of those who have been given the opportunity.

MR. LUCAS: You were going to say something else when that last question was put to you. You had been dealing with the question of the Zulu doing or making things. Do you remember what it was? - No, I am afraid I cannot.

I would like to follow up the agricultural side of it more; have you any agricultural demonstrators in your area? - I have three at present.

Do they not come in touch with the backward people? - Yes.

Mr. King

Have they made no impression on them? - Not the slightest.

Take a particular part which is still very backward; how long have the demonstrators been there? - For a year past I have had one demonstrator in about the most backward location in the district, and I have had several talks with the people, but very few of them have gone to the demonstrator, either to listen to his addresses or to follow his advice.

When the demonstrator goes, does he not have a portion of a plot to work, and he has that for a year; have the results been satisfactory on his plot? - Yes.

And the man who gave him that portion of the plot, has he followed it? - Well, we will have to see whether he does or not this year. The demonstrators, as a matter of fact, have gone to the places where the people have asked for them. This last year I placed two of them in the locations where they were hopelessly backward in order to try and pull them up to the level of the others, but it is still too early to see results.

You have definitely followed the policy of bringing the demonstrator even to the people who have not asked for him? - Yes; I will not say he was never asked for.

They have not asked since you have been here? - No. I went out of my way to promise them they would get them.

SENATOR VAN NIEKERK: Does there appear to be a keenness to follow the demonstrator? - In the one very backward location there has been practically no interest whatsoever taken, and a month or two back I told the people that, unless they were prepared to follow the demonstrator's advice, there was no object in leaving him there and I would take him away; I wanted to see what they were going to

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do this season.

Has there been any hostility about your introducing the demonstrator?- Oh, no. I held a meeting in each case to introduce the demonstrator.

What I mean is, were they so backward that they had not heard about demonstrator?- Oh, no, they knew about them.

Do you have, in that district, what occurs in some others - an educated Native in red families?- In that particular location I doubt if there are half a dozen men with any education whatsoever.

And women?- Well, some of the young children may have picked up a smattering at school, but it is not noticeable.

In that district, is there a large proportion of that type of person you are referring to now, who attends school?- No, it is not a good educational centre at all.

Would you say ten percent of the children go to school?- No.

DR. ROBERTS: Would education make much difference?- It is rather difficult to say. As I mentioned just now, it seems to me that we have appallingly poor results, generally speaking.

From education?- From a tremendous effort.

Now, where do you think is the tremendous effort?- Well, we will call it a financial effort first of all among the missionary bodies, to provide the schools at a distance of every three miles right through the district, the provision of teachers and the general administration of schools.

But do you not think that has produced something; you have only got really one fifth of the population going to school?- Yes.

Mr. King

A growing number too. Do you not think that, in the general good behaviour of the people that is due to the spread of education which no amount of money can stand against? - Well, it is very difficult to blame or praise the educational result; it is very difficult indeed.

You do not think, if I gave you a little ~~help~~ help, you might start praising it then? - I must say this about the type of educated man we have got that, generally speaking, he is not exactly reliable and I can quote one little incident that shows the tendency among, I am afraid, quite a number. A young man bought a bottle of medicine of one of the trading stations; he borrowed a pencil and altered the 1/6d that shewed on the bottle to 2/6d. The trader asked him "Why". He said, my father paid for my education and if I could not do him out of this shilling, he would think he had wasted his money on me.

Could you trust the trader? - I could, in this particular case. He was quite genuine about the thing; he was rather horrified. Well, of course, that is one particular man. I would not like to say that it is general, but, taking the educated man - and he is not a very well educated man in Willowvale district - he has not made very much progress in any direction, considering the advantages he has had.

Where would you have expected him to make progress? - First of all, possibly in putting up a better house to live in.

On £40 a year! Passing rich? - Well, on five morgen of most excellent land, as a rule, I would have expected him to do a little bit more in the way of agriculture. I would have expected to see him help his uneducated brothers and try to persuade them to go to school, but what I find

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is, until a demonstrator goes there and actually helps him, he is inert; he will not move one hand's turn.

CHAIRMAN: Do you not think the same would happen amongst the Zulus or other Natives? - It is quite possible. It may be a peculiarity of the Bantu races.

The task of moving forward a primitive race, whether Bantu or anything else, is a very slow business at the best of times? - Very. I feel that the uplift must come from the people themselves. We are smearing them over with an education that is hopelessly useless to them and they seem to be able to wipe out what smearing at will. It is a sort of fancy dress they have put on, or take off. I do not think it has penetrated to any depth whatever, even amongst the highly educated of them.

You have not given it time enough. One hundred years is a very small portion of time in the history of a people, do you not think? - Very small.

