the Natives in Natal will live where the White population cannot
exist, and they will live there and do well.

It is particularly with regard to this land?— Those
are the lands I refer to.

Do you think it is likely that other lands which are
now being worked by Europeans would be rented to Natives if
this were made possible—in other words, if the Land Act were
repealed?— Well, I think in a small way it might be; some
Natives more advanced could lease small portions and make it
pay. I look at it this way; it gives them a chance against
the Asians. Here we are in this country; they are Natives
of the country; the country practically speaking is their
country. I think it is a great hardship on the Natives not
to be allowed to rent or buy. That is the feeling, I think;
and also I think it is a hardship on the farmers or men that
have the property; if they could lease it or rent it to
Natives it would be assisting the farmer and the Native.

You express the view that the evidence which has
hitherto been led before this Commission in regard to rural
areas, has shown a certain degree of bias. Can you support
that by anything concrete?— Well, no; I cannot say really;
to a certain extent it might be, but I cannot support it by
anything concrete.

It is rather a sweeping statement?— What have you
got there in my statement?

You say that the Commission should not only take
evidence in the towns, but they should be given more time
and go into the country and not let the Natives know they
are taking evidence and they could see how happy and content
the Natives are?— Right, sir.
Major Comrie and others

We have been spending months and months in the country, and the Natives have known it?— In the outlying parts of the country?

We have seen quite a large part of the country?— I wish you would go out our way. We have large tracts of country. We would show you round and assure you that Natives in the outlying parts are far happier than the Natives in the towns are and that they are quite content: as far as food and living goes, they are happy day and night.

Do you think that is typical of the whole country?— Well, I would not say that; but it is mostly so in regard to Natal. I cannot speak about the Transvaal and Free State.

Even in Natal, we have had a very large number of complaints from the rural Natives about the conditions. Now, leaving aside the question of whether those complaints have been biased or not, as you suggest, the statement certainly cannot be made that the Natives have not complained to us?— I think you will understand sir, if you understand Natives at all?— perhaps they are like farmers, they are fond of grumbling?— and that is the whole position.

May I ask whether that accounts for some of the statements made here?— Not at all, sir. We have grown up with the Natives and have been with them, more or less, all our lives, and Natives in the wild state out in the country, on farms and in locations; and I can confirm what I say; the Natives are absolutely satisfied, content and happy; they have not got a sorry day. There is no such thing as an unemployed Native.

When the Natives come and tell the Commission the reverse of that, who are we to believe?— I have suggested the way to find out sir, we get into the country without
its being known, and then you will know who to believe.

Incognito?—Yes; and then you will know who to believe.

The Native will not complain?—No, sir, and they will treat you as well as you can be treated by any White person; they will give you anything they have got and will be glad to see you if you are on foot, or riding, or any other way. I have travelled through a lot of Natal and know by experience.

So you conclude their economic position must be a perfectly sound one?—I think so.

MAJOR ANDERSON: But you do not apply that to the Natives in the towns?—No, sir. They get dissatisfied; they are misled by the Whites—by the agitators; there is not the slightest doubt about it.

Do you think there is no reason for their being dissatisfied in the towns?—No, I do not think so,—well, of course, I do not visit much their bungalows and where they live.

Of course, we have?—I have not; I have never been in.

Now, Major Comrie, I do not quite understand the third item of your statement of evidence. What do you mean by "villages should be laid off in Native locations"?—That is so; that is what I say, sir.

Do you mean that in the rural locations certain land should be put aside for villages and nobody should live outside those lands?—Those villages to be occupied by Natives.

But no Natives to live outside those?—Well, of course, a village might be a square mile; the Natives would have their long lease; it would be their home; the Natives could then establish their families there and, if they went out to work
in towns, they would know their families were living on a piece of ground that belonged to them absolutely.

Are you thinking now of Natives who have no land to cultivate in the reserves?— No, I have been thinking of a Native location; a village is laid out and plots surveyed and any Native who approached the authorities would be allowed to acquire a plot.

Are you thinking of urban locations or rural locations?— They would be laid off; in the first place, in rural locations if they become villages, I suppose they would come under the Townships Act later on.

But now at the present moment, Natives can live in their locations and plots be allocated to them?— Who by?

By the chief. Now, what change do you propose — that is not what I am afraid of?— In the village? I thought you were dealing with the third clause.

Yes, I am. I do not say what change is necessary, unless it is instead of the Natives homes being scattered over the countryside they should be put in a village?— A Native may be a cobbler; well, he could acquire a plot and start business and our intention later on is that the Natives should trade. Possibly, a progressive Native would acquire a plot and open a store knowing he had a long lease of that particular piece of ground. You all know that in locations at the present time the right of tenure does not exist, except possibly at the will of the chief.

