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NATIVE ECONOMIC COMMISSION

PIETERMARITZBURG 8th APRIL 1931 9.55 A.M.

~~XXXXXX~~:

EIGHTYSIXTH PUBLIC SITTING

PRESENT:

Dr. J. E. Holloway, (Chairman),

Major W. H. Anderson, Mr. A. M. Mostert,
Dr. H. C. M. Fourie, Dr. A. W. Roberts,
Mr. F. A. W. Lucas,

Mr. C. Faye, (Secretary).

CHIEF NJENGABANTU NGUBANE, (Greytown District, Umvoti)

Interpreted through Mr. Faye.

called and examined:

Witness: I am very glad to see here today this Government Commission, which has come to enquire into matters concerning our affairs. I will come at once to the point which I wish to make before you, gentlemen.

When the Prince of Wales visited Pietermaritzburg and we were called up to be present at the function which was held in his honour by Natives, we observed that, in his address to us, he urged that the Natives should have their children educated in the interests of the children themselves. That, gentlemen, gave me an inspiration. I have been bitterly opposed to the establishment of schools in my area of tribal jurisdiction, but when I heard the Heir to the Throne giving the Natives that advice, I thought to myself, "Well, I shall establish my own school rather than have a school established by anyone else in my land", and I proceeded to do that. I got formal permission from the Authorities, and have it in writing; I am sorry I have not it here now, but I have sent for it. I do not know whether it will arrive in time for me to shew it to you; but what I wish to say is that, as

soon as people who are interested in education noticed I had established a school of my own, I was inundated with requests from various missions - Roman Catholics and several others, - for permission to establish schools in my area; but I have been firm and have refused in every instance.

I have seen long ago that many schools have many teachings and it has been impossible for me to distinguish between what may be regarded as right teaching and wrong teaching; there is serious conflict in the teachings of the various mission bodies that establish schools in the Native areas. That is the reason why I had a school of my own started.

I prefer to have the guidance of the Government through the Department of Native Affairs in matters concerning education and I would plead with the Commission to protect me against those persons who are clamouring at my door for admission to my land. If more schools are to be established in my area, I wish them to be established in the same way as the one to which I have referred. May I plead with you, Mr. Chairman and Members of the Commission, to put in a word with regard to the dipping of our stock with the Authorities. I live in an area which is bushveld, and not only in that area, but in other areas of the same kind, where there is bushveld, cattle this season have become very thin owing to dry weather and scarcity of grazing. The result is that the harassing of the cattle by dipping is helping to kill them off and we are losing what little are left to us. We hope that the Commission will help us in that respect, too, and see that the periods ~~x~~ between the dippings are extended somewhat.

Chief Ngubane

Another matter which we wish to bring to your notice, gentlemen, is that our areas are becoming congested; we are finding it increasingly difficult to accommodate Natives who have been obliged to leave farms. Although we chiefs who are present here today - I see quite a number of chiefs here - have not met together to discuss our evidence, I think at anyrate most of what I have said will be supported by them, were they to be questioned in regard to it.

CHAIRMAN: You refer to right teaching and wrong teaching; will you explain what you mean by right teaching and what you mean by wrong teaching ?- I merely give you my impressions; I am a Native and am not acquainted with your methods of reasoning; I am telling you what appears to me to be the position.

Did you have any schools before the Prince of Wales told you to have your children educated ?- No, sir.

Did the White man tell you that you ought to have schools ?- Yes, sir.

Why is it that you took no notice when the other White men told you and you took notice when the Prince of Wales told you ?- When the Heir to the Throne speaks, sir, it makes our hearts warm and then, when our hearts become warm, our eyes begin to see.

Now, with regard to dipping; you will remember the outbreak of East Coast fever all over the country ?- Yes, I remember that, sir.

Do you realise that, if dipping is stopped, that disease will come back ?- It is manifest, sir.

Now, what is better; to dip cattle and keep some of them, or to stop dipping and lose the lot ?- We look to the Authorities and we think that, in a matter of this kind, the

Chief Ngubane

Authorities, seeing perhaps how desperate our position is, may relax the regulations in our favour. I do not say that I urge the abolition of dipping.

You have got one school now; is that school enough for all the children to go to ?- Well, sir, it is in its beginnings now, but I notice that it is already too small, and I am enlarging it and, if I require more schools of the same kind, as I said, I shall have them built, with the approval of the Government.

Did you have the school built with your money or your own labour ?- Mine all, sir.

The Department pays the salary of the teacher ?- Would it were so, sir; I should be glad if the Government would come to my assistance and do that for me.

Do you pay the salary ?- Yes. I have been afraid of letting him slip out of my control for fear something unexpected might happen and I would be landed; but if it is safe, I would be glad if the Government would take over the paying of his salary.

How much does he get ?- When the school closes for holidays, I give him £8.

Do you give him £8 a quarter ?- At present I have only about 50 children there, sir, and I think, counting the shillings as so much per head of those children, the man is well paid.