Even if we saw a very small percentage wanting education, I think it would be something? - Well, it must necessarily be very slow indeed. I think we are trying to rush the pace a little bit too much and we are expecting more than we can possibly hope to get.

CHAIRMAN: I think you will admit that, taken as a whole, the Native population of a portion of the country in which we are now are much more advanced than those farther east and north? - You mean the southern portion of the Territories, or are you referring to the Union.

The Transkei Proper - Tembuland as against the rest of the Territories, Zululand and the Transvaal? - Yes, I should say there is. There is more progress in agriculture at anyrate, and in the smattering of education.

Mr. King

I think in every respect; you will find, were among the advanceguard are more civilised Natives than you will find in any other similar area? - Yes.

Do you think that is only a veneer? - I think so.

MAJOR ANDERSON: Do you think the mass of the people are much the same, is or is there improvement down here? - I do not think the rank and file have improved one little bit over their original barbarianism.

DR. ROBERTS: Do you think that would be possible when we are only remote three generations from absolute savagery; can you expect it? - I do not think we can expect it. I think all we can expect is to see certain results from certain efforts in the educational line and I feel that the results are not quite as good as they might be; and the greatest danger that I see is that we may be led to concentrate too much on the cream of the people in the Territories and leave the rest to sink, if they will. I think we are sort of paring them apart and we will develop rather a highly civilised few.

That is all you can ever do? - Well, so long as we do not take them too far apart, they will act as a leaven, no doubt.

CHAIRMAN: What you say there is rather important, because is not the introduction of such European ideas as individual land tenure likely to increase that gap? - I do not think individual land tenure would affect it at all. I think it affects the individual.

But, as soon as you begin starting affecting the individual and not moving the mass, you create a difference between the most backward and the most advanced? - I do not think so, because they all start equally at any rate.

Mr. King

Do they? - With their land.

Well, does the man in the surveyed district here, in the second generation, start equally with the man who is contemporary in an unsurveyed district? - I would not like to say that at all.

Well, he has got certain land which other people cannot get; he is a bit ahead already? - And yet we have a number of them moving away from the surveyed areas.

People who have land? - Yes.

Plotholders? - Yes, deliberately forfeiting their land.

After they have forfeited the land for other reasons or forfeiting it as a matter of fixed policy? - Well, forfeiting it because they have no interest in it at all.

MR. LUCAS: Have you instances of that in your district? - Yes, quite recently.

MAJOR ANDERSON: Not because they are giving up poorer land for better land? - Well, probably that is the case.

CHAIRMAN: They may have moved from their surveyed plot and got a piece of land by allocation in an unsurveyed district? - Yes.

SENATOR VAN NIEKERK: It may be that he objects to the higher rent of 15/- too? - Yes, that is possibly a reason.

MR. LUCAS: Has there been movement from other areas into your district? - Yes.

To what is that migration due? - Well, I take it it is because my district happens to be a very fertile one; the climatic conditions are excellent for agriculture.

MR. MOSTERT: And the rainfall? - It is very big.

How much? - I think between 40 and 50 inches;

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it is a very heavy rainfall.

DR. ROBERTS: You are in the rain belt? - Yes.

MAJOR ANDERSON: Do you see any advantage from your experience in Zululand and the Transvaal, in trying to maintain the chief's authority here, where he has been already more or less eliminated? - I think he is a very useful person. After all, I think the functions of a chief should be to attend to the needs of the individual. The functions of the Council should be to attend to the needs of the community.

He acts as a focus for the tribe? - Yes; you see, there are tribal matters which one must keep apart from general matters of authority, for instance.

Do you think his authority could work in with the council system? - Yes; but I must say that I do think a chief by himself is too much of a problem.

MR. MOSTERT: At all times, a chief has his council? - Always. After all, the chief is the representative.

DR. ROBERTS: He has the veto in all things? - Yes.

MR. MOSTERT: But if all his councillors were give against him? - He would ~~see~~ ^{be} away probably; but if he were asked to express an opinion, his opinion no doubt would be a personal opinion.

MR. LUCAS: Do a large number of Natives in your area go to the mines? - Yes, I should think so; including all the volunteers, we have between 4,000 and 5,000 permanently absent.

And in the time you have been there, have you noticed any change effect on the life of the people ^{or} from the customs - particularly huts, as the result of the experience of the man who has been away? - You mean change in their attitude towards the administration?

Mr. King

No, I did not mean that; I meant does he bring back furniture and so on?- No, not at all.

And does his absence affect the standard of agriculture?- Generally speaking, ploughing is not done by the men.

Even with the plough?- Even with the plough. You will see little boys as often as not holding the plough and driving the oxen.

Do you see girls doing it?- Occasionally, but not very often.

The Commission adjourned at 3.50 p.m., sine die.
