

SIR CLARKSON TREDGOLD:

6886/6906

If the source of supply is readily available, you would give a cash wage only?--<sup>I</sup>es; that would be the best system of all for all concerned.

Do you think there is too much temptation to the farmer if he has to sell to his labourers?--Yes, <sup>I</sup> think so. There is another thing about these rations and the general supplies. It is a most unfortunate thing that the native is charged more in the shop than the European is for instance.

Do you say he is charged more?--<sup>I</sup>es, very often he is. I have been somewhat regretfully driven to that conclusion by what <sup>I</sup> have seen. I know for a fact that a European will very often be able to go into a shop and get what he requires more cheaply than the native.

Do you mean that for the same class of article the native will be charged at a higher price than the European?--<sup>I</sup>es, as I have said, from what <sup>I</sup> have seen, <sup>I</sup> have been most regretfully driven to that conclusion. It is a very bad thing and it will be very difficult to deal with.

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AT 1 p.m. the Commission adjourned for luncheon, to  
resume/ <sup>hearing</sup> the evidence of Sir Clarkson Tredgold at 2/30 p.m.

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The Commission resumed at 2-30 p.m. the evidence of Sir Clarkson Tredgold being continued.

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Mr. LUCAS: A point I should like to ask you for information is, what is the system in connection with recruiting in Rhodesia?-- There is very little recruiting in Rhodesia itself. Nearly all our recruiting was in other territories. I do not know how I could describe any system. It is very much bases, as far as I can understand, as things are down here. Men are licensed who go into the areas. They bring their recruits before the Native Commissioner, the contract is explained to them, and then they are taken up. The whole thing is controlled by an institution known as the Native Labour Bureau which is really a limited company. It has nothing to do with the Government if that is the point which was in your mind at all. As a matter of fact in Rhodesia itself at the present time as far as I know and when I left there was very little recruiting by labour agents. Men there can get a licence. In 1926 just before the tobacco slump there was a good deal of searching for labour and I know that then you could get a licence to go and look out for it, but that was not so much recruiting as looking out for labour for yourself.

Does that mean then that in Rhodesia itself no notice issued by the Government came out offering work to meet the requirements of the local employers?-- No, certainly not at the start.

Is that so still?-- Yes, there are a number of alien natives, as we call them, introduced for labour purposes.

Is the number large?-- I could not answer that offhand.

I do not want the actual figures, but is it any substantial proportion of the labour requirements of the country?-- Yes, a very substantial proportion. In fact, as a rule, the mining is almost



almost entirely done by imported labour.

How do you account for that, is the wage not satisfactory enough to attract the local natives, or is the work distasteful?-- We had to train our natives to get used to the idea of work in the first place. After rebellion when we were settling down several meetings were held and I distinctly remember Sir William Milton telling them "Now that the rebellion is over and everything is settled we want you to work for us and we will see that you get a fair wage. There is a new idea in the country, we have got to work things, and if you do not come out to work we shall have to import natives from other parts of Africa." "If you not work" he added "you will get left." I remember that. In 1906 and 1907 we could hardly get natives on the farms except in places where they had been living. The Mashona has only recently come out much more. I think the position has changed a bit but up to the time I left it was very unusual to see a proper Matabele on the mines.

Is there anything in the nature of pressure on the local natives to force them to work?-- Nothing at all. I know of none except the need to meet requirements, economic pressure, but as a matter of fact he is extremely well off at present.

Has he lots of land?-- Yes, and a fair amount of crops.

What is the tax?-- £1 per head per annum poll tax, that is for adult/<sup>male</sup> native and 10/- for additional wives.

Is not that sufficient to force a large number out to work?-- It is not enough under their present conditions to force them out to work. It only means three bags of mealies to be sold and that tax is paid, and it is very few natives who cannot do that. When I was up there farmers were complaining of the competition of the natives in regard to local food supplies.



