Dit is baie vir 'n kaffer bees?--Ja, maar ons moet nie vergeet nie die omstandighede op die plek is ordentelik. In baie gevallen is dit ook minder.

VOGSTMER: O, die plek word die witman se bulle gebruik deur die kaffer, of gebruik die kaffer se eie bulle?--Nee, die witman se bulle word gebruik; die boer kan die kaffer bul nie op sy plek toelaat nie. Dit sou te gevaarlik wees.

U se nou dat dit begin met twee gallon; hoe lang sal dit asnhou, hoe lang sal hy twee gallon kry?--Nie lang nie; die bees wat nie goed geëet is nie, hou gou op.

Hoe lang?--Twee maande omtrent.

En daarna gaan dit af, tot wat?--Totdat mens met een gallon kry en totdat die koei net genoeg het vir die kalf en nie meer nie.

Hoe lang sal dit die moeite werd wees om aan te gan om die bees te melk?--In die meeste gevallen het die koei skaarls melk genoeg vir die kalf.

Hoe lang?--Nog twee maande.

Sodat hulle omtrent vier maande melk kry van 'n koei?--Ja, maar nie langer as dit nie. Miskien 'n bietjie minder as dit. Maar die feit bly daar dat hulle hier en daarr hulle eie koeie melk en die bees sal kort na kalverys twee gallon melk gee en dit sal vir 'n tydjie so bly.

Wat nou die kaffers in die lokasies; hoewel kalvers sou hulle koeie afwerp in slegs hulle lewenstyd--hoewel kalvers sou elke koei afwerp?--In die kaffer lokasies?

Ja, die lokasie koeie?--Dit is baie moeilik om te se. Ek kan nie se nie, want dit was altyd iets van minder belang gewees vir my; die bees in die lokasies moet worstel om te lewe. En dit gaat so, in daardie toestand sal sy nie soveel kalvers gee nie--nie soveel as op die boere plekke.
MNR. LANDMAN.

4088

SENATOR VAN NIEKERK: Die kaffers op die plaas, gee U vir hulle kos?—Ja, hulle kry kos op die plaas.

Wat gee U vir hulle?—By ons oor die algemeen gee ons maar mielies en mielie meel en dan slag ons af en toe.

VOORSLUITER: Hoeveel mielies gee U vir hul?—Dit hang af van die kaffer se familie; as daar 'n kaffer is met 'n groot familie, as daar 'n hele paar in sy familie is, dan kan mens nie verslag nie dat hul almal sal uitkom op die gewone 20 bekers.

Twintig bekers in die week?—Ja; in daar die gevalle gee ons meer vir hul; — Missien dertig bekers.

Is twintig bekers die minste wat die boere vir hul gee?—Ja, dit is die minimum vir 'n familie op 'n plaas; hier en daar is daar missien uitzonderings, maar die boer weet goed hy moet die kaffer altyd goed behandels, en hy doen dit.

SENATOR VAN NIEKERK: Is die ekonomiese druk ook op die boere se kant met betrekking tot die kaffer; as hy 'n kaffer nie goed behandels nie, dan sal die kaffer hom baie gou verlaat?—Ja, dit gebeur soms; as 'n man sy kaffers nie goed behandels nie, dan sit hy gou sonder kaffers; maar as 'n man sy kaffers goed behandels, dan kan hy hul werk totdat hulle sweet, maar hul sal nie omgee nie, solank as hul goed behandeld word.

As U 'n vergelykenis wil maak tusse die kaffers op die plaas en die kaffers in die dorpe, watter kaffers is beste af?—Die plaas kaffers is die beste af.

Waarom se U so?—Die plaas kaffer het 'n baie geruste lewe; hy kom nie in die versoeke nie en hy bekommer hom nie oor die lewensgestand van die witman nie.

VOORSITTE: Ja, maar missien sal hy graag in die versoeke wil kom?—Dit maak wees in enkele gevalle, maar in die meeste gevalle sal hul tevrede wees om op die plaas te bly en hul kyk af op die dorp kaffer; dit gebeur natuurlik dat daar
van die kaffers is wat van die plaas trek na die dorp toe; hul bring vee met hul saam, maar na 'n kost tydjie verloor hul al die vee en dan het hulle niks meer nie.

Hoe verloor die kaffers hulle vee hier in die dorp; verkoop hulle dit, of op watter manier verloor hul dit?— Baie van die vee kom om; die vee sterf af; daar is droogtes en wat nie oomkom nie word verkoop of word gesteel.

Neem nou die kaffer wat nie met vee kom nie, maar wat altyd hier gewoon het?— Die uitwending is die man wat goeie werk kan doen; daardie man is in staat om goeie loon te kry in die dorp; daardie man sal miskien goed doen en goed aangaan, maar oor die algemeen meen ek dat die kaffer wat op die plaas woon en vir die boer werk beter af is as daardie man wat in die dorp bly en in die dorpse lokasie woon. Die kaffer wat op die boere plaas werk en woon het baie voorwegs; hy het baie vir niks, dinge wat hy, as hy op die dorp woon, moet koop; op die plaas het hy sy huis en sy klere en hy het niks te betaal nie vir enig ding.

Betal hy nie vir huisvesting nie?— Nee, hy betaal niks.

En sy klere, waar het hy die?— Wel, in die meeste gevalle kry hy sy klere van die boer; die boer gee vir hom ou broek en bastje en 'n hemp nou en dan en sulke dinge; hy hoef dit nie te koop nie.

Is dit die gewoonte, word dit vergew dat die boer die kaffers op die plaas klere sal gee?— Nee, ek sal nie se nie dat die boere onder verplichting staan om dit vir die kaffers te gee; maar in die meeste gevalle gee die boere klere vir die kaffers op die plaas; met goeie volk maak mens altyd wat die Engelsman as "allowance"; as 'n boer sien dat die klere van 'n kaffer baie slek is, dan koop hy dikwels klere vir hom. Ek is bekend met baie sulke gevalle.
Mnr. Landman: 4090.

Die boer reken dat as hy goeie naturelle het, dan is hul dit werd. Hy waarder sy werk; maar waar mens kaffer het wat niks werd is nie, daar sal hy dit nie doen nie, maar hy sal hom baie gou laat wegtrek. Maar die kaffer wat so jaar na jaar op die plaas bly en vir die boer werk, by is dit werd, want hy doen goeie werk en kyk agter die boer se belange.

Meneer Lucas: Die belasting wat die naturel nou moet betaal is baie meer as wat dit broeder was?-- Ja, dit is so.

En die prys van die komberse is ook baie hoër as wat dit vroeger was?-- Ja, hul is duurder.

Het die lone van die naturelle is die tyd ook vermeerder?-- Ja, hul het.

Wat was die lone vroeger gewees?-- Vroeger sou ek se was dit nie meer nie as 2/ tot 10/- per maand.

Die meeste het 3/- of 10/- per maand gekry?-- Ja.

En nou kry die meeste 12/-?-- Ja, van 12/- tot £1; maar daar is ook wat meer kry.

Is die gewoneloon vir 'n man 12/- per maand?-- Nee, van 12/- tot 15/- is die gewoneloon.

In Burghersdorp en Aliwal Noord het hul gese 10/- is die gewoneloon?-- Ja; toe kom die hoof belasting; op plaas wat besproeiings skemas het, daar het die naturelle baie harder werk wat hul moet doen as wat hul op die vee plaas het; op die besproeiings plaas daar is die werk hard en daar verslyf hul baie klere; die boer kan daar die kaffer nie net so behandel as die kaffer op die gewone vee plaas waar hy nie so danig hard behoef te werk nie; op die vee plaas het die kaffer nie so baie klere nodig, maar op die besproeiings plaas het hy skoene nodig en meer klere; dit is in die werk in die vore waar hy meer klere vir nodig het en die baas help daar vir hom.

Gewoonlik gee die boere klere of skoene aan
die naturelle wat vir hul op die plekke werk?--Ja, in die meeste gevalle doen hul dit.

Op Borghersdorp het een van ons getuies gekla dat die naturelle in die dorp inkom op die waas en dat hul klere in vleters is as hul inkom?--Dit mag wees, maar dit is natuurlik 'n groot skande as 'n boer sy naturelle na die dorp toe stuur met sy klere in vleters; dit gebeur dikwels dat 'n boer vir sy booi 'n broek koop in die dorp; dit kos nie so baie duur nie--omtrent S/; maar dit kan ek se, die kaffers sal nie by die baas bly nie as die baas hul half kaal na die dorp toe stuur.

In U distrik is daar geleentheid vir opvoeding vir die naturelle kinders?--Ja, daar is seker skole, maar daar is nie genoeg skole nie; en dit is iets waar ek baie oor gedenk het en ek wil vir die Kommissie se dat ek meen die naturel moet meer industriele werk geleer word. Dit is die soort van werk waar sy toekoms le.