You pay him £8 when he has worked up to a holiday ?- Yes

How many holidays does this teacher go away for in the year ?- I have not fixed a definite time for holidays, sir. He has not received more than £8 for any one year; I have only had him for the past year and this present year; he has not been there two years yet.

Mr. Mbata
Chief Ngubane

MR. LUCAS: WHere did you get your teacher from ?- He was from Mpolweni. My school is undenominational.

Do you give the teacher a piece of land for himself ?- That I have still to arrange; he will have his garden site, sir.

Do you give him food ?- I feed him. We plead with you to look after our interests so that we may live happily in this land.

HEADMAN: LUGUBU MBATA (Chief, Kufa Kwezwe; Msinga District) called and examined.

Witness: In the Tembu Ward, from which I come, there is a school which is recognised by the Government and which is conducted undenominationally. We Natives would be grateful if the conducting of education in Native areas were more firmly under the control of the Government than it is now; we would feel happier about it.

CHAIRMAN: What do you mean by that ?- What I mean, sir, is that everything which you White people bring amongst us we look upon as a kind of education; I am now speaking more specifically of matters of administration generally. We would be glad if the Government were to control matters a little bit more closely than is being done now.

What sort of matters do you want the Government to control ?- I refer particularly, sir, to the matter of Natives living on farms. These Natives are obliged from time to time - I am not speaking of the whole population, but in regard to individual families, - to leave those farms and seek places elsewhere, where they may settle and live. The difficulty in regard to them is to find room in the Native areas. There are far more farm lands in this part of the country than there

Mr. Mbata

are Native areas, and obviously, with the population increasing generally and with the need for accommodating our people who have to leave the farms, conditions are becoming more and more difficult in the Native areas. I imagine that some people owing to stress of economic pressure, sometimes become so depressed and lose all interest in life as to be tempted even to take their lives. We hear that a person who has become very depressed will commit suicide. It will be a great boon to us if the White people were to migrate generally from farm lands to towns and develop their towns and industrial centres and give us a little more elbow room out in the countryside. In saying that, sir, I know I am stating something which is an impossible thing.

I will not saying anything in regard to dipping, Mr. Chairman; you have already had the statement of the previous witness on that; but may I mention one of the difficulties with which we are faced in that respect; East Coast fever restrictions prevent in many cases the movement of cattle from one area to another. I can quote you an instance of a Native whom I know, whose daughter married someone living near the Drakensberg. The father of that girl has not been able to get his cattle which were to be given as a marriage contribution, because of East Coast fever regulations. The result is, that it seems to us he might as well not have had a marriageable daughter as well; the usual custom has not been observed and we feel it is as if no daughter had been begotten by him.

I am in agreement with Chief Ngubane, to a great extent, in what he has said concerning education; but I also would tell you something else. Our criticism - that is the criticism of we illiterate Natives - our principal criticism

of education is that when the children have gone through the schools, they have no definite objective ahead of them; there is no work waiting for them particularly suited for children who have fitted themselves in the way that you White people say our children should become fitted. I do feel, Mr. Chairman, that I am beginning to feel now very much as an inspired preacher does; I have seen parsons get up and preach and look very happy when they are letting off what is in their minds. That is how I feel now that I have been given an opportunity of speaking to you sir, and the other members of the Commission, and I thank you very much for this opportunity.

MR. LUCAS: Have you a demonstrator in your area ?- Yes, sir; but he is faced with many difficulties; his work is uphill. We, not long after his appointment, had a bad epidemic of "mkuhlan" (influenza), which killed off many people. Then, after that, we had trouble with the weather. I am speaking now of irrigation plots which exist in our area. In addition to that, there is the further difficulty that the Department of Native Affairs has laid down that the rent for the hiring of the irrigation plots must be paid in advance; going back on a definite instruction which had been issued by the Secretary for Native Affairs in Natal, (Mr. Arthur J. Shepstone) who had said that,on the establishment of these plots for the benefit of the Natives, he wished them to understand that they were not required to pay rent for their plots until they had planted them, reaped their crops and had an opportunity of disposing, if so they wished, of some of their crops in order to get the wherewithal, if

Mr. Mbata

necessary, to meet the Government due.

What is the rent of one of these plots ?- The plots vary in size, sir. Mr. Shepstone laid down that an inspector should be appointed, who would take charge of the assessment of the rent to be paid. We were told by Mr. Shepstone that, in the case of productive plots, we would not bexrequired to pay more than £3 as rent, but, in the case of less productiveplots, the rent would go down until the minimum was reached of £1. Mr. Shepstone's system worked very well; but that has now all changed, much to our disappointment. If you were to visit our area, you would find storekeepers, - Europeans, - are growing fat on us by selling the very things which we ought to be producing for ourselves from our own irrigation plots.

CHAIRMAN: What do you mean by non-productive plots?- There is a big difference, sir, between the productiveness of the plots for various reasons; sometimes the Natives will over-irrigate; in other cases they will not irrigate enough. In other cases again they will work their plots out and not put into the ground what has been taken out.