Do you think that development was due to the imposition of the tax, that competition in the sale of foodstuffs?-- No, I do not think so. I think it is generally due to a better state of settlement. I have seen the growth of that. In the early days half of the country was living in error of the other half, and that half spent much of its time in raiding the others. There was absolutely no settlement except in the case of some of the Matabele who were more in the nature of cattle raisers than agriculturists. The whole thing is that they have plenty of land, some of it good and much of it poor. The recent output of native grain is I think due to the Native Development Department who have demonstrators. There were 30 or 40 out last season showing the natives how to improve their methods.

SEN. DR. ROBERTS: Where were they trained?-- Most of them at Dombashawa. There are other places as well. I do not know what is passing in Mr. Lucas's mind but I know where I might be able to get definite information down here. I will try to find out more about that and recruiting.

For general information and more particularly for the information of my friend Senator van Niekerk and myself can you give us the mode by which you sent out these men as demonstrators?-- No, I am afraid I cannot tell you but it seems to me perfectly simple. As far as I saw it the system seemed that they were trained and then sent out to a native locality where they showed the natives how to do the work.

Are these native demonstrators?-- Yes, and they were subject to visits from the inspector.

The school inspector I understand has charge over these men?-- Yes.

Do you think yourself that that is a good method, not



not getting down to details, wherein a school inspector with a very limited knowledge directs the energies and so on of these agricultural men?— I do not think it is an ordinary school inspector but a trained agriculturist. There were three of them to my knowledge. I understand that their function distinctly was to go round and supervise the teaching. It is quite a separate department from the Education Department.

I thought it was the same?— Not as I saw it last year.

MR. LUCAS: I want to ask you some questions about the Advisory Board here at the locations. I gathered from what you said that the present system has led to a certain abuse of the Advisory Board system?— I do not know that that has not been cured now, but when I first inspected the matter three years ago that was the position.

Has it improved since?— I think it must have because I have now got Mr. Bennie as Chairman and I know he is not a man who will, to put it briefly, stand any nonsense, nor would Cook, but he is in a better position to find out things and talk to the natives. I do not want to be taken too particularly about that.

Do you know anything about the working of the Bloemfontein system, blocks, and committees for each block?— I have studied it here.

It is a purely elective system and apparently works well?— Yes.

It might be worth while finding out what the reason was that you had difficulties here and Bloemfontein none?— I can quite realise that there is a difference. It is because of individual constituencies in the one case..

And in the other the Council is elected by the whole district?— Yes, by the whole of the locations.



That is very important?-- When you have got separate constituencies you do not expect similar advantages to apply to all of them but when you are dealing collectively the same thing might affect the whole. It may be that is a little difference. Probably they have not got in Bloemfontein what was the chief cause of complaint, that is, the liquor traffic.

Can you offer any suggestion as to how to meet this difficulty which appears likely to arise among natives in a native village or location. You will have, as you have among European people, different standards of development and different tastes, and you will have the educated native with cleanly habits who will object to living alongside the man with dirty habits. How can the locations or villages be organised to provide for obviating that difficulty?-- I have not considered that point and I should say it is one of enormous difficulty unless you establish a sort of West End and East End.

Dr. Roberts? And put the location at the West End?-- Put the better class people at the West End, although our civilisation here moves in the other direction. I had not thought of that but if any arrangement of that sort could be made it would be thoroughly acceptable in the locations. I do not think that what you might call the raw Kaffir would mind it and I know that the better class would like to be more closely associated with each other, and a little bit apart from what is generally known as the heathen.

MR. LUCAS: Have you any views about the question of giving the natives a title to own land with their ~~use~~ <sup>house on</sup> it, setting up a village where they can own a piece of land and cultivate it for themselves, like a small holding or a small garden plot?-- I was strongly in favour of that in Rhodesia and tried to get something of a scheme going in that direction. I would



would not like to say that I would ask for anything like the same scheme in the vicinity of Cape Town. In spite of what they say we rather look upon the native here as a temporary resident in the first place and in the second place there is not the opportunity; but we have all along been trying to devise some scheme of getting natives closely settled on small holdings.