In other words, what you want is some fixity of tenure in the locations?— Yes. (Mr. Cockburn): Yes, that is right.

Now, your proposal of dividing Native locations into blocks, is that with an idea of fencing so that overstocking
can be prevented?— (Major Comrie): Not only overstocking; but my contention is—say you cut it up into ten thousand acre blocks, the Natives within that would have the right— and by appointing a board, say, to restrict the amount of land to be cultivated by each individual and the number and class of stock to be run on that— we know at the present time it is not easy for a particular Native to say, "We know we are overstocked; I am going to cut down my stock," because his neighbours will not do it.

But supposing you have a location that does restrict the number of stock, would that be any good unless they could fence their 10,000 acre holdings?— Fence it by all means; it is cheap.

Yes; but is not fencing essential for your scheme?—Yes; we have advocated for years that tank areas, not in connection with disease only, should be fenced.

You will realise, of course, that that fencing would be very expensive. Do you think the Natives who, according to Col. Fawcett, are prosperous, could pay for it?—Yes, quite easily.

In what say?—Well, out of the number of cattle they have; it only means, for 10,000 acres---- how many Natives would be there---- well, fencing material is very cheap. I am looking at the well-being of the Natives; this is not a contentious subject.

I do not think I am making it contentious; I am just trying to get at the facts?—Well, there are a number of Natives in that location; somebody in authority comes along and they have to give one or two cattle for the fencing.

That means, incidently, finding a market for scrub
cattle?" (Mr. Cockburn): After all, they are not so scrub; some have fairly good cattle.

Do you know of any good native cattle? - Of course, they are not good, but still they will sell. (Mr. Antel): Scrub cattle are all caused by overstocking and no grazing. But they are there; you would have to find a market for scrub cattle to agree with Major Comrie's scheme; would you not? - In support of Major Comrie about the location, and the father gets a portion of it. (Mr. Cockburn): I had a father came to me just about a fortnight ago; his son had been working for me, but he had gone to town and he never brought any money home. (Mr. Antel): I really think something should be done to help the Native to work the ground he has to better advantage. For instance, in the location I have been for all these years I have had the transfer and ownership of that location. The benefits that are got out of that location, they can get out there as a result of the ownership or purchase of that location and the Native can work it and get the benefits; but they cannot get to the location.

25 years ago, farmers round about could put cattle in there to get fat, especially in the winter, and they were so overstocked now. It is not against the thorns and so on, but they are not overstocked now. It is not against the thorns and so on. If any farmer had a portion of that being done at all, they could get fat. The Native location, they are not even got a road to the boundary of the location; the only son who is of any use to the father is only way is to ride or to walk.}
cattle ?— (Mr. Cockburn): After all, they are not so scrub; some have fairly good cattle.

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But they are there; you would have to find a market for scrub cattle to agree with Major Comrie’s scheme; would you not ?— In support of Major Comrie about the location, may I say a few words?

Yes ?— I have lived against a big location now for 25 years. I have a 3-mile fence up against that location. From what I can see, the location is going back very rapidly. The days have gone now when the Native could time leave that piece of ground and cultivate another piece, give it a rest, and go back to it another time. They are more thickly populated and cannot do that; and what with dipping and having to drive their cattle over a big area of this ground for dipping purposes alone, erosion and everything is setting in, and the location is going to pieces; there is not the grazing on it. 25 years ago, farmers round about could put cattle in there to get fat, especially in the winter, on the thorns and so on, but they are so overstocked now that it is not possible to do that. The location is going back; the Natives are leaving the location and going to the towns to try and improve themselves. The consequence is that the people admit that the fathers and parents are receiving no benefit from those who go to the towns, because the more they earn the more they spend and very little goes back. The only son who is of any use to the father is
Major Comrie and others

the one working on an adjoining farm at a much lower rate of pay; he receives benefit from that son.

What about the son who goes to town; does he not send money?—Very few of them do.

Why do you think that is; they get far more money in towns?—And they spend it. I have been watching this going on now for years. The father receives far more benefit from the son who remains on the farm and works at a lower wage, and the father gets a portion of it. (Mr. Cockburn): I had a father come to me just about a fortnight ago; his son had been working for me, but he has gone to town now and he never brings any money home. (Mr. Antel): I really think something should be done to help the Natives to work the ground they have to better advantage. For instance, in the location I am up against, all the years I have been there I have not seen any money spent at all on the improvement of that location. They have not even got a road to that location from any railway station; they cannot get there on a pushbike, ox-cart or anything else; they cannot get to the location.