MR. MOSTERT: What do they grow ?- We plant mealies, we plant peas; we plant beans and other things which the Natives grow.

CHAIRMAN: Do you mean by non-productive plots, plots that give only a small yield ?- Yes, sir.

MR. LUCAS: Have you noticed any improvement since the demonstrator came ?- No, sir; he is a lazybones.

Why do you not try to get a better one, then ?- When I say he is a lazybones, sir, I mean that he expects us to do everything; for example, he has bought a tremendous piece of machinery called a plough; I have not seen such a thing

Mr. Mbata

before; and he says we must bring, when we want to have it used, sixteen oxen to drag it about. And the result is the thing is lying idle. Please do not misunderstand me; I am not opposed to the teaching of agriculture by persons who have learnt your ways, but I was merely mentioning matters which are difficulties to us. I think it is a very good thing that the Native should be helped in that way; it will benefit the Native, and it shews that the Government bears a goodwill towards us, who are subjects of the Government. I would like to add, in fairness to the demonstrator, that last year we got a small plough - when I say that I only mean comparatively, because it requires six or eight oxen to drag it.

CHAIRMAN: Why do you now have to buy from the trader what you formerly grew yourselves ?- It is because we are harassed by the conditions on these plots. If a man is ambitious and progressive and wants to develop a good deal of land, which he is quite capable of developing, he is told he is doing it at the expense of other residents, and is checked. In the case of a man who is not so progressive and who is struggling to make both ends meet - supposing he has not paid the rent within a stipulated time, the Department institutes proceedings against him and the messenger comes along and attaches his stock for the rent.

Who lays that down ?- It is laid down by the Department. In the beginning, sir, I worked 8 acres of land - what I was told by the White people was 8 acres of land - and when the time for reaping came, I was able to reap quite enough to pay the Government rent and to have sufficient left over for my own requirements; but since the Department has

insisted on our paying the rent in advance, I felt it would be impossible for me to pay all the money wanted at the right time. The result is that, during the past four years I have not set foot on the irrigation plots; I have no interest in them at all; although I am so hard pressed now that I think I shall ask for permission to get a small plot during the coming season.

MR. LUCAS: HAs that having to pay in advance prevented other people also from getting working plots ?- Please pardon me for appearing to be voluble, but the people by whom I have been asked to speak, were I given an opportunity of speaking before you, gentlemen, impressed on me very strongly that I must leave the position very clear indeed before I finish; that I why I wish to explain that, if a comparison were made with the present state of development of the plots with what it was some years ago, it would be found that the land is not being cultivated to the same extent - when I say that, I am speaking comparatively. There may be some people cultivating it, but it is not being cultivated to the same extent; the people feel they are being held back and, in addition to that, the condition of having to pay rent in advance is acting as a serious handicap to them.

CHAIRMAN: But it is not clear to me. Except by having to pay rent in advance, are there other ways in which they are kept back ?- There is the restriction to the amount of land that may be held by any one lotholder; there is also the fear that the people are always under that they will be sued by the Government if they are not able to pay their rent in advance. That also makes them limit the amount of land that they take.

Mr. Mbata

MR. MOSTERT: If you are allowed to pay in arrear, then you can afford it ?- Yes, sir; and we have represented it to the Department.

Cannot you get over it by selling one beast only and getting an advance ?- No, sir; that would be very unpopular. My cattle are just enough to keep me going with my large family. In the past, sir, when we paid at the end of the period, Natives who did not have all the necessary money, much more willingly parted with their stock, because they thought the Government was making a very fair claim on them; but that feeling has gone since the new rule was imposed.

MR. LUCAS: What is the largest number of bags of mealies you get in any one year from 8 acres ?- I cannot tell you sir, because I was always in a hurry to meet the Government rent and the mealies that I had planted first I would, of course, reap first; the result was, when the end of the season came and I had finished my reaping, it was impossible to say how many bags I had got.

Have you ever felt, gentlemen, in your blood a singing kind of feeling, that there is something mysterious in your neighbourhood which makes you feel apprehensive? That is how I feel just now. I am rather shy about asking a particular question. I would very much like to know who these important looking gentleman are that I see in front of me, so that I may be able to talk about you when I get home. In wishing you goodbye, gentlemen and thanking you for your patience, may I just whisper a secret to you; the Natives in Natal and Zululand are very purturbed; they are told, in our language, that their cattle are to be burnt; I believe that means they are to be scorched with brands. The Natives are very sceptical about it indeed. They do not know why it has to be done, who has ordered it and what will, in the end, be the result of such scorching. That is my last word to you.

Isiah Shembe

REVEREND ISIAH SHEMBE, from Inanda District, (interpreted by Mr. C. Faye),

called and examined:

CHAIRMAN: I understand you are the head of the religious community ?- Yes, sir.

Yours is an entirely Native Church, without any European leadership ?- Yes, sir.