Dr. Roberts? There is a native village about four miles outside Bulawayo where they have got small holdings, how is that done?-- I know there was one; we bought a bit of ground and tried to establish the natives on it, and let them get their own holdings. The first attempt failed and then they tried another one and I think that was only a partial success but I would not like to be too certain. It was one of the last things I tried to do, to arrange these titles. We merely took the ground there. At that time there was no distinction between native areas and European areas for holding land and we just sold the land there to the natives. That could not be done now under the new system.

Do you think it is possible to have say 10 miles outside a place like Cape Town or East London, a native village where the natives could have their own plots of ground and title?-- It would depend upon what you mean by the word "possible". I do not know whether you mean practicable from the point of view of land holding. As a matter of fact I do not see the slightest objection to a system of that sort but under our present conditions it would be rather difficult.

SENATOR VAN NIEKERK: Would not the question of transport kill it? Transport to Langa is killing it?-- I was going to put in that qualification. I think that the 10 miles mentioned might after all be too far. But I understand that  
these



these holdings of the class suggested would not be occupied by a similar sort of people.

Dr. ROBERTS: This village must depend on the town. There is no use in having a village extraneous to the town. This village must depend upon the town for a living. Is it possible to have a <sup>village</sup> ~~town~~ within eight or ten miles living on the town? You tried it at Bulawayo?-- Although I had to deal with the idea in Rhodesia I have quite forgotten and the question is a somewhat new one again to me. I would not like to give definite information upon it. Going back on my previous ideas and experience I am rather in favour of it, provided you can get it near enough to the scene of the labour.

But if you got it too near then you would immediately have conflict between white and black?-- I do not think you could do it down here without that conflict; there is a big conflict between native and European down here. The place is too settled so far as that is concerned. While I like the idea and I think it tends to better contentment and really more settlement of the natives, I do not think there is any opportunity....

SENATOR VAN NIEKERK: You could have the same control in the native village that you have now in the locations?-- You would put them under the control of a Native Village Management Board. I think it would be an excellent thing. They have got sufficient pride in themselves to try and manage their own affairs, as far as I have seen them. It is a novel proposal to me as applied to the Union.

Dr. ROBERTS: But you tried it in Rhodesia?-- Yes, but it was not a screaming success.

THE CHAIRMAN: Why not?-- The natives did not seem to take to it. Our natives up there had hardly got hold of the idea



idea of holding land then. They could not understand why they had to pay so much to own like that. I would not like to make any statement about that beyond that it was not too much of a success. It was a good way out of town and there were no means of transport except bicycles or on foot. That was the main way. As far as I remember the thing got into disfavour owing to the proximity of a beer drinking institution and it got a very bad name. But I had forgotten the question.

DR. ROBERTS: You were about six miles out I think. At the time it struck me as a possible solution of the difficulties outside East London, Port Elizabeth and even Johannesburg, if it were possible to institute native villages such as you thought of where men would have a distinct hold upon a bit of land to live on. But as you say at the time <sup>or</sup> ~~and~~ since then, it has "gone bust", do you think that is due to the lack of the natives developing it?— No, I do not know the causes of it. The failure really was after my time as far as I remember.

Major ANDERSON: You gave us some figures of an estimate of the amount paid by Rhodesian natives in Customs duty; did you make up a complete comparison of native revenue and expenditure in Rhodesia?— At that time?

Yes?— Yes.

Can you give us the figures, how do they compare?— I cannot turn them up just now.

<sup>roughly</sup>  
But ~~shortly~~ did the expenditure on native services exceed the contribution by natives to revenue?— No.

The other way round?— Yes, in 1910 the native tax alone yielded in the neighbourhood of £200,000 and we were not spending that amount on the natives. That was one of their complaints. I have got a paragraph here in this report which gives some particulars. The total revenue for Rhodesia for the year

ended



ended 31st March 1910 was £613,000 and the expenditure for the same period £614,000 which is a little over the estimate. The natives paid £206,000 by direct taxation in addition to what they paid in Customs duties about £27,000 per annum. On the point you have put to me I can say off-hand that nothing like £206,000 was spent on the natives or in relation to them.