That is why I should suggest it would be a charge against your Provincial Administration and not against the Natives?—(Mr. Cockburn): No, it is not against the Natives. (Mr. Antel): They are paying tax. In some locations, I understand, there are schools being built and roads being built. In one of our largest locations, there is nothing of that being done at all.

Which one is that?—The Ualazi location; they have not even got a road to the boundary of the location; the only way is to ride or to walk.
Major Comrie and others

Major Anderson: Has anything been done by agricultural demonstrators there?—Nothing at all.

How has that been left out?—Well, I am just putting it to you just for information—and that is a fact; not within 25 miles of my places.

Perhaps some of you can tell us something about the average rate of wages on farms in that district?—(Col. Fawcus About 30/- a month, I should think.

With food, or without?—With food. As a rule, it is about that.

Is that for labour tenants or casuals?—Labour tenants. It is going from £1, 30/- to £2.

In addition to that, they get grazing and land for cultivation?—Yes.

Is that by the month of thirty shifts, or per calendar month?—It depends on the agreement. (Mr. Antel): A lot of task work—wattle work; it is very mixed; wattle, agriculture and maize and stock.

Chairman: But in the wattle districts generally very little ground is given to cultivate?—Yes, with the companies it is so. Col. Fawcuses a farmer himself.

Do you give them land to cultivate in addition?—(Col. Fawcuses): Yes; some of them take as much land as they want; they do not take too much; they are very reasonable; there is no quarrel about it. It is done in a friendly way.

Mr. Lucas: Is it suitable land for growing their crops?—Oh, yes.

Major Anderson: What sort of rations do you give them to eat?—Some of them get a weekly ration of beef, and some of them get so much meat at their own kraals that they would hardly want any more. There is a tremendous slaughtering of
cattle going on. In the farmers work, as a rule, you may say
the ration is a mealie meal ration, sometimes salt, but sugar
at the end of the week; pumpkins, sweet potatoes, ground green
mealies, skim milk sometimes on some farms, — say nearly all
farms where they carry on a dairy business. (Major Comrie): They are very keen on being allowed to brew a certain class
of beer; it is called mahow; it is very weak; but a Native
is very fond of something of an acid nature, they prefer it
to the sweet.

CHAIRMAN: You say there is a great deal of slaughter;
is that of cattle? — (Col. Fawcett): Yes; Natives have
numerous occasions on which it is necessary in connection
with their customs, events and so on, when there are a lot
of cattle slaughtered. There is a good deal of meat, and
they all meet together; they do not eat like the European
does; they have a much better and sounder way of eating it —
once a week or fortnight; then they eat a good lot. I have
known them in a kraal to kill two big fat oxen on the same
day, in the same kraal, so they cannot be too badly off.
They run a lot of cattle. (Major Comrie): I can assure
you today, gentlemen, the evidence that has been given by
us is genuine. We have no special axe to grind, and it
has been our honest opinion.

MR. SIMON GILBERT EVANS MAZOJI (Chief: Ndaleni. Mission
Reserve. Richmond District)
called and examined:

CHAIRMAN: I take it you are satisfied with giving
your evidence in English. If you want to give it in Zulu,
it can be interpreted quite easily?—Well, anything, sir, that would be easy. I would like to give it in Zulu so that our people present can hear what I have to say. (Interpreted through Mr. Faye):

CHAIRMAN: You express the opinion that, with regard to the type of academic education that is now being given, it has hardly had any effect in cultivating habits of industry, the dignity of manual labour being shunned. Is it your impression that it takes Natives away from habits of industry?—When I say that, sir, I mean that there is no opening for Natives who receive only book learning—head learning, apart perhaps from such work as their becoming preachers or teachers. What I had in mind was that were the education in book learning extended so as to include manual training, the person who comes to school would be better equipped for life after leaving school than he is now.

Yes; I see the positive side, but I am looking at the negative side. The statement is frequently made in a crude form that education spoils a Native. Now the statement that you make here that the Native who has purely academic education shuns the dignity of manual labour would seem to support it?—That is my experience, sir; that is what I have observed.

Do you think it is that these Natives do not want to do manual work, or that they think, if they do work of another kind than manual work, they will get more money for it?—So far as I have been able to observe, sir, the position is that the Natives who have received book learning only, do not take up work which involves manual labour. That is why I make that statement.
Mr. Majosi

Even if they cannot find any other kind of work?—There may be a few exceptions, sir.

But how do they live if they cannot find clerical work or work as teachers?—I have noticed that many of them flock to the towns and that, so far as the report goes, they do not live a wholesome life in the towns— at all events, not so wholesome a life as they were living before they left their homes.