Is the Church derived from any European religious tenets ?- I teach them what I myself feel inspired to teach them.

And you have not got your teachings from any European Church ?- No, I have not got them from any European Church.

We saw your settlement at Inanda. Have you got followers in other parts of the country ?- Yes, sir.

Do all your followers live on land which belongs to your religious denomination ?- Some live on my own land and others live elsewhere.

When you say your own land, do you mean farms that you have bought ?- Yes, sir.

Are those your own farms ?- Yes, sir.

Are they registered in your name?- Yes, sir.

Now, are you a rich man to be able to buy farms ?- No, sir.

How do you get money to buy farms ?- I receive money from persons who are friendly disposed towards me and I make no discrimination. I raise money among my friends and I also put people on the land which is registered in my name.

Do your followers contribute money towards the buying of these farms ?- Yes, sir, when I appeal to them.

Do they look upon that land to which they have contributed money for buying it, as belonging to them ?- That

situation has not arisen, because I always make it abundantly clear when I ask for monetary help that I am getting their help for the purpose of buying land not for them but for myself.

Do you mean, that the people give you money knowing that they are enriching you, or do you mean to enrich the Church of which youmare the leader ?- I always make it clear what my object is. When I want to buy land for myself, I tell the person whose help I seek that I am buying it for myself and the same with regard to land which I am buying for my followers.

Now, the lands which you have bought, are they registered in the name of the Church and in the name of your followers, or are they registered in your own name ?- As I said, only my name is registered in the title.

Now, are you a monogamist or a polygamist ?- I was a polygamist.

And now ?- Now I have no wife at all. (Remark by Mr. Faye): When he says wife, he means he is not living in a state of marriage.)

Have you any children ?- Yes, sir.

Do you realise that, according to the European law under which your lands are registered, those lands will pass to your children afterwards unless you make provision that they shall not pass to your children ?- Yes, sir, I have made provision for that.

What sort of provision have you made ?- In various ways. Some of the land I have left to my followers and some of it I have left to needy people and some of it to needy widows who have noone to support them.

Are you an exempted Native ?- No, I am not exempted.

Isiah Shembe

Do you not think that it is a mistake to put that land which belongs to the community, who are held together by religious ties, into the name of one man, into your own name ?- No, sir. I do not think it is a mistake. I am not saying that your view is wrong, but I am merely stating my own view in reply to your ~~qk~~ question.

Do you know that in certain European churches there has been a lot of trouble in regard to the same things and that they have afterwards had to go to law about it and that the legal expenses have frequently been almost as much as the land was worth ?- Yes, sir, that is so, but advice is available to persons who care to seek it at any time.

How many farms have you got registered in your own name ?- Fairly large farms, four, that is apart from the small places.

Where are these four big farms ?- One at Inanda, one at ~~K~~hlumbe and one at Mzumbe.

Now, how much of this land have you left for your own family ?- 900 acres.

And the rest ?- The rest is invested for the persons whom I am describing as needy persons -- that land is left as refuge for these persons.

Now, we have been assured ~~a~~that many of your followers think that the land belongs not to you and your children, but to your followers generally, just in the same way as the land over which a chief rules should be worked by the followers of the chief for the benefit of all ?- The position is as I have told you and not as you have been informed on that point.

Yes, but we have been informed that that is what your followers think and, if that is so, then your followers

Isiah Shembe

will not be satisfied with the arrangements which you make. Do you realise that - and, if they are not satisfied, they may go to the Law to have the matter put right and that may mean a lot of expense to your followers?- You are right in telling me that and I appreciate your remarks, and I would merely say that we are thankful for helpful advice from whatever ~~xh~~ quarter it may come and at whatever time.

Now, on what ground have you allocated 900 acres to your own family? Was that land bought with money that belonged to you, as apart from money contributed by the followers of your Religion?- You make me feel foolish in putting questions like that to me, because, when I first answered you in reply to your questions, I said clearly that I had explained to everyone that I required money for certain specific purposes and I also told you that I personally am not a man of means.

If it is not your money, then by what right do you give that land to your own children rather than to your Church ?- If I were to tell you that I were in need of a jacket and that I would like a little money to buy one, in the same way as I have acquired this one, (indicating his jacket), you would understand that that jacket had been bought with your money for my own personal requirements, and so it is with this land, which I have set aside for my children.

Do you get a salary from the Church funds for the work which you do as their leader ?- When a man has dedicated his life to the service of God, he does not worry about material things of that kind; he looks to God to

Isiah Shembe

feed him, as I do.

Why do you worry then to leave the 900 acres to your children ?- May I say that I have not left lands for my children alone, but also for many others.

I am talking of the land which you have left for your children. You are working for God and not for your children. Why then do you take some of that land, which was given for the service of God, for your children?- Why should I leave them out; can you give me any reason?

Why should you treat them differently from your other followers. How many children have you got ?- I have three boys.

And you leave three boys 900 acres of land and you leave all the rest of your followers the remnant ?- How do you know, without having enquired, what the ratio is?