Has that position been altered considerably since then?— It has been altered but it has not been balanced. There is far more being spent on the natives now but at the same time their contribution has increased very largely.

DR. ROBERTS: You are including I take it in expenditure, Justice, Police and everything else?— Those I have given are the two sides of the whole of the estimates for that year including everything.

THE CHAIRMAN: The point is whether you are including in expenditure on the natives their share in the administration of Justice, Police and so forth?— Yes, I know that. We came to the conclusion - one member differed from the rest of us - that on this statement it would not be fair to ask the natives to contribute any more. That is one way of putting it, and also at that time, as far as we what expenditure was due to the natives, they were more than meeting it by their payments in respect of taxation. But it is really very difficult to try to separate the items, Justice, Police, etc. apart from the actual administration of the Native Affairs Department. Of course a lot of people said that if we did not have any natives we should not require such a large force of police.

How many police did you employ in Bulawayo as compared with outside say from Bulawayo to Gwelo?— I think as many inside as outside. I can remember that arguments were brought before us in all sorts of ways on these points. That is why I

gave



a general answer that the native more than met his liabilities.

MR. LUCAS: What is the method of getting out the expenditure of the natives?-- That was followed in those <sup>two</sup> ~~ix~~ statements which are taken from leading grocers' books. I have been trying to get some information but I think that is hardly a fair case to put before the Commission because these represent the expenses of a family which is fairly well-to-do; the man is earning £2-5-0 a week. I asked for average because I took it that was the case. With regard to the Wage Determination Act <sup>not</sup> I am/very much in favour of wage determination but if it should be applied to anybody I think it should be applied to the natives. But whether they are ripe for employment under a system of collective bargaining is very doubtful; personally I think they are hardly ripe for that. I have tried to give the Commission what information I could.

THE CHAIRMAN thanked the witness who then retired.



A B N E R     M T I M K U L U, examined, states:

THE CHAIRMAN: With which church are you associated?-- The Wesleyan Methodist.

Will you proceed?-- Perhaps it would be well if my evidence could be interpreted.

But you speak English well?-- Yes, I can manage. I shall begin according to the general questions here, No. 2, the Tribal System. The question is "What is your opinion of the advantages or disadvantages of the tribal system of the natives?" Well, the tribal system has its advantages; it has this advantage, effective control, with regard to the women and children of the kraal. There was no age limit, therefore there were no young people straying into the towns without their father's consent. But the tribal system had this <sup>dis-</sup>advantage that one man was <sup>times</sup> doing the thinking for the lot and sometimes the people were not consulted at all. This system did not allow of the education of the children because the chief had the right to say: "I won't have a school in the location." The system does not allow people to develop on their own lines, because as everything must be done according to the desire of the chief, and most of the chiefs are illiterate if not heathen people. It is a question of Christianity and education as opposed to the power of the chief because he is afraid that some of his people will be led to go out of the location and out of his control. I shall not go into the question of the power of the chiefs, No. 6. any further; that can be done better by someone else.

On the question of "The Social and Economic Conditions of the Natives" might I say at the beginning that the movement to the white settlements is not of recent date, it dates back to 1856, the time of the great cattle killing and burning of crops.

DR. ROBERTS: That brought about poverty?-- Yes, I was



to make that point. There was great scarcity of food among the people and many died. They began to move to the old military camps and mission stations. The second movement was from the beginning of the diamond mines at Kimberley and the natives there got better food and clothing, and almost everything they wanted. Then in 1896-97 the rinderpest came and the people were forced to go and seek their living in the towns and other places outside their homes as most of their stock died.

Another contributing factor was the Glen Grey Act which allotted a few morgen of land to each holder. The eldest son could inherit the allotment which sometimes was inadequate for the entire family. This caused most of the younger sons to leave their homes and seek pastures new; as most of the native areas were already full, the best place was the town.