SENATOR VAN NIEKERK: Het hulle vandag glad nie geleentheid daarvir nie?--Nee, in die meeste gevalle is hulle ontsag van daar die soort van onderwys. Ek wil nog dit se; op die plekke is daar natuurlik moeilikheid om skole op te set as daar maar min kinders is, maar as die plekke nie te ver van die lokasies af le dan kan die naturelle kinders van die plece na die skole in die lokasies gaan.

MEENER LUCAS: Wat kos kry die werkvolk op die plekke?--In die meeste gevalle kry hul mielie meel en melk.

Kry hul vlees?--Ja, so af en toe slag ons en dan kry hul vlees. In hierdie verband wil ek nog dit opmerk; ek het een dag getuienes moet gee in 'n saak wat voor die Regter ghooer was, 'n saak teen 'n kaffer; die regter vra toe vir die kaffers "gee die baas vlees aan julle" en die kaffer
antwoord "ja, die baas gee gereeld vlees vir ons"; die regter se toe later dat dit nodig is om die kaffers af en toe vlees te gee, want anders kan mens maar min van hul verwag, maar in daar die saak, toe die kaffer erken dat die baas gereeld vlees gee, het hy swaar straf opgele. Mens kan nie verwag nie dat die kaffer sal goed bly as jy hom nooit vlees gee nie.

MEENEER MOSTERT: Was dit 'n geval gewees van skaap steekry? -- "Ja, dit was; Dit is die algemene gebruik om vlees te gee, maar op party plase gee hul nie so baie nie as wat hul op ander plase doen, Dit verskil natuurlik baie.

SENATOR VAN NIEKERK: Dit hang seker ook af van die prys van skaape? -- Wel, in hierdie syd is die pryse wat hul vir die skaape kry maar baie swakkelik.

DR. FOURIE: Met die landbou van die kaffers vooruit gaan? -- Die landbou metodes in ons omgewing het lang stil gestaan, maar vandag is daar baie vooruitgang te bespeur.

Baie ploeg nog maar op die ouer metodes? -- Ja, maar hul het nou demonstrateurs hier en daar en ek kan sien daar is groots vooruitgang te bespeur waar die demonstrateurs met hul werk het en vir hul gewys het hoe te maak.

U se Ek kan die vooruitgang onder die naturelle oplemmek? -- Ja, ek see daar on vooruitgang te bespeur.

Is dit in hierdie distrik? -- Ja, hier en ook op ander plekke waarms ek bekend is.

MEENEER MOSTERT: En U meen dit is toe te skrywe aan die werk wat deur die demonstrateurs gedaan word? --Ja.

Is daar demonstrateurs in hierdie distrik? -- Ja, daar is hier van hulle. Hulle is in hierdie distrikte en ook in ander distrikte, en daar is baie aan die ander kant van die Rivier; dit is deur die Kungha gedoen en mens kan sien dat daar groot vooruitgang gemaak word. Waar die dammo--
streerders is daar is dit goed en die voorbeeld word baie ge-
volg daar ander naturelle.

MNR. LUCAS: Deur ander naturelle wat dit sien?--Wat
ek wil se is dit-- die voorbeeld steek baie aan; daar is baie
naturelle wat wil vooruitgaan en hul sien wat hul kan doen,
maar ek meen tog dat nog nie genoeg gedoen word nie. Ek meen
dat 'n ander stelsel moet ingestel word.

VOOR LETTER: Watter stelsel bedoel U?-- Ek wil dit se:
as hul die industriële skole sou kan kry dan sou dit die beste
uitwerking het; dit sou baie goed wees vir die heel naturelle
bevolking en virnamelijk vir die jongere seksies. Wat vir my
so jammer is dit-- daar is van die jong kaffers wat opgelei
is in die landbou skole, maar wat doen hul met die geleerd-
heid wat hul opgedoen het? Niks nie; hul werk in kantore of in
stoors sou ek gese het, en die opleiding wat hul ontvang het
het hul glad nie gehelp nie.

MENER LUCAS: Wat meen U moet hul doen?-- Wel, vandag siet
hul dat daar nie geleenthed is vir hul om 'n bestaan te maak
behalwe om in die kantore te gaan werk, en hul vergeet wat
hul geleer het en werk in die kantore of in die stoors. Dit is
verkeerd; as hul industriële opleiding sou gekry het, dan sou
daar baie meer openings vir hul wees.

Daar is nog een punt waaroor ek iets wil se; in ons
omgewing is daar 'n klompie wat al jare lank "quitrent"betaal
het; maar daar is baie geld op die manier inbetaal, maar hul
die geld nie vir hul self spendeer nie, omdat hul nie onder
Dungha die Ssek is nie; in Whittlesea is daar 'n groot bedrag wat
feitelik aan die kaffers toekom; daar is groot somme inbetaal
deur die kaffers, en onder die wat behoor gedeelte
aan hul en kan gedeelte van die geld gebruik word om hul
belange te bevorder, maar dit kan nou nie gedoen word nie omdat
hul nie onder die Ssek Dungha is nie.
VOORSITTER: Onder wie is hul?—Hul is onder die Kommissaris van Naturelle Sake.

Sul U die kwessie 'n bietjie meer verduidelik?—Ja; dit is die posisie. Die mense het vir die laaste 50 jare al quitrent betaal.

Hoeveel betaal hul?—In Bulhoek, byvoorbeeld betaal hul 15/- per erf; op die manier is daar £62,000 uit die lokasie daar uitgekom.

U se hul het reg op die geld?—Nee, ek se hul het reg op 'n deel van die geld; hul het die reg om te vra dat 'n deel van die geld gespandeer sal word om hul belange te bevorder, maar deurdat hul nie onder die Bunghsa is nie, kan dit nie gedoen word nie. Deel van die geld behoort in die lokasie en in belang van die lokasie gespandeer te word.

MEISER LUCAS: Is dit volgens die Wet?—Ja; onder die Wet as hul vir 20 jaar betaal het, behoef hul nie meer te betaal nie. Maar hierdie mense het al jare lang betaal, en hul betaal nog steeds; dit is die quitrent waar ek nou van praat en dit is 'n baie groot punt onder daar die mense daar wat voel daar behoort meer vir hul gedoen te word met die geld wat hul self in betaal het.

Die geld moet vir hul self gebruik word, is dit wat U bedoel?—Ja, hul is tog geregtig op 'n gedeelte van die geld, wat bestee moet word om hul die gebied te verbeter. Ek sal bly wees as die Kommissie die kwessie sal oorweeg en iets vir hul kan doen in die opsig.
Native Witnesses: - 4095 -

JOHN MUNZKA
MCOTELI NKPO
JOHN SOKANA
CLINTON KULA
CHAS. SIGABO
JOHN WILLIAM KUTTAL
THEODORE SIALISA
CHARLES NYELANDEZA
JOHN ALFRED SISHUBA

Representatives
of the Lesseyton
Oxkraal and Kamaston
areas,

were called and examined:

CHAIRMAN: With regard to the item of our questionnaire on tribal and detribalised Natives, I want to ask John Sishuba whether lobolo is still practised generally by all the Natives in this district, whether they are Christian or not?—(John Sishuba): Yes, sir, it is still practised.

Do they always give cattle only, or do they use other things in addition to cattle to pay the lobolo price?—They have to use cattle and they have got to the habit of using the word "cattle" even if they pay in money instead. Even if they give sheep, they reckon in cattle. They may say, "I am going to give you so many sheep, or so many pounds, in order to make up the cattle", but they reckon in cattle.

Now, how many sheep do they give for one beast?—It all depends on what they agree.

You mean, it is different in different cases; can you say what would be regarded as a fair number of sheep to be given in place of one head of cattle?—That is a matter which is agreed between them, between the woman and the man who is paying the lobolo. Say seven, sometimes it is eight and sometimes six, but you can say from six to eight. But, when they become ten, then they reckon two cattle for a cow and a calf. If a cow has a calf, then those two are reckoned as two. That is the general practise among the Natives, but it is a matter of agreement.

DR. ROBERTS: Is it never five, as it is in Natal?—No, that is not so here.

CHAIRMAN: That would be too few?—Well, they would not accept it.
Is it a common thing for sheep to be given instead of cattle?—Yes, it is, because sometimes the father of the girl tells the young man that she wants him to give so many sheep. He wants to have sheep instead of cattle, and the young man must give them. So they are often given, or the father of the young girl asks the young man or the father of the young man to give him so many sheep instead of so many cattle.

Do they ever give money?—Yes, sir, that is done too. That happens sometimes.

Is that a common practice?—Well, it is done under agreement.

How many pounds would you say for a beast?—(Rev. Manyendeza): From three to five pounds.

Do they give anything else instead of cattle?—(Mr. Sishuba): Sometimes, if a man is important, they will ask for a riding horse with bridle and saddle.

Is that rare?—Well, in my case I paid that.

SENIOR VAN NIEKERK: Is the system of giving the girl a dowry common here?—Yes, it is.