Well, we shall enquire. How many acres of land have you got altogether ?- I would have to go home and look up my title deeds to ascertain exactly what the extent is, but I have not given my children more than I have given the others. I have given others more than I have given my children.

But you have only three children and surely you have a good many more than three followers ?- I would only like to say that, when a man is working for his Creator, the Creator of us all, we have to act to the best of our ability and we have to make reasonable provision for the rest of our family, which is given to us by the Creator, and I am not singling my children out for special treatment.

Are you giving each of your followers 300 acres of land ?- No, I am not doing that, but may I explain that I have gone along the road which they may be able to follow.

Isiah Shembe

after I have left this life. I have explained to them the area which I shall leave to them.

So you are discriminating in favour of your children?- Yes. That is the position, but I have felt it my duty to make proper provision for the children which have been vouchafed to me and I have also borne in mind that a father who has been given children, as in my case, who was at one time well off, should not leave his children poorly off and leave other people outside his family better off than his own children.

We would not like to see that you should not treat your own children unfairly or your followers unfairly, but this is the point. These other people have contributed money to you for the purchasing of land. You have explained to us what you have done and you have explained to your followers, but if the result of that is going to be a lot of litigation in the future, then it is going to be bad for both your followers and your children, and, therefore, I would advise you to go to the Chief Native Commissioner and explain the whole thing to him and get the best advice possible from him.?- I must thank you for your advice, and I want to say that I am always open to advice, I am always prepared to listen to advice. Please do not think that I regard it as in any way interfering in my affairs.

MR. MOSTERT: How many followers have you got ?- I know how many followers I have got.

Yes, well tell us how many ?- Six. (Mr. Faye): What he means is that he has six persons who are leaders under him.)

Yes, but how many actual followers ?- I do not know.

So in any case you have others who will follow you ?- Yes, sir.

Isiah Shembe

And your good work will be carried on ?- That is my earnest hope and teaching.

CHAIRMAN: What are the main tenets of your faith ?- I preach in season and out of season the love between human beings, and secondly the love of God. When I say secondly I am not putting that second in importance, but I am merely enumerating the various things. I teach the love of God and I teach my followers not to do that which your conscience tells you you should not do. That is my religious teaching. but, apart from that, I also teach, as you may have noticed in passing through my home, personal cleanliness. I insist upon everything in my Settlement being kept clean; even the sleeping mats have to be washed, I insist upon that. I insist upon persons who have homes on my land to work and not to loaf about. If necessary, they have to dig in the ground - I do not allow them to leave things about. They have to cover up what they leave. They must not leave any filth about.

MR. MOSTERT: Do you teach obedience ?- I teach respect of everyone and everything. I do not single out anyone for special treatment, but as regards obedience I preach earnestly that people should always obey those others who are in authority over them, even if it is only for the sake of principle and not for the sake of actual circumstances.

CHAIRMAN: Do you have any teaching in regard to healing by Faith ?- Yes, sir.

Can you tell us anything more about it ?- You are too in authority over me and I am bound to answer any questions which you may wish to put, to the best of my ability.

Mr. Isiah Shembe

We are interested to hear what you are teaching ?- In regard to that, I believe that it is my duty to cure people or to help people who are in distress by prayer and by faith rather than by the use of physical means.

Do you exclude the use of physical means altogether ?- No, sir; faith is not compulsory.

But wherever you can apply faith, you do not apply medicines ?- I personally do not use medicines.

You would not try to heal a broken leg with faith, would you ?- I can give you my own experience about that. Something had happened in the Free State - a man had broken the bone of his upper arm and I set the bone by feeling with my fingers as best I could, and I prayed for the person and that person recovered.

Did you get your ideas of faith healing from European sources ?- It is difficult for me to answer such a question, because of the indications in my reply, but I have not gone to school and I have not been taught by White people. I do what I do merely because I am inspired to do so, as you say, it is given to me by revelation.

Have you not learned to read and write ?- No, I have not been taught to read and write, but I am able to read the bible a little bit, and that came to me by revelation and not by learning. It came to me by miracle.

DR. ROBERTS: Do you go by the teaching of the Epistles ?- May I say that, so far as has been revealed to me, there is a marvelous harmony between the New Testament and the Old Testament, I am not able to single out the Epistles as anything separate from the rest of the bible.

Chief Solomon Zulu

CHIEF SOLOMON ZULU, Son Dinuzulu, Nongoma District, Zululand, (Interpreted by Mr. Faye) called and examined.

CHAIRMAN: Will you present the Chief with our compliments, Mr. Faye, and say that we are glad to see that he is not only better, but that he looks very much better than when we saw him in Zululand. We are pleased to see him before us and we shall be pleased to listen to any statement which he wishes to make to us ?- I thank you for what you say. It is quite true that I was ill when you saw me last at Eshowe. I was ill, so much so that I was compelled to ask the Rev. Mr. Dube to speak on my behalf.