But does that give them a source of income?—No, sir.

But, now, they must get some source of income to be able to live; how do they get it?—That is obviously so, sir; they must live some way or another. But, in my opinion, their manner of living is not what it would have been had they been trained to do manual work as well as just book work.

Yes. I am referring to the Native who has had a book work education and who cannot find a job at bookwork; how does he live; how does he get an income?—I suppose that these people merely take the first job that comes their way, and that, in that way, they are not doing justice to themselves— they are really serving not their own interests as well as they might have been doing had they been trained differently.

Now, you refer to the breaking down of the tribal system which has removed from the younger generation of Natives that once inherent virtue of respect; I take it you refer to the teaching which is generally referred to as "hlonipa"?—Yes.

Can you explain to the Commission what that teaching involves?—In our social system, sir, in days gone by, the teaching of wholesome respect was begun when children could first get impressions from any teaching at all; and the result of that was that, when those children grew up, there was a
good wholesome feeling among the people towards one another generally; but I mention this matter here now, sir, because that state of affairs is changing very quickly under present-day conditions, — for example, if a child at home among our people should do something to which that child’s parents or guardian takes exception and is punished, the child may have recourse to the courts of law — may lodge a complaint. That also applies to girl children, of course; and sometimes, when such matters come before the court, the courts punish the parents or the guardian because of alleged excess of punishment of the wrong-doer.

In the old days, the chiefs and other persons in authority exercised a strong influence over the younger generation, with the result that offences of disrespect were very rare.

Can you give us more information as to how this respect was inculcated? — Persons in authority in the old days, exercised unlimited power over their dependents, — and that is how the klonipa system worked. — it included showing respect in all manner of ways. But, as I have said, there are influences today which are undermining that old system which existed with us in our society — for example, our boys are now made to pay tax in their own names when they are still, in our view, merely children; and when they pay tax in their own name, they regard themselves as having become emancipated from the authority of their parents or guardian.

Now, you express the view that good feelings can be promoted by tightening the powers of the chiefs. Can you express specific ways in which this can be done? — Yes, sir;
for example, I think that if a chief were empowered to summarily punish a person for showing disrespect, that would be one way of consolidating the position of those in authority and thereby help to form an atmosphere of good feeling between the people; they would then spontaneously show respect where, in many cases now, they do not. At present, the chief has authority to punish only such persons as show disrespect to himself, but I think that power should be extended to include the showing of disrespect to other persons—for example, to the parents, elderly people; the Europeans.

Now, the general tendency among European communities is not to put too much power into the hands of one man, because he may easily abuse that power. Would not the Natives who have been accustomed to European ways feel that by giving power to that chief you are limiting their freedom?—I challenge that, sir; I do not think that that would be the result, because our people, from time immemorial, have been accustomed to look up to their own chiefs, and the person who today will not look up to his chief in existing circumstances, would also not look up to an European who, after all, is one of the governing class in this country. That is why I am urging that the power of the chiefs should be increased in that respect, so that they may have better authority to deal with such cases.

The Natives regard that showing of disrespect as a very bad thing; is that the position?—Yes.

And, therefore, if steps were taken to prevent that, they would feel that things are arranged better?—Yes that is my opinion.

Now, take the case which has been mentioned to this
Commission on more than one occasion, of people who are known as agitators coming in among the chief's subjects and talking to them; how do you think the chief, if he had the power which you ask for, would deal with such people?—Do you mean, sir, European agitators or Native agitators?

Well, take the Native agitator, to make it easier?—Assuming, sir, that a chief has the interest of his people at heart— that is a fair assumption—then I have no doubt such chiefs, were he to find an agitator were creating mischief among his people, would promptly come down on the mischief-maker, either by having him ordered out of the area, or having him taken to the Native Commissioner of the District.

Yes; there seems to me to be, as we have in so many other cases, a conflict between European ideas as to how children are to be allowed to act, and Native ideas?—Yes, sir; but I take it that that is one of the reasons why this Commission has been appointed; so that matters of this kind may be brought prominently to notice; so that differences between the two may be brought to the surface, and what is thought to be wholesome in the public interest, may be brought prominently to the front and something perhaps be done to bring about what I am urging. I do not think, broadly speaking, there are many White people who really understand the character of the Native of this country.

Now, among the White people, you always appoint one man who can see whether the man under him has been abusing his power, and when you come to the head of the Government—the Prime Minister—all the people have to see that he does not abuse his power, and if he does, they change the people in Parliament and put in another Prime Minister.
Mr. Majeni

Now, among the Natives, that is not the case. You have got the chief and nobody can depose the chief; that is correct, is it not?—Yes, sir, it is correct as you put it; but may I also say that there is then of course with your social system, the permanent head of the State—the king—or, in this land, the Governor General representing him; and then, apart from that, you have your officials throughout who keep the Government—whatever Government may be in power—informed of what is going on and, if necessary, that is brought to the notice of the immovable—that is the permanent, Head of the State.