CHAIRMAN: Does that differ according to the standard of the father? The things which the father of the girl must give to the bride when she gets married. Does the father of the girl give the bride things which she takes with her to her new home?—The father of the girl is not obliged to, but some of them do it.

It is not a regular practise?—Well, they are not bound to do it.

Does everyone do it, even though they are not bound to do it?—A liberal father will do it, but he is not bound to do it. (Mr. Kula): I take it that they do, because you have to buy a lot of things, such as dresses and things for the girl when she gets married. It certainly is the usual thing.
Is there a difference between the Christian method—between the Christian girl and the red girl?—No, there is not much difference, only the Christian pays more.

I take it that you are all Christians here?—Yes.

Will you mention some of the things which the Christian Native would give to his daughter when she gets married?—(Mr. Sishuba): Do you mean, besides the dresses which the father has to buy?

He gives dresses, does he?—Yes, he does.

How many dresses would he give the girl?—I should say eight. Usually about eight to ten. (Mr. Kula): That is, of course, excluding the wedding dress.

DR. ROBERTS: Now, what does a wedding dress usually cost?—(Mr. Mnyendezza): That would cost from £5 upwards.

Would it cost more than £5?—(Mr. Kula): It would depend upon the wealth of the contracting parties. (Mr. Mnyendezza): It would all be according to the ability of the father, from £5 upwards.

MR. LUCAS: Does the bridal outfit cost more than the lobolo cattle?—(Mr. Sishuba): In our days it cost more, because you would have to spend about £30, whereas you get perhaps ten head of cattle, some of which might only cost £1.10.—They get the cheapest cattle in order to make up the number.

DR. ROBERTS: And, of course, you would not give the cheapest dresses?—No, you would not.

CHAIRMAN: Now, you said that the girl would get a bridal dress and some of you said six ordinary and others said eight ordinary dresses. Now, what would be the least?—I do not know. It would be difficult to say.

And what else would they give to the girl?—(Mr. Mnyendezza): Mats, cups and saucers and dishes and furniture.

And a bedstead?—No, not a bedstead. (Mr. Mxalisa):
And they would give a chest of drawers.

Is that generally given?— No, it is not general.

They would give mats and cups and saucers, you say?—
(Mr. Mnayendeza): Yes, sometimes they give that as well.
(Mr. Muteka): It is the general custom among the Natives to
pay ten head of cattle for lobolo. The girl, as a rule, is
worth ten head of cattle. If the parents desire to have more
than that, then that must be arranged between the bridegroom
and the bride's father and, if he prefers sheep to cattle,
that is also arranged between the two.

Senator Van Nieuwen: You said that the lobolo
system was common even among the Christians?— (Mr. Mnayendeza):
Yes, I said so.

What we want to know is this, do the Christian
Natives see any benefit still in this lobolo system?— (Mr.
Mxalisa): Yes, sir, they do. They believe that if a woman
has not been paid lobolo for she is of no value and it would
be just as if a man were simply living with a woman and were
not married to her.

Is that so, even among the Christians?— Yes, that
is so even among the Christians and the Christians are even
more particular on that point. She is not considered at all
as a wife for that husband if no dowry has been given for her.

Chairman: Do they not consider that, when the
marriage has taken place in the Church that that makes it a
real marriage, even without lobolo?— (Mr. Mxalisa): This
custom of getting married in Church is not as a rule believed
in, because, if they get married in Church, there is no real
proof that she is really his wife, but if lobolo is paid,
then there is proof. (Mr. Sisimba): The difficulty about
that is that he still has to keep level with our relations
and a wife whose dowry has not been paid enjoys no respect.
At the same time as Christians we appreciate the Christian
marriage and in fact it always supersedes the Native marriage. At the same time, we have to keep our society and rank. I am afraid my friend here, the Rev. Mnyadzeza, has to ask for lobolo just to please his friends and to make them respect him, whereas he, himself, may not think much of it.

DR. ROBERTS: That is because he is a minister?—No, because he is a Christian and I myself, too.

SENATOR VAN HIEKERN: Do the Natives find it more difficult today to pay the Lobolo than they did in the past?—Yes, sir, they find it very difficult. In the first place, the fathers have become very poor and the result is that the young men have to go out and work for the cattle.

This lobolo system, does it not tend to retard the young men from getting wives?—Yes, it retards them from getting official wives. That is what we find.

Therefore, it works in the other way — they have unofficial wives?—In an official way, he cannot take too many wives now on account of the difficulty of supporting his family.

CHAIRMAN: Now, is there a tendency for more and more Natives to have less land of their own?—(Mr. Sishuba): Yes, sir, there is, especially in our case in Oxkraal and Kamaston. It has been a surveyed location for fifty years and these erven are almost now fewer than the population. The people who have grown up recently are more than the number of erven that we have got for them.

Now, what do they do for a living?—Well, they mostly live by going to work.

Where does the family live, do they live in the location?—Supposing I have sons who have no land. They can leave their wives with the old gentleman and they go to work and send money to support their wives and families.

So it is still the custom for the wives and the children to remain in the locations?—Yes, although some
of them take their wives right up to the labour centres and they live there.

And do they always return to the location?—Yes, they do. A Native man, if he gets rich, will come back and buy himself land. That is what he looks for, he likes to go and live there.

Now, about those surveyed allotments in the Kamason location, are they your property, can you sell them to anyone you like?—Yes, we can sell them.

But you cannot sell them to a White man?—No, we cannot sell to a White man, only to Natives.

And can you borrow money by offering the title deeds as security?—Yes, we can.

And can you tell us whether that is being done?—Yes. Is it done to a considerable extent?—Yes.

And what is the money used for?—When their children are starving they have to get money to buy food for them and they have to buy other things as well.

And is such money ever used to improve the ground; for instance, is it ever used to fence the ground?—Yes, it is.

Is there a good deal of fencing done in Kamason?—They are taking to it now. They are beginning to do it.

What is the size of the plots of land there?—It is more than two morgen. (Mr. Mnyendza): In the Oxkraal area, every plot is about two morgen.

And what is the size of the land in Kamason?—(Mr. Sishuba): In Kamason, I believe, it is three morgen, that is together with the building plot. (Mr. Kula): In the Lesseyton area it is the same, it is all two morgen.

SENATOR VAN NIEKERK: And then you have communal grazing with it?—(Mr. Sishuba): Yes, we have communal grazing.

CHAIRMAN: What is the quitrent?—At Kamason, the quitrent is 15/-.
Native Witnesses: - 4101 -

Is it the same for all parts? - (Mr. Mnyendeza):
Yes, it is. (Mr. Kula): Lesseyton is freehold.

Have you got water to irrigate your ground? - (Mr. Mnyendeza):
Yes, in some places, but it is mostly dry.

And what is the position at Oxkraal? - No, we have no water there. It is dry there.

And at Lesseyton? - (Mr. Kula): There is a sort of stream of water, but now the European farmers higher up have almost stopped the whole of this stream of water by taking out water furrows and leading the water out and today you can hardly do anything because we have no water.

MR. LUCAS: Have you questioned whether they have the right to do that? - (Mr. Mnyendeza): Yes, that matter was reported to the Minister for Native Affairs when he was here, was

CHAIRMAN: And what/ the result of your reporting it? - There has been no result yet. He said he would make enquiries. That was when Mr. Jansen was here.

Now, do you find that the young men go away to labour centres and do not come back? - (Mr. Sishuba): Yes, in some cases they do not come back. (Mr. Mnyendeza): But the majority of them do come back.

So people do not complain much about it here? - Oh, yes, they complain a lot. (Mr. Skosana): It is in the Province of Natal where young men do not return from. They go to work in Natal and they do not come back.

What do they do there? - They get lost. Many of the parents cannot even trace their children. (Mr. Kula): These allotments are so small that a man with a family cannot really support himself and his dependents and that is one of the reasons why the sons scatter about and do not return. They really have nowhere to return to.

MR. MOSTERT: You do not blame the young boys for doing so? - We do, in a way, but we blame the Government more
Native Witnesses: - 4102 -

for not giving us land.

CHAIRMAN: In some parts of the country, they say that all the young men go away and very few of them come back. Is that a fair statement here? - Yes, it is.

You say a large number do not come back? - (Mr. Muyandaaza): Not a large number.

You say that most of them come back? - Most of them come back.

Do the other witnesses agree with you in that? - (Mr. Skosana): Most of them return, especially those who go to the Rand, but many of the young fellows who go to the Natal Province do not return.

MAJOR ANDERSON: What happens to them? - They get lost and if you try to trace them, you find it is not easy.

But you do trace them sometimes. Cannot you say what they do? - I think they live there.

Where, in the towns or in the country? - That I could not say.

DR. ROBERTS: Do you not think that they find Natal a pleasant place to stay in and that, therefore, they will not come back? - No, all I know is that they never send money to their parents. They lose the custom of the Native to return to their homes. (Mr. Kula): This applies to the small ones. It is generally the small boys who are engaged to work in Natal and they leave home without experience and then they go and get a taste of everything and in that way they get lost.