As we arranged there, with your kind permission I had an opportunity to meet my headmen and my people and I had an opportunity of discussing the various matters which we felt might be brought to the notice of the Native Economic Commission, of which you are the Chairman, and I think that, although I may not have much to say, I shall be able to speak on certain matters before you here today.

The meeting to which I referred, was also attended by leading men, including chiefs from other parts of Zululand, apart from my own area. May I first refer to complaints. The burden of one of our principal complaints, as I understood it from the meeting of which I spoke, was that the authorities even in these days will promulgate laws affecting us Natives without giving our people an opportunity of meeting the authorities beforehand so as to consider the proposed legislation before it is passed into law. When the people say this, they are saying something which appeals to me as reasonable. In days gone by, which we can hardly compare with

today, when people lived under different conditions, it was not foreign to our people to consider carefully beforehand any proposed new law. Our people would meet together, although perhaps in your wisdom, you White people may regard them in your wisdom as having been foolish people. They would carefully consider, after full discussion, all the points which occur to them in regard to such proposed laws, and then only would they reach their decisions. That seems to me to have been a very wholesome thing. It reminds me of a pleasant custom which we Natives have. We have woolly hair and when we want to make our hair look tidy and want to look presentable, it is our habit to get soft fat and smear it carefully into our hair. It makes our hair soft and shiny. If a person were to through such fat on to his hair hard, without rubbing it in, or without applying it properly, it would merely make a mess.

And so it is with the laws, they should be carefully considered, properly rubbed before they are decided upon or before any decision is reached in regard to them.

In a manner, I am at a disadvantage, because I am only a young man. Naturally, in my life I come into contact with much older men, quite a number of whom have lived under our old regime in Zululand, under the Zulu regime, and these older people are constantly telling me and always reminding me of thefact that they are very much confused by the manner in which Parliament meets every year and passes many new laws.

These new laws are occasionally laws which apply specially to us Natives and the result is that today we have a great multitude of laws specially applying to Natives and that multitude is for ever being added to. In addition to

that they complain that they are not receiving the opportunity of discussing these laws with the authorities before they are passed by Parliament.

Another matter which I should like to represent is that we all realise that the time has gone on from the past and that the tide of life is carrying us on. We cannot hold it back and it may be that the things to which I have referred as bearing on our past history are looked upon by you as having been carried away irrevocably by the great factor of Time. At the same time, I think it would be a good thing if steps were taken to have conditions for Natives to enable them to keep pace with time - to have that which is known as progress.

When I say that, I am thinking particularly in regard to matters of education. I think that education is a good thing, but that is a general statement which requires some qualification. I do not mean mere book learning and I do not mean to say that that by itself is a good thing. There is education of another kind which I feel is very necessary and before I deal with that, may I just make a comparison and refer to the state of the marriage cattle. The wife of a Native cannot single handed be complete in herself. She has to do her part of the domestic work of the family. She has to hoe and attend to other duties in the fields, but without the support of the husband to round off what remains to be done in the family, the woman would be only half complete.

And so it is with education. If we should have education, may I plead with the Commission to appeal to the Government to have such education adjusted to the needs of the Natives, so that whatever may be done, however necessary

book-learning may be for our people, there may be added also other things which are more practicable and which will fit the Natives who have finished their education for their life, so that they may be able to advance themselves and do what is necessary for themselves and their families -- what I mean is that they should be taught manual labour.

If I may just confine my remarks for a moment to our own Territories, to Natal and Zululand, there are many schools in Natal and there are also many in Zululand, though not quite so many, and, to any casual observer, it becomes clear that these schools are run by missionary societies. When I came into being, many of these schools were already in existence. Now, I do not wish to say that I condemn schools which are run denominationally. As far as they go, they perhaps fill a useful need in the lives of our people, but what I would represent to you is the desirability of the Government taking a more active hand in education than seems to have been the case in the past. I do feel very strongly that the teaching of our children ad these denominational schools, up to Standard III and IV, is not really doing them a great deal of good. It is not rendering them any great service and I would plead for the establishment of Government institutions where our children may be able to go and have their training. I am now speaking of education in the broad sense, - I am not referring only to book learning, but I am pleading now for such trah ing as will fit them for securing better wages than they are able to get now when they have finished their school education.

Why do I make an appeal through you, sir, to the

Government in that respect? I do so because the Government is the strongest organization in this land and it is in the power of the Government to do this for us. I would plead most earnestly for the Government's assistance in furthering the interests of our people, which also means furthering the contentment in the land, by seeing that the ~~Gove~~ children who finished their education at the ordinary denominational schools shall go to Government schools where they shall get such learning and training as will fit them for other work which will be more useful to them than the work which they do now when leaving these ordinary schools of the missionaries.

The Government could help the country and the people generally, by seeing that these children shall be properly provided for, by seeing that they shall have various kinds of work to which they can go, whether under the White people or among the people of their own race.