But you realise that that permanent Head of the State does nothing without getting the advice of his Minister to do it?—Precisely, sir; but we have the same kind of system, because we have our Head and other Indunas who support the Chief and give him advice, and who acts accordingly.

What happens if the Chief acts against the advice of the Indunas?—I do not know what would happen in such a case, because I have never known of such an instance.

Do the Natives really understand and appreciate this European system by which there is somebody at the head of the Government every now and again?—It is foreign to our system, sir; and that is why, when certain legislation is passed and enforced, so much confusion is caused among our people, sometimes even leading to suspicion, owing to changes of that kind.

Now, we were on the subject of ways in which the tightening of the power of the Chief could bring about better relations and you mentioned a couple; have you any others that you wish to mention?—That is, as I have said, we have
Mr. Majosi

had and still have our Indunas and they helped the Chief in matters relating to the Government of the tribe; but I think that the Government would gain a lot of benefit from making a new departure, and that is, to take the chiefs in the country into their confidence, hold a meeting with them periodically, and put before them frankly what the Government has in mind in regard to the laws of the land, so that the people, through their chiefs, may have the chance of discussing what is proposed and of expressing their views. I think that would lead to a lot of good, which would benefit all concerned - both the Governing race and our own people, the Natives. May I say, sir, to emphasize my point, that a great gain to the Government and to the Natives would be that when the chiefs had returned from such a conference and had found out exactly what was to happen and how matters had shaped, which the discussions had led to, the chiefs would be able to explain to their people just exactly how the whole thing stood. That would mean that misunderstandings and confusion which arise now would be reduced to a minimum.

Now, one of the Members of this Commission, Dr. Roberts, who is not here at present, has asked a number of Natives whether they think that a Council, something like the Bunga of the Transkei, would work here in Natal and Zululand, if it were a Bunga consisting of chiefs. What is your opinion on that subject? I am sorry, sir, I have had no experience of that system of government, and that makes it very difficult for me to express an opinion; but, judging by what I have read and what I have heard, I think
that were conditions in Natal and Zululand as the same as are conditions in the Transkei, I would see no reason why it should not succeed here, too; but I do not know whether the conditions are the same.

But I am following on your point that the Government should consult the chiefs. Now, if the Government had a council of chiefs, they might even give to that council of chiefs some of the power that has been given to the Transkeian Bunga?—I think such points could better be discussed by a conference of representative chiefs from the whole of the Province, rather than that I should express an opinion about it.

MAJOR ANDERSON: We have heard a good deal about chiefs who are uneducated and who make bad chiefs for that reason; do you think the Government could insist on all chiefs being educated?—I know many chiefs who are illiterate but not one who, on that account, is a bad man: I do not think that character depends on education; but in view of the fact that Natives are more and more becoming educated, it would be a distinct advantage were prospective chiefs to be given training at some institution where they might, by that training, become better fitted for the duties which would later devolve upon them. May I say, sir, that there are quite a number of illiterate chiefs who carry great weight in the land because they are sterling good men, despite their lack of education.

Yes, we quite believe that; but there are a good many cases of unenlightened chiefs who are not satisfactory. But I would like to ask you how do you appoint your Indunas;
on what principle do you appoint your Indunas; what sort of men do you select? I seek out men, sir, who have generally the confidence of the people among whom they live, who are well-disposed human beings generally and who seem to me to be men of sound common sense.

Do you think it is possible to insist that all indunas must be educated men? My idea of the general run of human beings is that empirical career (?) is not suited to people as a whole. There are exceptions. And in the same way I should say it would be a mistake to insist upon indunas and chiefs being all educated men. Even the White people have reached their present state of enlightenment by a process of development; they have not raced along at a rapid rate, that is, the people who are more or less enlightened today are a mere drop in the bucket.

But they are increasing every year, are they not? Yes, sir; but, as I said in the beginning, the system of education has serious disadvantages. The training of people in booklearning does not build up a people. More than that is necessary. Personally, I think it is a real handicap to the Natives, because, when I look and see what the White people are doing, I find that they do not confine themselves to book learning, but learn other things to fit themselves for careers in later life. With our people, according to the present system of education, that is not so, sir. I would say, in reply to your question, that that is why I think the enlightenment which I would like to see is not, under present conditions, increasing.