SENATOR VAN NIEKERK: What would these younger sons have done under the old system?-- They would remain inmates of the kraal.

But would the kraal provide for them?-- Under native custom all things are pooled. All the men worked for the kraal. If a man had ten cows they were milked for the use of all although the cattle belonged to that one man.

DR. ROBERTS: Do you contend that the Glen Grey Act introduced individuality?-- Yes, it did much to take away his social system. I was dealing with the factors which tended to drive the native people into the towns. The question is "Why do the natives go into the towns?" and that is one of the factors.

They do not go to see the bioscope and that sort of thing?-- No, some of us do not go to the bioscope at all.

THE CHAIRMAN: Are there many of the native people who do  
not



not go to the bioscopes?-- Yes, especially the ledlerly people who do not go at all.

Why not?-- Because there is only a picture there; they know that men are not there in reality and they feel that they waste their time in looking at a picture. It is no more than looking at a picture in a book; it is a waste of time to look at a picture only.

But if it is a waste of time to look at a picture is it not equally a waste of time to look at a picture in a book?-- I will reply to that by and by.

MR. MOSTERT: Don't you think that natives spend half-a-crown a week on bioscopes?-- No, the native does not. The ordinary native does not, unless he is a detribalised native, who has got into the ways and customs of the Europeans in the towns. The ordinary native would not spent 2/6 a week to look at a picture on the wall. He w ould not do that.

The next contributing factor is drought. It happens nowadays that rain does not fall as it used to do. We have got drought almost every year. The native is a small farmer and has not got a large number of cattle. What he has get lean and are not then of much use for ploughing purposes. Consequently he does not plough much. He does not know anything about scientific and intensive farming. He is not like his European neighbour who ploughs in a scientific way and has money to get manure. The native can only buy a No. 75 plough and his ground is on the side of the hill. He has generally to use a No. 75 plough.

SENATOR VAN NIEKERK: I am not sure that a No. 75 plough will not plough as deep as you want to and the natives are not all living on the slopes of the hills. Have you been to the Transkei and to Zululand?-- Yes, I havebeen there. It is not all on the slopes in the Transkei but inZululand it is now that the sugar plantations



plantations have come. The sugar farmers have removed the native people to the sides of the hills. It used to be not so but it is now. They have had to give way to the sugar farmer.

Now I come to the question of education in regard to which the native people living under tribal conditions suffer a great disadvantage. Nowadays a plot of land and a place to call his own appeals more to our young people. The question of land is causing many native people to become detribalised; they leave their homes and go to the towns. Sometimes they become tied down and live in civilised areas near the towns. For example in the case of a man like myself; it would be very difficult for me to return again to tribal life. There are numbers of us placed more or less similarly. I have one son a single man who was admitted last year as an attorney at law and another one has passed his B.A. There are numbers of others like that.

DR. ROBERTS: It is a great honour to you that they have got so far?— Well, there are a number of others like that ~~in~~ whom tribal life in the present stage of our civilisation would not benefit. It would be a hardship to the children. I am trying to prove that we have got some advantages in detribalisation.. We have got advantages in respect of land and of education. One can get land and use it whereas we cannot in tribal life.

Don't you think your sons would have reached their present standard if you had belonged to the tribe?— No, the environment would be all against it. As soon as one passed his Third Year he would go to teach. and the next thing would be that he would get married and go in for cattle.

So you hold that detribalisation tends to advancement?— Yes, we cannot advance <sup>our</sup> on/own lines. We have got light from the European and we want to use that light.



THE CHAIRMAN? That is a far-reaching statement. Do you think it is impossible if natives follow their tribal life for them to advance to where they are now?-- They do here and there, but the atmosphere there is not congenial to it. They have got something to retard their progress. They come up repeatedly against tribal customs, habits and environment which are all against it.

Would it be a fair deduction therefore that if the native is to advance he has got to start by being detribalised?-- I have not known anybody who has advanced who has not begun by doing so. They have been detribalised from the people.