I come back now to something which I mentioned earlier on, but which I omitted to bring forward. That is this, that it may be said in reply to what I have represented, that the Government does consult the Natives in regard to proposed legislation. It is true that there are meetings held under the authority of the Secretary for Native Affairs. It is true that proposed legislation there is explained to the Natives and the views of the Natives there are obtained, but may I just say that the Natives who are called to attend such conferences are persons who have been consulted here and there, but who have rarely had an opportunity of discussing these proposed bills with representative gatherings of their own people throughout the countryside. The result is that the

proposed legislation is often not fully explained and not fully discussed. These people who go to these conferences come to a meetingplace and sometimes, after a matter has been put before them, they are told that they are not going to be rushed, they may leave the point over for later discussion, the point may be left in abeyance for a while and perhaps they come back after the lunch hour when they have to bring forward a reply. But that is rushing people, and it is not fair to the countryside in people not being given an opportunity to consider the matter and to go fully into the proposals, which it is very necessary that they should do.

I am speaking now of proposed legislation. I have been to the Transkei and I have seen the many activities in which the people of my colour there are engaged and I think that the work that is being done in regard to agriculture in that territory is praiseworthy. But, in speaking about the agricultural demonstrators there and of the few who have been introduced into this Province, I should like to make it plain to the authorities, through you, that when they are dealing with the uneducated Natives, those who have not been to school, they have a very difficult task ahead of them.

The fact is that the people are very slow to respond to these teachings and the authorities must not be surprised if it takes a long time before these semi-educated, before these more backward people take to the teaching and to the training which these agricultural demonstrators bring to them. I know that agricultural demonstrators mean more cultivation of ground. More cultivation of ground means more land. Nowadays things are different from what they used to be in the past. The population does not increase out of all undue

proportion, but still it is increasing. But, in the past, under our own independent rule, things were different. In those days our people were pugnacious and there were wars, the result of which was that the population was reduced, but at the same time I think that the dying off of the people nowadays is possibly greater from disease than it was from wars in the olden days. At the same time, the population seems to be increasing in our Native areas.

We find that persons who have been obliged to leave the farms, come to us to seek room where they can settle and we have to do our best for them. The result of that is that our land is getting more and more congested, and, in saying that, I am trying to explain that the work of the agricultural demonstrators will also be faced with that serious difficulty, because, with the passage of time, that state of affairs and that difficulty is becoming accentuated.

We know the advantage of education and we know the good that these agricultural demonstrators can do. Cultivation, naturally, is essential, but the difficulties are very great. There are other obstacles as well in the way of extending our land, which I need not describe. They are well known to everyone. When I speak of disease accounting for so many human beings, then I am brought back again to the thought of education. There is another direction in which education may be helpful to our people, -- education may be helpful in teaching them to take greater care of themselves.

Let me tell you what is happening today. Those who go out to work for you White people, live in houses which are

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built in a way entirely different from the way in which our houses are built. Then they have to put on clothes to which they were unaccustomed in the days gone by; they have to eat food to which they were also unaccustomed, but the interesting point is that all this is agreeable to these people. Then the day comes, at anyrate in many cases, when these persons have to go back to their old homes and their old lives. There they get back into their old types of dwellings, to which their fathers had become accustomed and they have to eat their old types of food again, which their fathers have eaten. They have to put up again with certain inconveniences, which had become almost things forgotten to them and, in many cases, the result is that these people suffer severely physically.

Sometimes they die. Speaking of health, may I refer to the many kinds of intoxicating liquor which are now being used by our people. I may say, in passing, that the authorities have at long last ~~agreed~~ grabbed our national drink and deprived us of the jobs which we had from it in days gone by. It is now a government concern and not the Natives concern at all. These intoxicating drinks are now being given to the people who drink them under all kinds of names, with a view to deceiving people, who are on the track of those who use them. But those kinds of drinks are very bad indeed. Let me tell you that I have just come from Johannesburg now and I found there what I had already observed before, namely, that there are many kinds of drinks of that kind which are being taken by Natives there and they do a lot of harm.

These drinks do not give the same pleasant feeling

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of general happiness which our own beer gives, nor do they give the same feeling which ordinary intoxicating drinks give. They are mixtures and they have been made by persons who specialise in that kind of thing and I have heard of cases where persons who have partaken of them have got very ill. But they are sold by many of these people there and they are a danger to everybody who takes them.

I have thought about these things seriously and while, of course, it is a matter for the Government to handle, if the Government takes an interest in looking after us, the subjects of the Government, as I believe they do, there is another side to the question. It seems to me that the persons mostly who make these drinks and sell them, are persons who want better work. In the beginning, it may be that they have been driven to making these drinks and selling them through having to make a living - they have not had anything else to do. They wanted an ordinary decent manner of making a living but could not find anything. That is in the towns. It may also happen that a Native who has been obliged to leave a farm and cannot find a place elsewhere to live, eventually goes off with his wife to the nearest town and is in the same position there. That is to say, he cannot find any work and, in order to make a living to keep body and soul together, he is sorely tempted and will sometimes give in to the temptation and begin making these harmful drinks. I mention these things in the hope that the Commission may take this into account and make representations to the Government.