But the system of education may be altered to meet some of your ideas perhaps? Yes, sir. That would help; that would build up the people,
MR. LUCAS: You say that in some instances the tribal system retards progress towards civilisation; in what way does that occur? When I put that down on paper, sir, I was thinking principally of the present day system of education which goes under the name of civilisation.

But in what way does the tribal system retard that? It retards it in this sense, sir, that there are certain chiefs who view with a feeling of disquiet the trend of events in the country — that is, of events as affecting the civilising of the Natives and, on that ground, they oppose anything and everything which seems to them to have a colour of civilisation behind it.

Is that why, for instance, the Chief said yesterday that he was opposed to education and would have no schools until the Prince of Wales told him he should? Yes, sir; I think that is a fair example; there are a few Chiefs who are very much opposed to the extending of the influences in their areas which are operating in other Native areas — that is, so-called civilising influences.

Are there any other of those civilising influences besides education that the tribal system retards? Perhaps not, sir, but perhaps there are; when I say perhaps there are, it occurs to my mind that it has been a very difficult thing for the Native to embrace the teachings of missionaries, because of much divergence between the missionaries. The Natives had their own religious system, which the preaching of the missionaries sought to overthrow and there are chiefs, as you have heard for yourselves, who say frankly that they do not like the teachings of missionaries, because they are so confusing.
Then you say that the tribal system is breaking down, but the breakdown would be retarded; how would you do that; how would you assist in that?— As I have already said, sir, I think consolidating and extending the powers of the chiefs in the directions I have indicated would be one way of helping. Another way which might help would be the enlarging of the Native areas in the Province, so that chiefs who are short of land may have Native areas over which to preside and, in that way, also stem the increasing tide of Natives who migrate to urban areas.

Do you consider that lobolo is responsible for overstocking?— I would rather put it in our own way of thinking, sir, and say that we have not got too many cattle, but we have got too little land for them. We do not look upon cattle as being too numerous, but we do look upon the land as it stands today as too small for us.

And then you say something must be done to regulate lobolo; what had you in mind there?— Grasping parents and guardians have developed a habit of asking for what are called "presents" in addition to the marriage consideration, and these have now become so numerous as to threaten to exceed in value the lobolo given for a girl on her marriage. That habit of asking for presents is what I had in mind should be checked.

Now, you suggest as one of the means for reducing overstocking, the limitation of the number of cattle; have you been able to do that in your area?— I think it would be very strenuously opposed by our people— even perhaps in an active sense— were the authorities to attempt to do anything to limit per kraal head the number of head of stock
stock which may be kept. I think it would be easier to regulate the number of stock held in regard to any new areas which may be set aside for the Natives; then the Government could stipulate the number beforehand so that those who go there will go there on the clear understanding that that number may not be exceeded.

But so far as the existing areas are concerned, any limitation would be unpopular? Very much indeed, sir, because, in my area, I went into the question and when we did so, someone suggested that we should count the cattle and count the human beings, and we found that there are more human beings in my area than cattle, and the Natives said that was unfair. They would oppose that very strongly.

Is your area for the size you have got, overstocked? Yes, sir.

And you say that the quality of the soil in your district has changed for the worse in the last 25 years; in what way has it changed? Owing to the closer occupation of the land, sir, I have observed that the number of stock has caused the grazing to be trodden out; that is what I mean. In our own language, I would say that land which was before fat is now lean.

Now, dealing with the question of the desirability of certain types of contracts with Natives on farms, you say that you would prefer cash wages; would the Natives as a whole prefer cash wages to the labour tenancy system? Yes.

Cash wages, with no land to plough and no grazing for their cattle? Plus that.

But, in the Southern parts of Natal, do not most Natives get some cash wages today? That would be a matter for a statistician to find out; but so far as I am able to judge,
what is paid to these people now in cash is not by a long way enough for their needs. (Witness continues his evidence in English.)

Dealing with domestic servants, you say some Natives are still opposed to females leaving their homes for work; what are the reasons for that opposition?—Well, generally our Native people are opposed to Native women going to towns, because they become depraved.

Is the opposition solely in the interests of the women and girls?—It is, sir.

Now, do you find that the amount of credit that Natives are getting from the traders is increasing?—It is increasing, sir, and it is a curse to our people.

In what way?—Because it has ruined them—ruined their homes, because wages are very low and they accrue credits to the extent of more than the wages they receive monthly, and then, whatever they have at home is confiscated. They are sued and attachment follows—and it is because our needs are increasing that wages are not advancing.

Can you express an opinion as to approximately what proportion of your own people are in debt today?—Well, I could not say with fairness or justice, but I think very few are free of debt.