(the Pondo chief)  
Dr. ROBERTS: Where did Poto/live as a detribalised native?-- He went to Lovedale.

That is not being detribalised?-- (No answer).

The CHAIRMAN: You mean that a man must get guidance from the European to get on?-- Yes. That does not necessarily mean de- that he must be/tribalised but he must get guidance from the European.

But cannot that guidance be exercised with tribal limits?-- Not always; it is difficult, but it is not impossible. It would be very difficult to carry it out.

SENATOR VAN NIEKENE: Would you say that the only way to advance the mass of the native people would be to detribalise them; would it not be the best policy to go on the tribal system?-- My reply to that is that it will just settle itself; like every other nationality in the world it goes on its own and becomes more and more civilised under natural circumstances and not by direction from anywhere.

DR. ROBERTS: In regard to the position you take up, what do you say about Dr. Moroka the son of a chief who is not detribalised?-- (No answer)



MR. LUCAS: What do you mean by "detrivalised"? Perhaps you mean it in a different sense?— Yes, perhaps my definition is different, but as far as I understand if his uncle was ~~not~~ a chief he could submit himself to a Court.

DR. ROBERTS: What about Dr. Molema?— He is in the same position.

His father is the chief?— Yes.

But he is a "Dr."?— Yes.

I could mention four or five sons of chiefs who have been prominent men or doctors so your view does not apply in every sense that if you belong to the tribal system then you cannot get on. These men belonged to the tribal system but despite that they got on?— Yes, what I meant to convey was this; if Dr. Moroka did not belong to the royal house, and was taken somewhere to the Transkei he would not submit at all to the judgment of the chief in the place; he would claim his right as a detrivalised man and go to the common court of law.

But he belongs to the royal house; he is a medical man and takes his medical career like any other doctor would do; he does not worry and say "I belong to the royal house"?— No he does not.

MR. LUCAS: Will you please try to explain what you mean by "detrivalised" when you use the word? I think it will make it easier for us and for you if you will?— By "detrivalised" I mean a man who left his people say some 20 years ago and came to Cape Town for example; since then he has had no connection with the people of the tribe, he has no place in the tribe, his land has been taken away and given to somebody else and the whole control of his family has been taken away by the right of the kraal, for ~~xxxx~~ the reason that he treated himself



retards the rapid evolution of the native?-- Yes, I say so.

THE CHAIRMAN: Some natives say that the change has come so rapidly that they could not keep up with it, and that has done a lot of harm; what do you say to that?-- It is only natural.

What is your view, do you think the majority can keep up with the speed that the change has come about during the past twenty years?-- It is only natural.

What is only natural?-- That some of them should have more speed than others.

Yes, but my question is this; taking the speed at which the native has moved towards civilisation in the last twenty years, is that speed one which the great bulk of the natives can keep up to, or is it only the advanced people?-- I think we cannot control that; it depends upon the attitude of the man. There are some people who can adapt themselves better than others, but we cannot retard it.

SENATOR VAN NIEKERK: The Chairman means that there is a new movement among the native people in the direction of taking on civilisation?-- Yes.

Has this civilisation come too suddenly upon them. Has it come too quickly or are they not able to keep pace with it?-- I do not know how to reply to that but I do not know that progress has been retarded. Of course those who have got the aptitude have advanced beyond the others.

DR. ROBERTS: But there must be a general progress?-- Yes.

THE CHAIRMAN: Will you go on with the next point?-- Yes, No. 7, the question of Native Migration from their homes to the towns. Circumstances have a lot to do with that. Then taking No. 8, Land Tenure by Natives, as to whether I am in favour of the communal or individual system of land tenure, I favour individual



individual tenure. The individual system is very much better. It helps a man to look to something. He can build his house and can improve it, and have a little flower bed and that sort of thing, and it will help very much to know that the property is his. If it is not so he will not care. Even if the soil on the land corrodes he will not care because he will be going away in due course, but the individual system will help him to improve the land, and therefore I think that system is very much better. That applies only to a particular class of natives who are able to buy land. I believe there is a regulation with regard to the beneficial occupation of land and if the native does not beneficially occupy the land then somebody else is put in his place. I think with these safeguards it would go a long way to educate the native people in regard to intensive farming. They have not got money for more than a few acres of land and would put all their energy forth to improve the bit of land they have got. It would be an incentive.