May I just mention something. It has become noticeable that a number of people of a certain class in this country

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have increased to a great extent and seem to be increasing even now. We find it very difficult to give them a proper name to classify them by, because, if we call them bastards they lose their tempers and they threaten us with violence. They are the result of a union of what we Natives would refer to as white sheep and black sheep. They are parti-coloured and they are neither one nor the other. If you could tell us what name to call them and the racial qualification, we would be glad and it certainly would make things easier for us.

May I just say that, so far as I know, I have now covered the various points which our people desired me to bring before the Commission.

CHAIRMAN: Now, you have spoken about the evil effects of the drinks which the Natives make now, other than their own beer. Do you think that, if the Government had not interfered with their making their own beer, they would not have gone in for these drinks ?- It may have been in existence before among certain classes of people, but the point is that it has become more noticeable since the Government have taken over our national beverage.

Supposing now that you were given more facilities for making your national beverage, do you think that the large number of your people would go back to that and leave these other noxious drinks ?- No, I do not think so. So far as these victims of that kind of vice are concerned, I certainly doubt very much whether they would go back, because they are now in the grip of a tremendous force, but it may affect the future. I may affect large numbers in the future. It may have the effect of not so many taking to it afterwards.

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But do not the people who are in the grip of that vice realise how very bad it is for themselves ?- I very much doubt whether it would make much difference to the number of persons who have already started on that kind of vice, but there may be a few who possibly would go back to our own national beverage, our own beer.

Do you consider that that is a vice which has come to stay more or less among those people ?- (Mr. Faye): He means, as affecting those who have already got into the grip of it.

Do you have more difficulty about these drinks away from the towns than you used to have in the past? That is, of course, with those people who have been ~~are~~ in the towns. Do the people in the countryside go in more for these drinks ?- It is, of course, predominent in the towns, but in the sugar area I have noticed that it is practised, too,and it has a curious effect on the people who are there. Let me give you an example. They have started making waht look like pretty walking sticks, meant for people who want to take drink with them. These sticks are meant for elderly people and not for young people. Now, when a man is under the influence of the potent drink, that man sees somebody else nearby and he suddenly seems to imagine that this human being nearby is not a human being at all but a goat, or some other animal, and he throws the stick at such a person and very often you have cases where a person is seriously injured, or even mortally wounded. I am just confining that sort of thing no w to the sugar estates and the towns.

You have spoken very well about the effect that education might have in uplifting your people and you mentioned particular ly

the matter of health and better farming. Could you indicate some other directions in which you think education should be brought to your people so that they could improve by it ?- I think, generally, education, if it were conducted on the lines which I have indicated, would be more helpful to our people than it is now, and that refers not only to those at school but even to those who have finished already, and who imagine that they are now learned and fit for anything. If they were taught other things, they would find that they could live better than what they do today. If they were taught, for instance, how to make furniture, to make it better than what they have today, if they were taught how to make tables and chairs and so on, if they were taught to do other things as well, they might make a little profit out of that and they would be better off than they are today. I include agriculture, of course, as I have already mentioned, but I would also like to see other things included. I want something done for the Native who dresses in the homely dress which we call our national costume - I am referring to the Natives who wear skins. I have noticed in quite a number of instances very suitable land, land which would be excellent for growing crops, but of course the people who have the privilege of using that land, do not use it properly and get very small yields from it. They will, on a small piece of ground, maintain themselves, but they do not get out of the soil what they should get out of it, because the state of our agriculture is not what it should be and they do not look after their lands in the best possible way. They do not use the proper kind of seed and the yield is very small.

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May I also mention that our people have to be kept up to the mark because I have noticed with Natives who have been on farms and who have learned there how to plant and look after the soil, when they get back into our own areas they get lazy and indifferent and they do not practise what they have learned on the farms.

DR. ROBERTS: I think you have seen the Bunga, have you not; you have visited it ?- Yes, sir.

And you saw the working of the Bunga ?- Yes,sir, I did.

How would it appeal to you to have in Zululand and Natal a council of chiefs, the supreme chief and the other chiefs to consider government policy?- That to me is like a figure which is disappearing round the corner. You do not get a proper view. You get a glimpse of it and then it disappears. I am afraid that our people, most of the people to whom you are referring, who still have their homes where their national customs prevail, would not be in favour of it. I was at Umtata and I saw that most of the people there who took part in the deliberations are people who made their speeches in English. Our people have not gone that far yet. If I were to say that it would be a good thing for our people I am afraid that, on my return home, if it became known, I would be in danger of having sticks thrown at me. I do not think it would be welcomed by our people, because I do not think they have advanced enough.

I happened to be at the Bunga at the same time as you were there, but I think the deliberations were in the Native langauge. Now, have you any proposal to meet this difficulty which you have, that the Natives do not get an opportunity here of considering Government proposals ?- I think