Now, formerly a debt to a Native was something sacred, something that either he or his family must repay. Is that view as strongly held as it was?—I do not think so, because otherwise there would not have been a lot of attachments such as now, and the needs of our people with their low wages have removed that sacredness of paying debts.

Do you think that some or many try to escape payment now, instead of just not being able to pay for a time?—They
do not escape payment; only they are unable to on account of the scarcity of money and very low wages. When I say that, sir, I am referring specifically to my own people; I cannot speak for the whole country.

But your answer made me think that you suggest there was a moral breakdown on this point, and not one of mere failure to pay—a failure because of inability to pay?—So far as my own observation goes—and I give it for what it is worth—I am of opinion that it is due to lack of means, not to a moral breakdown; and that is why I suggested that, on the farms, the farm tenants who get so poorly paid today, should be better paid in order that they may be able to meet their dues to the Government, as well as other calls upon their monetary possessions. I am thinking also, sir, of the rise in the price of commodities. When the Great War came upon the world, the prices of things went up and there has not been very much reduction since then. The result is that, whilst Native wages have not been increased proportionately, our people are finding it very difficult indeed to live as they ought to live.

In the last year, have there been many of your Natives who have had their property sold under order of court, to pay their debts?—Taking my people as a whole, there have not been many cases of that kind; but now, in view of the depression, I am apprehensive; I suspect that there will be more than even in the past, not only in respect of such matters, but also even in respect of Government dues.

Could you give us any idea of the usual size of the piece of land that one of your kraal has for ploughing?—I do not know of a case, sir, although I am not speaking with absolute knowledge, of anyone who owns a plot of more than
five acres — that is amongst my people,

And, in a fair season, about how much can they produce from a plot of five acres? — As I have pointed out, sir, owing to the closer occupation of the land and the tramping out of the ground by stock, there is not as much got from the ground now as there was earlier. If a man is able to get as much as 20 bags of mealies in the season from his land, and perhaps a few other things, we consider that he is doing quite well nowadays.

MAJOR ANDERSON: Regarding land tenure; you apparently approve of communal tenure generally, but you favour individual tenure in certain cases. How would you distinguish between the two; when would you grant individual tenure of land? — I think, in certain areas, such as the mission reserve, it would be a very great boon to the Natives, were individual tenure to be granted to them.

There is no individual tenure in your reserve at all, is there? — No, there is none at all.

MR. STEMBLETU NYOMCHANA (Exempted Native, Pietermaritzburg), called and examined:

CHAIRMAN: What is your occupation? — I am a court messenger, Umgeni Court, and a sworn Zulu interpreter of the Natal Provincial Division of the Supreme Court.

I am afraid I might have to cut you short? — I wanted very much to speak on the mission reserve. I live on the mission reserve, and I can speak of this with authority.

Yes; but now, do you mean you want to speak on land tenure in connection with the mission reserve? — Yes.
Mr. Majoci

I am sorry that the time is so limited.

We can give you more time tomorrow, but you want to be called now. We generally adjourn at five o'clock. You have only just sent me this note now?—It is unfortunate, because I have to run down to Durban; I have an appointment down there. I would like to say something about mission reserves. The mission reserves my father lived on, I am living on, and we have been begging and begging to have these reserves delimited and to be transferred to us and now we come to this point, that the Government have considered that the reserves can be divided and allotted to us on different conditions—conditions that I never heard of. I do not know if the Members of the Commission will tell us now what is meant by "semi-freehold tenure"; we do not understand that. What is in it we do not know. That, of course, makes us who live on the reserve say, "Well, we cannot hail such an offer from the Government; we do not know what we are getting,"; so we are rather divided. That is to say, there are those amongst us who live on the reserve who are still not wanting those reserves to be cut up, and they are the people, of course, who live in polygamy and all that. I would refer you to the report of the Local Committee of some 15 years ago, where they recommend that these reserves should be cut up and transferred to the Natives, —and we are still, to this day, asking for that.

I have been in Pietermaritzburg for a long time, but I fear that our people —our people had a meeting not so long ago and they have been advised that the only course that they can take now —I am included in it; although I do not know what it is going on —that the only course to be
taken now is to go to the courts of law. They think that the law allowed us to have these reserves transferred to us. We are not safe; we cannot call a reserve a home; we cannot say that we have any right on the reserve. I will give specific cases about that: I have three sons myself living with me on the reserve; I approached the Native Affairs Department and asked that, although the sons were still minors, they should have their allotments, which was done by the Department here. Unfortunately, the local representative of the Department down there stood against me for all he was worth to defeat that. After three years, he turned round and got the Department to say that the allotments allowed my sons are cancelled - a word which does not exist in the regulations governing the Reserve. We do not know the word "cancelled". We know this much, if anyone lives on the reserves and misbehaves himself or does some deed which perhaps he went to gaol without a fine, he could be turned off the reserve. But as to cancelling land under his feet, this was a new thing. This has gone on. I sent money last year for my three sons and the money has been returned to me. The very reason that I am asking now to be allowed to go down to Durban is to meet a gentleman who is handling the matter for me, and to get him to make representations for me in the proper quarter.