CHAIRMAN: You say, it is the small boys that go - do they go away without the consent of their parents? - (Mr. Skosana): Yes, in very many cases they go away without the parent's consent.

Do they just run away? - Yes, they just go off.

But how do they find their way to Natal? - Well, they are recruited by the labour agents here.

Do you know which of the agents take these boys away
without the consent of the parents?— (Mr. Sashimba): This matter was put before Mr. Johnson when he was here last time.

Surely you people must know the names of the labour agents who do it. I am not trying to put you in a difficult position by getting you to give the names of the labour agents but, if you know the names, cannot you go and complain against them. You know, of course, that a labour agent must have a license?— (Mr. Mnyendeza): We were informed by the Minister that we had to write and complain to the magistrate. We did not know that before and, therefore, it was not done.

Before a boy can go to a labour centre, he must be attested. Now, do they not come and attest them here?— (Mr. Skosana): Yes, they are attested and, once they are attested, the following day they are off, and you cannot get any clue as to where they have gone.

Do you think that the labour agent takes them to another place to attest them, to a place where the magistrate does not know them?— No, the labour agents take them to the court, to the magistrate, but the magistrate, not knowing whether the parents have given their consent, attests them.

Even when they are little boys?— Yes, so long as they are apparently 16 years of age.

But are not boys turned away who are apparently not 16 years of age?— Yes, boys of 16 are turned away.

But how do they attest them?— The boys themselves, wishing to go, are always misrepresenting their age.

Mr. Lucas: Why are the boys so anxious to get away?— Because it is a general habit now, among the Natives, for the boys to go to work. They all want to earn money.

But why do they so much want to go away?— Because, from what I have noticed nowadays, the boys from the labour centres always buy a nice lot of clothes and the boys at home look at these things and they want these nice clothes as well
and that is why they run away. It is not because they are so anxious to have money. That is what I have noticed.

It is the clothes they want?—Yes, they find that the boys who have been out to work have money to buy nice clothes and the boys who stay at home want the same.

DR. ROBERTS: Are any of these recruiters Natives?—
(Mr. Mnyendezza): I do not know now, but there used to be Native recruiters.

CHAIRMAN: Do Natives from the European farms come in to locations like Kamaston and Oxkraal?—(Mr. Mxalisa): Yes, they do.

How do they live there, do they buy plots?—Yes, sometimes they do. (Mr. Mnyendezza): Sometimes they live on plots and go to work on European farms—they leave their plots.

And what do the Natives do who have no plots?—
(Mr. Sishuba): Sometimes they lease a plot.

And if they lease a plot, what does the owner do?—He either remains there, or he goes away. (Mr. Mnyendezza):
In some cases, a man has two or three plots and he just leases one and the owner works the other plot.

He gets these plots from the owner?—Yes.

When a man has a plot, when he has only one plot, he does not lease that to somebody else?—Well, a man may use it in halves. A man may have no oxen to plough his land with and then the man who comes from the farm brings the oxen and works that land.

And is the grazing common?—Yes.

How much grazing have you got at Kamaston?—(Mr. Sishuba): At Kamaston and Oxkraal we have about 60000 morgen. 50,000 morgen would be commonage land and then there are about 2,000 erven and each erven is three morgen.

(THE MAGISTRATE: There are 40,000 altogether). (Mr. Sishuba): What I said is what I got from the official record and that really said 63,000. (Mr. Mnyendezza): I
think the Magistrate is correct.

SENATOR VAN NIEKERK: Do you know how many sheep you have on that land?— The sheep inspector knows; I am afraid I do not know the numbers.

Have you any idea?—(MR. SISHUBA) I can only give you an idea of my own location.

CHAIRMAN: Now, has the method of working your land improved, say in the last ten years?—The method of working is improving, but I am afraid that the people are really too poor to be able to improve things as they should do.

What improvements are they introducing?—With regard to ploughing, we use steel ploughs nowadays, and we plough as deeply as we can; we put in manure or fertilisers and we plant our mealies now, we use planters. (MR. MNYENDEZA) Very few do GOP that; I do not know of many who go in for planters.

There are individuals who are improving?—Yes, there are individuals, but not very many.

But the majority of the people, are they doing that?—No.

Are they using steel ploughs?—Yes.

Can you tell us whether the steel plough is commonly used or not?—Yes, I think it is commonly in use. The question is, whether it does go deeper than the old '75' plough but I do not think so.

For fertilizers, do they put kraal manure on the land?—(Mr. Sishuba): Yes, sometimes they do, but not always.

Is that done by a large number?—I do not know, I do it every time. (Mr. Mnyendeza): At Oxkraal, I do not know a single one who uses fertilizer, they all use kraal manure.

(Mr. Kuttal): We are doing it at Tabazu Location.

Is kraal manure commonly used?—(Mr. Mnyendeza): A good number do use it, but the majority do not.

What do the people use for fuel?—Dung.

Have they not got wood?—No, wood is very scarce there.
So that the need for wood is in conflict with the need to improve the land?—Yes.

Are there many using planters?—Very few.

CHAIRMAN: Is there no attempt made in your area to plant trees so that you would have firewood from those trees?—(Mr. Mnyendeza): None whatever.

And how do they get their wood for their huts?—A lot of them go to the Katberg, they have willow trees. They get their wood for thatching from there. Some go to the Katberg to buy wood there, and there is one Government plantation, just one, where the people get their wood.

Now, why do they not plant trees?—Lack of encouragement, I should say.

But cannot they see it for themselves that it is a good thing?—Yes, they can see that it is a good thing.

(Mr. Kula): They have no ground of their own except those two or three morgen plots which are not even enough for them to plough.

And they cannot plant on the commonage, because it belongs to anyone?—(Mr. Mnyendeza): I do not think that that is the reason why they are not planting trees. Those who have the right to a certain commonage, if they came together could easily agree to plantations being made.

But it would have to be organized?—Yes, that is so.

But that also is lacking?—Yes.

DR. ROBERTS: And if the Government gave you trees, would you go in for planting?—Yes, we would. (Mr. Mxalisa): And, moreover, we have no commonage. The commonage is too small and we want the Government to plant trees on some small portions of land called the Government reserve. It is there that we want the Government to plant trees which would be to our benefit.

CHAIRMAN: Now I notice that you make the point
that the authority of the chiefs should not be re-established.
Could you tell the Commission why you are of that opinion?—
(Mr. Nkopo): We are afraid of losing the rights which we
have at the present moment.

In what way would you lose your rights?— We have
now been separated and we are afraid that, when the chiefs come
back, we should go back to the old conditions and that we should
not be separated.

What disadvantage would it be for all to be under
one chief?— We have a great deal of respect of the chiefs,
but we are afraid of losing our rights.

But what rights would you lose?— (Mr. Mnyendeka):
What we mean is this. A chief has to rule the land also. Our
land in this area is held under individual tenure and, if the
chief is given authority to rule over the people, individual
tenure would have to be abolished because in what way could
his authority be exercised if he has nothing to say over the land.

What is the feeling of you people generally in regard
to the authority of the chiefs, are you people generally in
agreement with what is being said here?— (Mr. Sishuba): We
are in agreement there, but at the same time we want our chiefs
to be recognised by the Government as the honorary chiefs of
the tribe.

It really means, I take it, that you want the chief
to continue holding a social position?— Exactly, we want him
to hold the social position and we want the Government to
recognise him.

DR. ROBERTS: The chief has a social position and
he always will have a social position which the Government
cannot take from him?— (Mr. Sishuba): Yes, sir, I agree that
that is so.

You cannot give a man a social position?— The
Government uses the headmen. Those are two different things,
of course.
Native Witnesses: - 4109/9 -

Now, do you not think that councils put in the place of the chief would be an excellent thing? If you took away the power from a chief, as it is taken away now, do you not think that councils would be a very good substitute?— What council is that that you are referring to?

The Council of the 1920 Act?— You mean the Bunga?
The Council which you and I have discussed half a dozen times?— No, the Bunga would bring us into a worse position than a chief.

Do you really think that?— Yes, sir, I do.

Now, would you state to the Chairman here why you think so?— In the first place, one reason is this. In our area down there, about 99% of the Native are opposed to that system. That is the first thing.

SENATOR VAN NEERENK: You say 99%?— Yes. Are you sure of that?— Yes, sir, and I am leading them.

DR. ROBERTS: You are the 99% are you not?— No, I am leading those people.

Now, will you give us the reason why you oppose the Bunga?— I do not want a local council like that because it has no authority. What I want is that which would have local self-government.
Would not a council be a local self government?—No, sir, it would not.

Why not?—Because the regulations have to be drawn up by the Government and proclaimed, whereas a local self-government would have to draw up the regulations themselves, what they want, and then have them proclaimed.