SENATOR VAN NIEKERK: Do you agree that it is useless having individual tenure, whether in the case of a native or a white man, unless he knows or is taught how to use it properly?— Yes.

You think individual tenure is bound to help? We have proof in the Transkei and other districts where there is also communal tenure and there is no difference?— I was going to mention the Transkei. The difference in a plot of land in the Transkei and the Ciskei only comes from that. One man knows he has got the land only for a number of years and may have to quit, ~~in~~ but the Transkeian man takes care of his land because he knows he will be there all the time. In the Ciskei men know that they can be removed any time. In some places as long as they pay quit rent they stay there but we have always known that the land is not theirs, and they do not care when the land is not theirs.



MR. MOSTERT: Is it your idea to cut up their territories into small holdings which will then belong to the native in freehold; is that what you mean? You are talking about the site only, the grazing is communal?-- If I could I would have the land exactly divided where natives are as you have got it in the Transkei; and you give rights to the second and third sons also.

But what about your grazing?-- That should be communal. In Natal on the Buffalo Flats a number of farms were bought by the natives and in every case it was suggested and the man agreed that the grazing should be communal and the plough land should be individual. That scheme has worked well in some places and it has saved the native people. They can sell their plough land or somebody else can take it, but they cannot sell rights to the commonage, that belongs to the people.

But supposing one man has got only four head of cattle and another one has got forty or fifty; each has got the same size of plot, what then about the ratio, is that a fair ratio?-- The advantage and the risks of the one man is the same as the other. That is where you get the advantage of the land being communal in that sense. They have got the same right so far as grazing is concerned.

Even though one man has only four or five cattle and the other fifty, you still maintain that it is right?-- I do not think it is wrong because the one benefits by the other's contribution even if the little man pays only £50 towards the buying of the land.

MAJOR ANDERSON: But if they have contributed in equal shares and one man has fifty head of cattle surely he is overstocking the grazing and spoiling it for the man with only a few head of cattle?-- I have known that trouble to arise.



MR. MOSTERT: You have known trouble to arise from overstocking?— Yes, but I have not known a native to say "So-and-so has bought so-and-so and therefore his cattle is too small", I have not known that.

The Chairman: What is your next point?— No. 9 - Landless Natives. Natives for which no reserve land is available. I say Sir that should not have been so long as we have got land in South Africa. There should be no one who should be landless.

DR. ROBERTS: So long as you have got European farmers..?— We have got some European farmers with 20,000 acres for example from Baileytown to Queenstown; so long as they have got farms like that something should be done. The Government should buy these lands from the farmers because it is useless to them.

SENATOR VAN NIEKERK: Where would the money come from; would the natives stand higher taxation?— I will reply to that later on.

THE CHAIRMAN: Will you proceed?— I promised that I would reply to the question about native taxation and I will go into that now. We feel as native people that the taxation as it is is sufficient. Over and above indirect taxation which everybody else has got we have the general tax, local tax, quit rent tax for those who have got land, the dipping tax for those who have got cattle, and we feel that <sup>with</sup> the £1 poll tax over and above what everybody else pays we are taxed quite enough and they should be able to carry on the native wants without putting on other native taxation. I consider there should be no need to increase the taxation, even if they did buy land, because even as it is at the present time we are heavily taxed.