Is your point that what has happened to you ought not to happen again, and may happen to other people; it is a general matter? - Yes. The only reason was this, when the money was due, I approached an inspector and asked him for a little time - I did not have the money for four of us; and then again, when the time came due, I approached him and
he then turned round and got the head office here to say "No".

Your point is that there has been a cancellation and that it is wrong; there is no ground for cancellation. I do not think you need give us all the details about that, because the whole point that you want to bring to us is the cancellation is now being done illegally?— Yes.

I think we have got that?— Yes, that is the point. And then I say, until these reserves have been allotted and transferred to us we have nowhere to live, sir. And then, of course, if the Commission would now take the matter up we should be glad. The local committee recommended this long ago and we hear that the missionaries are also willing to have these things done for us, and yet this report says they are co-trustees with the Chief Native Commissioner. If that is so, why these things are not carried out, I do not know; nobody can understand it. We have been legally advised to take the thing to Court, but if the thing could be done without having to go to Court, we would be very grateful. If anybody would make these representations on our behalf, we would be very glad. I did not pay my rent when it was due, but always waited until my son's rent was due. My sons are sons of the soil; yet they have no right; if I were to die today, where could they go? I am speaking, of course, of conditions in mission reserves in the Province of Natal. I thank you for the opportunity of hearing what I have to say.

Do you not want to say something about the effect of certain legislation?— I did, sir, but I thought there was no time.

What was the legislation you wanted to deal with?—
is something foreign to us. Another thing I would like to point out is now, according to the new conditions or the law, for it is law,—I am not talking particularly about my own wife, but as the head of a family, my wife does not look up to me or complain to me, she does not bring to me any grievances or complaints at all, but takes them to court. My daughters go and lay complaints against me, leaving me at home; they go to court to complain and say that I do not give them food, I do not give them clothing. What is the state of affairs? They do not trust the father; they do not trust the husband. What is the result? I go to town and go and work for myself because I am starving; they are not feeding me.

In the olden days, the idea or law or custom amongst the Natives—call it whatever you like—was this, if a man marries a woman he marries the woman to feed him, and he, in turn, is subject to the chief or king and he is called upon to do anything by the head of the tribe—and the woman has to find the food. Supposing there was a bad season and there was no food, then it was the duty of the husband or father to turn out one beast or two and go and buy food and bring it home for the rest to live on. What do you find now? The court is the husband of the wife; the court is the father of the daughter. They run up there for their clothing and food. That is the legislation that affects us. It is ruining us; it brings the people into town. I was told by a gentleman living here who has taken the trouble to go through the suburbs of Maritzburg—that he found loose women—about 800 of them—in Pietermaritzburg alone; that is, Natives.
Mr. Myongwana

CHAIRMAN: How did he distinguish the loose women from the others to the tune of 800? I do not know. That is what he told me. I did not say I knew myself.

We cannot accept a figure like that without some evidence. Does a loose woman look different from any other woman? What they call a loose woman is this—we reckon she is a loose woman if she lives with a man not as his wife. Now, I will deal with the beer question before I close.

There is a law here about beer. The beer was to benefit the Natives, when it was allowed to be brewed and sold by the Municipality. I remember distinctly when Sir Frederick Moore went to Durban and spoke to them about it, that he was going to allow it to be done. That is being done, but I do not think the Natives benefit at all. I deny that they do. If the beer was to benefit the Native, the only way I myself think it should be done is for a company to be floated and to allow the Natives to take shares in it. Let the beer be sold and the money go to the Natives. Why I say that is this. Hundreds of thousands of pounds are being used in building these huge barracks in Durban. On whose land? The Corporation land. What I understand of the law is this: if anyone builds his house on anybody else's land, then the house belongs to the owner of the land and not to the person who built it. If that money is being spent in building these huge barracks, for whose benefit is it? That of the Corporation. Why they should have used the money to buy land for the Natives and then put up cottages, as in Maritzburg, and if I went there and took one of the cottages, by paying this rent I am simply buying the cottage in which I am going to live and would then have a place where to go.

THE COMMISSION ADJOURNED AT 5.20 P.M. UNTIL FRIDAY

10TH APRIL 1931.