Do you think that Government would allow a local self-government to draw up its own regulations?—In the past, we had that right; in fact our title deeds give that right.

To do what you like?—Yes; we could establish a municipality or committee, which is a local self-government.

SENATOR VAN NiekerK: But these regulations must be approved by the Government?—Yes. At the same time, the ratepayers or the owners have the right to withdraw a regulation that they do not want and provide another one that they do want.

But when you get a council, the government tells you what you can do under the council; it tells you you can draw up certain regulations and that you can do this and that. If you have a municipality, the Government also tells you you can do certain things. At the same time, the two are different. You will find that the one does not apply to White people and that the other only applies to the Native people, which makes a vast difference. It shows that the land is not the owner's land any more.

DR. ROBERTS: Then, is your objection because the councillors are not found among Europeans?—Because they have no executive power, sir.

But they have?—No; I beg your pardon.

CHAIRMAN: Do you mean, because the executive power is carried out by European officials?—No, not exactly that. The Government reserves to themselves executive powers with regard to the councils, whereas, with regard to the other, it is not so.
Would you have a council having executive power?

Yes, sir.

How would that council carry out that executive power?

It would carry it out in the same way as the divisional councils are carrying out their executive powers, and the town councils do.

In other words, they would have officials? - Yes.

And your council would have officials? - Yes.

Do you want European or Native officials, or both?

Well, that, of course, I cannot say, but I want to have responsible members there.

Take the Transkeian Bunga, that has executive officers who are chiefly European officials. Do you not think those European officials have done a great deal to make that system a success? - Well, it is a success to some extent but it is not a success altogether.

In what way is it not a success? - Simply because the members are elected by the ratepayers, by the people that pay the taxes --- they are not responsible for the resolutions carried there; in fact, they are not carried.

They may be vetoed by the Government? - Not particularly by the Government.

By whom may they be vetoed? - By the Supreme Court and the Chief Magistrate.

The executive function is vested in the Chief Magistrate? - Yes.

He is not an official of the Bunga; he is an appointee of the Government. That is your objection? - My objection is this, sir, that the members of the council may pass any resolution; if the chairman does not agree with it he will strike it out and write what he wants.

Dr. Roberts: Do you not think that, even with the Divisional Council, when there is question of expenditure of money, you must appeal to the head executive in Cape Town - to the Administrator? - I want the Natives to do the same.
SENATOR VAN NIEKERK: If you have to appeal to the Government, you have a council, so what is the difference? Nobody has full executive power, not even a municipality. They cannot raise a loan unless it is sanctioned by the Treasury of the Provincial Council. A minister cannot make a law and tell you how to spend this money, the matter has to come before Parliament. The Provincial Council is subject to that. What do you want to be exempted?—I do not want to be exempted, sir. I want the members to have the same rights as the other local governments.

CHAIRMAN: Like?—But they do not have.

Which other local governments?—Local governments are town councils and divisional councils are usually so.

DR. ROBERTS: But they have not full control; you know that as well as I do?—But then what is the difference? Why does not the Government proclaim the municipality we want. There is no difference.

SENATOR VAN NIEKERK: They call it a council and you want to call it a municipality; that is all?—

DR. ROBERTS: Do you prefer the words "Village management board"?—Yes.

CHAIRMAN: That is called a Municipality. How would the Natives say the word?—If it is the same law they would accept it.

What is the Xosa for Municipality?—Bunga, Tsualu.

DR. ROBERTS: Do you not think the Bunga has many more privileges and much more authority than any municipality? I do not look at privileges first, but at rights.

SENATOR VAN NIEKERK: Do you not think today, in the developing stage of the Native, with whatever sort of council you give him, whether you give him a divisional council, municipality or Bunga, he should have some help from the White man to rule his own place? If you were to start a new council or municipality and were to give the Natives full executive
power to spend what money they got together, do you think they would spend it wisely if there is noone to advise them and say,"You have to go slowly here"?— You misunderstand me. I am not opposed to a White man being the chairman of a local self government or anything like that.

DR. ROBERTS: No, we do not mean that?—

SENATOR VAN NIEKERK: You want a White man behind you to guide you and perhaps, in 50 or 100 years' time, your Bunga or Municipality would have much more power than today?—We have been already 100 years —

You have not had it today yet, and you do not want to accept the first thing?— I mean the government has been governing us this way for one hundred years and the Government wants to put us back.

No, it does not want to put you back. Say you have a large sum of money accumulating in your different locations from the taxes and quitrent you are paying; you have got no say in the spending of that money, it is lying there. Your Department of Agriculture does not know what to do with it. As soon as you get a council, you have a say in that money and you say, "We want to make a road here", or "We want to make a dam here, or put up a windmill", and so on?—The difference is this, as soon as a council is proclaimed we have a different law and we have not the same right as we used to have.

What different law?— The Bunga came under the Glen Grey Act; it is an idea of the Glen Grey Act, and you will find that, as a local government, the Bunga is not under the same authority as the other local governments.

DR. ROBERTS: Put it the other way; the Glen Grey Act declared the Bunga ?—

MAJOR ANDERSON: Can you tell us exactly what powers you want which you have not got at present in the Bunga?— A
kind of committee was granted which, under the present circumstances, would be under the provincial council.

MR. LUCAS: YOU want to be put in exactly the same position as Europeans would be, with the same rights as they have got?—Yes.

DR. ROBERTS: Would not the council be exactly in that position?—No, sir.

SENIOR VAN NIEKERK: Do you agree with the views, Mr. Mxalisa?—(Mr. Mxalisa): No, I do not agree. I differ totally, only I do not wish to express any opinion. I am in favour of the Bunga myself, but, being a minister, my people are against it and I am not at all satisfied with their objections, so I prefer not to express an opinion because some of my Church members are here.

Are 99% of the people against it?—Not quite 99%; a good number are for it.

CHAIRMAN: Take this position; let us accept for the moment that the Bunga, which the Government are offering is not the Bunga that you would want— we will assume that that is so; now, take your country here and the Transkei. The Government is giving the Bunga a certain amount of power, not as much as you want, but a certain amount. What has happened there; there is better agriculture, they are breeding better animals for the people, they are stopping erosion, they are making roads into the location where the Provincial Council does not make roads, they are building bridges, they are appointing nurses, getting better agricultural education and a large number of other things. What is happening in your location? The Rev. Myndezax pointed out, if you just work together a little bit you could plant trees, you could use your manure to improve your ground so that your ground would not be washed away, and so on, yet you will not take what little the Government will give you; is that wise?
(Mr. Sishuba): Of course, one never murders himself, or helps murderers when they are murdering him.

CHAIRMAN: You never murder yourself, nor help the murderer who wants to murder, is that what you said?—Well, those who want to take away your rights.

You say that, under your title deed, which is 70 years old, you have got the right to have a municipal council?—Yes, that is so.

In those seventy years have you got a municipal council?—Well, it is either our fault or our officials fault.

I am just asking you the question; I do not know whose fault it is?—We had a village management board.

What happened to it?—The Government took it away.

Why?—I do not know; they never told me.

Have you paid your debts?—Yes, in fact we have a credit balance here of £50, and the books were never criticised either.

When was the village management board abolished?—I do not know what it was 1918 or 1922. (Mr. Mxalisa): 1920.

You think a village management board has more rights than the Bunga?—(Mr. Sishuba): Yes, sir.

DR. ROBERTS: Do you not think it is because you worshipped it and you worship this little tin god, the village management board; what did it do?—If the Government were to pass a law extending the village management board, it would be allright, — give it wider powers, or wider areas.

CHAIRMAN: Did your village management board stop one single donga?—Well, I am afraid some of my friends have got dongas too, — I mean the farmers.

But your Transkeian farmers are stopping the Maya dongas?—We are going to begin and stop them too, but do not want to stop them under force.

SENATOR VAN NIEKERK: But why have the Natives accepted it everywhere else; in the Transkei, in the Transvaal
in Natal and in Herschel it has taken root amongst the Natives. Everywhere where it has been introduced, they have said, "We are very sorry we did not accept it long ago". You are educated Natives here, and I am astonished; you are retarding the progress of your people. If you are the spokesmen, I would advise you to go to the Transkei or somewhere else and see what the Bunga system has done? I have friends in the Transkei. In fact, my place in law is there; my wife comes from the Transkei, I know about the Transkei. The only people you find are very proud of the Bunga are those connected with the financial side. Those that are paying will tell you it is one of the worst things that they have got. I always go there and they always come here. In fact, some of them have run to our place for rescue.

If you had to swing around the other way in favour of the Bunga, what would be the position?— (Mr. Mnyendeza): They would all follow him.

DR. ROBERTS: What was the voting when we came down?— I was not present at the meeting. (Mr. Mxalisa): I was present in Wittlesea and Erdley (?), but I do not quite remember the numbers.

There would not be 99 to 1?— No. The only point is this, that the majority is against the Bunga, but the minority is in favour of the Bunga, and the minority are intelligent people. As a matter of fact, the majority are people who would not even understand it if you kept on explaining it a hundred times. They would never understand of what benefit the Bunga is. Therefore, it is useless to explain it; it is too high for them. Of course, as a matter of fact, they have a leader, who is my friend, and it is true to say that if he would only say the Bunga is right, they would say it is right. (Mr. Mnyendeza): They just do what he tells them.
Would you not say everyone of my old pupils are for the Bunga and those who were not are against it?—(Mr. Mxalisa): Everyone of your followers are, myself and others, are all in favour of it because we see the benefit. (Mr. Sishuba): I want to correct my friend, who says that the intelligents are on the Bunga side; it is not so. I have many neighbours on my side. He cannot say he is more intelligent than they are or myself.

CHAIRMAN: So you think there are at least three intelligent men against it?—(Mr. Mnyendize): He has mentioned my brother John. I think a number of those who voted against it are for the Bunga but are afraid to disappoint their friends. The two men he has mentioned now are, to me, strongly in favour of the Bunga. (Mr. Sishuba): I came in yesterday with a man from their parts, who told me those men who voted the same day for it are now against it. (Mr. Kula): This Bunga business is a big matter. There are many people who think differently about it; I, myself, am in the same position as these two friends of mine. I am in favour of the Bunga, I know its ways and so on. I have been in a district where the Bunga was working and I know it, but in this district we are not getting any further forward at all. We are paying all the taxes to the Government, year after year, and get no benefit, and I myself think it is time the Government took steps to put the Bunga in. (Mr. Sishuba): To force the Bunga.

CHAIRMAN: (To Mr. Kula): To go on to another subject; in your area, I understand there were some title deeds under which the people who got it could sell their land to anyone?—(Mr. Kula): You mean the Lessayton area?

Yes?—To Europeans as well as Natives.

Were any sold to Europeans?—In the location there are two lots. There are 32 lots in the Lessayton village.
And two of those have been sold to Europeans?—Yes.

What did those Europeans do with the ground?—One of them was occupying his lot until lately; it is vacant now. He goes out there to plough and so on and has placed somebody in charge. The other one is Mr. McCulloch. He has placed Natives there who are ploughing.

Are these the small three morgen plots?—A little over two morgen.

And the others are all still in the possession of Natives?—Yes.

Are there frequent sales of those lands between Natives?—No. There are not very frequent sales, because Natives have not got money; there have been very few sales. Only one man seems to have acquired a lot of them; I do not know, he may have about five or six of them. There have not been very frequent sales, but there have been a few changes.

Have you any idea what he paid for the plots he bought?—I cannot say. (Mr. Sishuba): About £300 or £400.

For a plot?—(Mr. Kula): Yes, including a building site. Of course, the building sites are separate.

And including the right to the commonage?—Yes.

So the land is still worth quite an appreciable amount?—Yes. (Mr. Nxalisa): Because it is freehold. There are also farms which belonged to Natives, which were originally owned by Natives; two of them are now being occupied by Europeans.

Have they been sold to the Europeans?—Yes, they have been sold to the Europeans.

How big are those farms?—One of them is a very big farm. The owner owed money to another man; he bought a portion of the farm and the other portion was acquired by a European.

So both were got by Europeans, to whom the Native owed money?—Yes.
How did the original Native owners get hold of the farms?—They were grants.

For war services?—Yes.

And the third farm, is that still a Native farm?—It is owned by a Native; it is subdivided into three portions.

You do not know how big that farm is?—Each of the sub-divisions is about 180 morgen.

And the other two farms are about the same size as this farm divided into three?—Yes.

It is somewhere in the neighbourhood of 1300 or 1400 morgen?—About that.

I notice a number of you have put down item No.11, Native Taxation. I suppose what you want to say is it ought to be reduced?—(Mr. Sisimba): I am very much interested in that subject.

Various people have put down No.11. You, Mr. Kula, might talk on it. Sishuba, Sigabi and Nkopo, what do you want particularly to say about it?—(Mr. Sisimba): We have come before the Commission to ask for the withdrawal of the poll tax. The poll tax is what is called a general tax. This tax is very heavy on the Native people. In fact, it would not be so heavy to my friends here, who are capitalists, but it is required to be paid by the man who has not got money, —the man that is starving, and if he has not got it he has to go to prison and, after returning from prison, he has still to go and try and get this money.

What would you put in the place of the general tax?—In the place of a general tax, there is indirect taxation; that is there already.

Would you advocate having all the Native taxation by way of indirect taxation?—I would not go so far as to say that; I would go so far as to say the Natives should be
taxes just as the other people also. We would very much like the Commission to reduce the indirect taxation on blankets and second-hand goods, which goods are used by very poor people. They run away to these cheap things, simply because they have no money and now a heavy tax is there.

What you want is a reduction of taxation all round?—The first taxation is the direct tax, the general tax which the Government should take off.

DR. ROBERTS: Would you put an income tax on its place, like the one for the Europeans?—I would be very glad to pay income tax if I had an income of £500.

CHAIRMAN: You suggest any change in the manner of taxation should be chiefly on direct taxation?—I would say take away the general tax altogether. Well, with regard to indirect taxation, that is due by everybody and people do not feel it except when, as nowadays, blankets are very very necessary —— especially in very bad times, and second-hand goods that are being bought by poor people, too. However, I would say that the Native should pay just as other people should pay.

Would you be in favour, as it would appear from what you said about municipal councils and about taxation, of being treated like the European in every respect?—Well, there are places where Europeans have to be protected against Native people, just in the same way as the Natives.

For example?—For example, in the labour colonies you see the White people have to be protected against the Natives going there, or trespassing there.

What labour colonies do you mean?—The labour colonies that the Government established for poor White people, just as the Natives are being protected now against White people.

Would you want the Natives to be treated in the same way as White people with regard to liquor?—I favour
the Cape Law, sir. Not to regulate it according to a man's colour, but according to his standard.

If a man is a parliamentary voter, he ought to be able to get liquor?— We have been getting it ever since Mr. Hofmeyr gave us that law, and we never abuse it.

Now, in regard to the matter of the sale of land; would you be in favour of the right of Natives to buy land anywhere in the Union and of Europeans to buy land anywhere in the Union?— Provided we protect the poorer classes, whether they are White people or Native people.

Protect them in what way?— If the settlement is for poor people, you see we protect them. We always have to protect the weak from the strong, not necessarily because the colour of one man is that, this or the other.

MR. LUCAS: (To Mr. Mnyendeka): Do you know anything about the conditions of Natives on the farms of this district; first of all, do you live in one of these locations?— I live at Hackney.

Do you know of Natives leaving there and settling on the European farms as labourers?— Yes.

What are the wages and conditions there?— I do not know what wages they get there, but I know they become better people than the location people.

In what way?— Financially and in stock.

Have there been many that have gone from your location to the farms?— Not very many, but a good few.

And have any Natives come from the farms to your location?— Yes.

Why is that?— I suppose they want a rest.

And have any left your location for good to go to the towns?— Yes, a few have.

Do you know why they have gone?— The conditions there—the continual droughts have compelled them to go to
the towns; they do not get anything from their lands.

Would you say the conditions in the locations are hard then?— Yes, they are.

Mr. Sishubu, which location are you in?— I am at Hukuwa.

Have many Natives left that location to go and work for European farmers?— Yes.

Do you know under what conditions they live there?— Yes, I know the conditions.

What are the wages?— The wages start from 10/- a month with rations for the man - for the father.

And for the family?— The family does not get any rations; it is the man who is hired that gets rations.

What does he get?— Between 25 lbs. and 30 lbs. weight of mealies a week.

And anything else?— That is nearly all, I think.

Do they get meat?— Their bosses give them meat, but it is not under the conditions.

And by going to the farms, are they better off than those in the location?— I am afraid not. I heard what Mr. Mnyendeza said.

Do you agree with him?— I disagree with him.

Do you have Natives leaving the farms to go back to the location?— Yes.

For what reason?— Sometimes they have been amongst the farms and they want to go back and have a rest, as he said. Sometimes they are tired and they come back, but to be just to the farmer, I have heard of only one farmer who pays £1; and another thing, to be just to the farmer, since the general tax has turned up, most of the farmers pay the tax for the Natives, but in most cases the Natives have to pay it back.

It is like a loan?— Yes, and generally, with the amount of rations and the amount of money that is being paid
them, they are always indebted to the farmer, they always go
and say, "Please, baas, help me with this, I want to buy some
food for my children, because the food is not enough".

That 25 lbs. of mealies, is not that enough for
him and his family?— No.

Then he has got to buy food out of his wages?—
Yes, and borrow from his baas.

Does not the man's wife work too for the family?—
Well, if she gets work, she is paid 5/- a month by the farmer.

The wife gets five shillings?— Yes.

Do not all of the family work?— No, not always.

Do the children work?— When the baas wants them to.

If he wanted some hands he would employ them, but if he does
not want any hands, he does not employ them.

So they cannot reckon on more than 10/- a month
regularly?— Yes.

Sometimes, they will get 5/- for the wife and some
months something for the children?— Yes, sometimes they get
a good baas who will give them meal, or something of the kind.

But not all?— No.

CHAIRMAN: Now, the 25 lbs. of mealies that is
given, is that enough as far as their requirements of mealies
is concerned?— Well, it would be enough for the man.

25 lbs. a week for one man?— Yes.

He must have a very big belly?— It is three meals
a day, sir.

But the point I want to get at is this, have they
milk
to have money to buy other kinds of food, like meal or meat,
or do they have to buy milk or meat, or do they have to buy
additional mealies?— When they borrow the money from their
baas, do you mean?

Yes, do they borrow that money to buy mealies?—
Yes, when the 25 lbs. of mealies is exhausted by the family,
because the father will not eat it himself, it is eaten by
the family.

And the family cannot live on 25 lbs. of mealies a week?— No.

SENATOR VAN NIEKERK: IF The conditions are so very bad on the farms, as you make out, how is it that there are sufficient farm labourers?— Well, I think, first of all it is because there are more labourers than enough in the country. In the second place, I say that good bosses give them milk and this and that to help them, but some of them are indebted to their bosses.

That does not matter; they may be indebted. Townspeople are always indebted. Their treatment cannot be so bad, otherwise they would not stay there. The whole country is crying out for labour?— (No answer)

MR. LUCAS: Why do not Natives move away from the district if the conditions are bad?— Which district?

You have just mentioned the conditions near your location on the farms; why do the Natives stay there instead of moving away to some other district?— I suppose they find no improvement elsewhere. It is generally the price that is paid for their labour. As I said, to be fair to the farmer, I know of one who pays £1 a month to his servant.

Does he have any difficulty in getting Native workers?— No, I do not think so.

Have any of the farmers in your district had trouble in getting Native workers?— I do not think so, not in our district here; but, at the same time, some of the people live in debt to their masters. The masters have to help them.

Well, does that prevent their going away at all, if men who are in debt want to get away?— I know, in some instances, when they quarrel, if the man has to go away he has to go and find that money and pay before he leaves — in fact, one of the men came to me.
SENATOR VAN NIEKERK: The majority of people in this world are in debt, are they not?—Yes, but at the same time I would like the farmers to raise the wages of their servants before they pay income tax to the Government.

MR. LUCAS: One of the subjects that you put down on the list was the relations between Europeans and Natives. Are those relations as good now as they used to be?—They would be very good if they would remain just as they were—in fact, in this district, the relations between the Natives and the farmers are very good.

You say they would be good if they remained as they are. Have there been any changes?—There are always rumours among people; people are always trying to make mischief among one another.

That is happening in this district, is it?—I say the relations between the farmers and Natives in this district are very friendly.

You also mention in your list that you wished to speak about legislation—laws affecting Natives?—Yes.

What were you thinking of then?—I was thinking of the Native Administration Act and wish to ask the Government to repeal that act.

How does that affect the Natives in such a way as to make you want it repealed?—In the first place, land that was granted to the Native more than fifty years ago, the Act takes away from him.

Is that the Administration Act or the 1913 Act?—That is the Native Administration Act, No.39 of 1927.

CHAIRMAN: But how does it take it away from him?—In the first place, even now, the Government wants to alter our titles and put in new conditions.

You are referring to the desire to make your titles like the Butterworth titles?—Of course, I am referring to the alteration in our titles which were given more than fifty
years ago.

And you are referring to the desire to change those titles so that they cannot come only under one piece of land, is that it?— (No answer):

MR. LUCAS: What is your difficulty or objection to that?— By the new conditions, it seems as if we are being given this ground now instead of it having been given fifty or sixty years ago.

Is there any other law you have any objection to, or is that the only one you wanted to deal with?— Mostly, I wanted to deal with that and also the general tax.

Well, the general tax you have dealt with?— (no answer

MAJOR ANDERSON: What have you to say about landless Native population?— What I intended to write about was land

tenure,

MR. LUCAS: We have had that,

MAJOR ANDERSON: Is there a large landless population ?— Yes.

Is it increasing?— Yes.

And it will go on increasing year after year?— Yes.

That, I suppose, is the result of individual title instead of communal?— No, it is due to the natural increase of the people.

But where they have communal tenure, there is no landless population; they all have a share of the communal land?— Yes, that may be so, because I have seen very thickly populated places in the Transkei; they have no place now.

MR. LUCAS: To go back to the Natives who are in debt, what proportion of the population would you say is in debt—10% or a quarter, or what?— Which Natives?

All the Natives working on the farms, all those you know?— As far as I could make out, it is the majority that would not come out, especially if their bases only give
them 10/- and not a £1 a month. Even if he gave them £1, they would not be able to support their families on that £1 a month, especially if they are school Natives. Besides, we have to support the Church as well.

(To Mr. Mnyendeza): You have a heading "rural Native areas", was there anything you wanted to say about that?—Yes.

Or have you dealt with it, because, if you have, I do not want to follow it up?—I was just speaking generally of the local administration. I was not finding any fault with the administration under which we live, only I was saying that, on account of lack of local government, there are certain matters which could not be dealt with. For instance, we are under the Resident Commissioner at Wittlesea, and he has headmen under him who have to report everything to him, but we have no means of stopping the cutting of the few trees on the commonage and the closing up of springs and things of that sort, and the keeping of the best rams. All people have access to the commonages and if we want to keep the best rams, there should be some local government to regulate such matters.

CHAIRMAN: The point came out during our discussion on the Bunga did it not?—Yes. Of course, I was not suggesting any Bunga; although I am in favour of it I am afraid of speaking. Even now, my people are causing trouble in the Church because I am in favour of it.

MR. LUCAS: What does your paper deal with?—Administration.

Let me have a look at it?—(Paper handed to Mr. Lucas).

You had better read it?—"Rural Native Areas. Administration: Our area is under the superintendence
Native Witnesses:

and direction of an assistant commissioner resident at Wittlesea, and is appointed by the Government. The area is divided into blocks or wards and each ward is in charge of a headman who is nominated by the people and paid by the Government after confirmation.

"The Assistant Commissioner has to try a certain class of cases and has to settle disputes - chiefly land disputes. The headman has no jurisdiction unless specially instructed. He, however, deals with little quarrels and disputes. His chief duty is to look after the general welfare of his ward.

He has to see that the laws of the country are obeyed. The headmen have to carry out all lawful orders and instructions given by the Commissioner. They have to report to the Commissioner matters such as crime, outbreak of disease and assist in its prevention and eradication. They have to see to the eradication of noxious weeds, registration of taxpayers, collection of statistics, the stopping of disturbances, prevention of squatting, illegal use of land, etc.

The administration is good but rather inadequate. There are matters which can be effectively dealt with only by a local authority, such as the boards which used to be in existence in this area, - such matters as the keeping of location roads in good repair, preservation of the few trees remaining on the commonage, and springs, encouraging the people to breed the same kind of and the best rams, etc., etc.

The area is very highly congested. Making allowance for the dead original owners of these surveyed plots, the population is far in excess of the available land, so that more land and more land is required. No afforestation is attempted, there being only one plantation in the whole area.
Obstacles to the more economic use of land are many, the chief being the continual drought, scarcity of water, soil erosion, inability of the majority of the people to avail themselves of the services of the Government demonstrators, believing that the methods of their fathers cannot be departed from.

Some people build their houses on their surveyed sites, but a large number prefer to stay near their lands, so they build their houses there. There can be no grouping of arable land, of course, as it is held under individual tenure, each landowner having a right to graze his stock on the commonage.

Most people build stone rondavels, covered with veld grass or wheat straw. These are quite healthy if the windows are big and properly kept. No sanitation of any kind is done.

The mortality amongst adults and children is very high; this is owing chiefly to the want of knowledge on the part of those concerned, the absence of qualified doctors and nurses and the still deep belief in witchcraft. If the Government could train a few Natives to become doctors and employ a number of nurses, much good work could be accomplished.

Most people still breed the old types of stock and there is much overstocking, that is in proportion to the grazing available. This evil could be combated by increasing the land and keeping the best stock, but fewer in number which would bring a better income than a large number of common ones.

My suggestion is that the Government should do something, that there should be some local authority in order to deal with this matter I have mentioned and others.

MR. LUCAS: Those are the points you wanted to
deal with in that statement of yours?—Yes.

You said you wanted to deal with legislation specially affecting Natives: what were the points you wanted to make?—(Mr. Maxalisa): I have not got very much to say, sir. All I had in my mind has already been spoken about, therefore, I do not want to delay the Commission. With regard to Native administration, I do not differ in the least from Mr. Sishuba, who has already spoken; I go on the same basis as he. I strictly object to the Native administration.

Because of changing titles; is that your objection?—Mostly, it is because of that, taking the uncivilized Natives out of darkness and then, after educating them, making them live in an uncivilized fashion.

How do you suggest the Act is going to do that?—The Native Administration as a whole takes back the Natives to the old Native customs, which most of us here do not know much about; it brings back the Natives to tribalism.

You think that is what the Act is doing?—Yes.

DR. ROBERTS: You mean trying by Native law?—Yes.

The Natives have no land; the only land they have is under the control of the chief. The land I have I cannot will, that is to say it is not mine.

MR. LUCAS: Is that because of Native law?—That is because of Native law. The very fact that I cannot will my land which I have bought and paid for, to my child, shows that it is not mine.

I just want to be clear on this, do you hold that the Native Administration Act prevents your willing your land but that, before the Act, you could will your land to your child?—Yes.

Is there any other point?—No, there is no other point.

SENATOR VAN NIEKERK: Do you not think it is a
good thing that the land should go to your eldest son?—And
if I have not an eldest son; if I have only one girl?

It can go to her, can it not?—No; that is just
where the injustice of the Act comes in. (Mr. Sishuba): And
the Government have the right to transfer any tribe from
anywhere to anywhere in the Union. (Mr. Mxalisa): If I have
five or seven and have bought them and have only one child and
it is a female, she has no right to that land; I mean, when
I die and her mother dies, if I have a brother and he has one
or two lands, he must come and occupy my land.

DR. ROBERTS: Your lands?—Yes; that is the
greatest evil of the Act. The land I have worked hard for.
(Mr. Sishuba): And even when it has been improved with
substantial houses and sometimes with dams and things like that,
all that does not go to the benefit of your children, but
to somebody else that you do not know.

(To Mr. Kula): You are a farmer, I understand?—Yes.
Do you employ Natives to help you?—Yes.
On what terms?—I engage them monthly.
Do they not live on your farm?—There is a Native;
he lives on my farm.

With his family?—Yes.
On what terms?—I pay him ten shillings or twelve
shillings a month, and so on.

Is that the same as the Europeans pay?—Yes.
What else do you allow him?—A few cattle—one or
two, that is all.

And sheep?—Yes, a few; that is just as I please.
And you give him land that he can plough for himself?—

No.

That is not done in this district, I understand?—
I do not do it here. (Mr. Muyendeza): I do it.

Is he better off than a Native working for an European?
No, but there is this. I pity him; he has to pay poll tax and
he has not the money. I only pay him 10/- a month and he has to pay £1 poll tax every year.

SENATOR VAN NIEKERK: Cannot you pay him more?

That is the general wage.

MR. LUCAS: Ought you not to set the example and pay him more? - I give him a paraffin tin full of mealies every week.

That is 25 lbs. ? - It is more than that, I should say. Can he live on that? - If he is by himself, but not if he has a family of, say, five or six children.

And then? - He cannot live on that; before the end of the month he has to approach me and ask for a loan, and so on; he is always in debt.

MR. LUCAS: Do you make advances to him? - Yes.

Does he ever get out of debt? - No. (Mr. Muyendeza): I give mine for nothing. I do not loan anything to my servants; I give it.

SENATOR VAN NIEKERK: It is one of your people; why do you not set an example? - Well, I do this sometimes; every year I give them £1 to pay poll tax as a present. It is very hard on me because it means now I pay double. I pay my own poll tax as well.

Whether you pay his poll tax or give him an extra 2/- a month, it comes to much the same thing. If you do not pay him this extra money, it is no hardship to pay the poll tax? - What I wanted to say was this, as regards Native, I wanted to ask the Commission whether it would not be a good thing to make a limit as to the age for a Native paying this poll tax.

He may get exemption if he is over a certain age? - No, they do not allow it; recently I approached the officials here; I am over sixty, I am about sixtyfive years of age.

You are a well-to-do man, you see? - It does not
Native Witnesses:

follow that I, being a well-to-do man, should not be exempted. I ask that the Government should make a regulation that every man over sixty years of age be exempt.

If you can get that through Parliament it will benefit me too, because I also pay poll tax?– You do not.

MR. LUCAS: In the Transvaal we do, it is a Provincial tax?–

CHAIRMAN: Have you any quitrent land that you have bought?– (Mr. Mxalisa): Yes.

In other words, you have paid the Native so that you can take over his quitrent title?– Yes.

And when you die, that land will devolve according to the table of succession in this Act?– Yes.

That is what you object to?– Yes.

This point was made very fully by the Transkeian Bunga; we do not need to go over it again?– (Mr. Mnyendeza): I bought one quitrent plot for £80 and another for £60. (Mr. Mxalisa): I have bought nine plots. (Mr. Mnyendeza): I am an original grantee; when the land was surveyed I bought a plot from the Government as a grant. I object to this Act, because I held the ground for so many years; I object to being dictated to as to whom I should leave it to. If I improve it, I improve it for the benefit of my whole family.

SENATOR VAN NIEKERK: Was not that a condition when the land was given to you?– There was no condition that it would be taken away from me any day; it was given to me in perpetuity.

Was there no condition as to whom should succeed after your death?– No.

MR. MOSTERT: Do you pay quitrent?– Yes.

CHAIRMAN: Are you sure they are quitrent lots?– (Mr. Mnyendeza): Yes. (Mr. Sishuba): I think the Natives were surprised at Bulhoek because they were promised, after
some many years they would pay no quitrent on those lands.

Your objection is to Clause 23 (2), referring to quitrent land?— We object to all that Act, except myself— I do not know about the others— to the provision made with regard to polygamy, to provide for his other wives before he marries in church— except that.

MR. LUCAS: You object to the introduction of Native customs where they have disappeared?— Yes. (Mr. Mnyendezza): We all object to that. We do not want our Native customs.

We were born under an European system and do not want our Native customs. I am fifty-one years old today and I was born under this European system and I know nothing about our Native customs.

(Mr. Sishuba): When I think, I think like an European. (Mr. Skosana): I have figures here to emphasize what was said with regard to congestion. The Natives here are surprised at not getting an increase of land. They have fifty-six thousand odd morgen and while the population is 19,141— that is excluding those that have drifted to the farms to work under Europeans,— it leaves each Native only two morgen.

DR. ROBERTS: You mean for each Native?— Yes.

MR. LUCAS: Are there mountains there?— Yes.

(Mr. Mnyendezza): It is very mountainous.

CHAIRMAN: Is that 19,000 total Natives, or heads and families?— Men, women and children.

DR. ROBERTS: Are you sure of your figures?— I could not say, but I got them from an officer in Wittlesea.

MR. LUCAS: (To Mr. Skosana): Your name is John Skosana?— Yes.

In your list of subjects, you have got down something about trading between Natives and between other people; what did you want to say about that?— I want to say, all the old trading stations are held by Europeans and, since they
Native Witnesses:

have been holding them, they are buying out all Native aspirants - all Natives who aspire to trades. They have done it in this way; since there were trading stations, they have applied through the Divisional Council here that, within a radius of five or four miles, there should be no additional shops. Consequently, where I stay, from location No. 9 to 16, there is only one shop.

Do you want more shops, or what is it you want to do?- Privilege should be given to traders to open within those eight locations.

DR. ROBERTS: For Natives?- Yes. We are not quite against Europeans. One system that the Europeans have adopted is this; there were three other shops opened within the eight locations; when the traders left, they bought the licenses. They bought them in order to close the shops. The one shop that remained bought all the other three licenses. Soon after buying them, they closed the shops and, after a couple of years, they bought two farther if objected to further licenses being given to these trading stations and, consequently, in that one shop the goods are dearer than anywhere else.

SENATOR VAN NIEKERK: If he closed the other shops, you could apply to have a license, if it is farther than five miles?- The license has to be granted with the approval of the traders who are living down there, - in fact, they generally disapprove. (Mr. Sishuba): In the whole of the Kamatston area I am the only one who holds a general dealer's license and any application to the Divisional Council, I am sorry to say, from the Natives is refused.

Does it go to the Divisional Council or Parliament?- It is the Divisional Council to whom one has to apply for a license. I just wanted to make a point on what Skosana was saying; it does seem as if the Natives are being
Prohibitions on Native trade.

You have a license?—Yes, I got mine about thirty years ago.

Are you still trading?—Yes, I have a general dealer's license. The argument is this, that they cannot grant a license near another shop—no license was issued to open a shop just a mile from mine.

But they will not grant it less than five miles from anyone else?—Yes.

Major Anderson: To whom was it issued?—An European or Native?—To an European.

Mr. Lucas: You also have Native labour as one of the subjects you wanted to say something about. Is there anything more you want to say about that?—(Mr. Skosana): No, because most has already been said, excepting that we applied to the meeting at Wittlesea to have Natives attested.

Dr. Roberts: You would not care to add to that that the magistrate should be required to see the parents of the boy?—Yes.

The Commission adjourned at 5.55 p.m., until 9.30 a.m., Wednesday Tuesday, 20th January.