And now I want to take the question of Natives in Urban Areas and will begin with the question of administration. It would be more satisfactory to the native people if in the administration



native townships more natives were employed. It would help to get the native people satisfied and it would create a good feeling between the natives and the local authorities. I shall speak now more particularly with regard to the locations. There are only two locations here, Langa and Ndabeni. The housing is not satisfactory and the rents we maintain are high for the kind of house that the people are living in. I suppose the way of calculating the rent has always been from the value of the property. If that is the basis of calculation of the rents at Ndabeni Location, well, some of these houses have been there for a number of years. And at Langa even there we feel that it is an injustice. The value of the houses there, although it is said that the rents were based on economic considerations, we feel that if the buildings had been put up by native labour and the administration fees had not to be taken out of the rents the position would have been different. Of course some of them are very good houses indeed, those for Europeans and if we had not to be responsible for the making up of the roads by relief workers the rents would not have been so high. ~~Then~~ At Langa we have got accustomed to the railway. It is nearer to go to Langa than to town but we pay more from / to Ndabeni Langa than from Langa to town.

SENATOR VAN NIEKERK: With regard to rents, how does the rent paid at Langa compare with the rents paid by the average coloured man for a private house?— At Jamestown for instance, ~~why~~ they pay the same rent or more rent at Jamestown than the native people at Langa pay but it is the hirepurchase-scheme system there and eventually the houses will be theirs. It is not fair therefore to compare us with the people at Jamestown or elsewhere because they are on the hire purchase system and we are paying rent all the time.

But the coloured man who has not bought a house; has he to

pay



pay a higher rent than the native at Langa?-- Yes but you have to take into consideration the fact that he gets in wages twice what the native man receives.

Are you sure of that now?-- Well, the watchman we have at Ndabeni Location who is paid exactly the same amount as the coloured man and that is £2, which is what they get on construction in Cape Town.

What are the coloured people earning on building construction?-- £1-10-0 a week.

Then there must be a good number of natives here who also earn £1-10-0 a week?-- £1-5-0 is the average.

But what would that be <sup>pays for</sup> supposing he ~~consists~~ a house?-- About £1-10-0 a month.

That is more than you pay at Langa?-- Yes and his wages are better than ours.

You say that he earns £1-10-0 a week and the native earns £1-5-0?-- Yes.

So he is only better off by 5/-?-- Yes.

But the native at Langa gets privileges that the coloured man would not get, the hospital for instance?-- That is always counted as part of the rent at Langa and sanitation is also included.

The other man has to pay for his own sanitation?-- Yes.

THE CHAIRMAN: What is your next point?-- Well, we consider that our rents at Langa are high considering the amount of wages that the average man gets. It does not allow of them saving anything at all.

SENATOR VAN NIEKERE: Supposing the Municipality <sup>had</sup> ~~not~~ put up the buildings at Langa and the natives had to find houses for themselves would they in Cape Town be able to get the same accommodation as you have got to-day at Langa for the same price?-- They would not have got the same kind of accommodation;



accommodation.

At the same price?-- Yes. They would not have got the same accommodation at the price.

So they are doing the natives a good turn?-- No, when the natives come here they do not get good accommodation.

But we have got to look to the health of the natives; it would be a danger to themselves and to the general community to allow them to live in unsanitary and otherwise undesirable conditions?-- They rent houses which have to be inspected almost every week; they have been able to save some money but at Langa they cannot.

Yes, I agree that he can save money if you allow a man to live in a hovel but he may be a menace to the town?-- My reply to that is that we have always been here and if these places are hovels they should not be where they are.

That is why you have got Langa; the Municipality must make decent accommodation for the natives because the Government would not allow them to carry on as they have carried on in the past?-- But supposing they had spread the period over 50 years instead of 25.

Well I will concede that point?-- We are not against the houses but the people are able to save nothing and are a burden on their friends. At Langa they save nothing at all. Another contributing factor with regard to Langa is that unless a native man has got a note from Langa he would not be employed by any employer. He must bring a note from there.

Do the people at Ndabeni save?-- Yes. I have been at Ndabeni for ten years now and I think there are only a few men who have no money whatsoever when they return to their kraals. So I would say that they are saving money, those who want to do so. If they want a ticket to go they have the money to get it.

So they are not getting too little to live on?-- Sometimes

it



it is soo but they starve themselves in order to save a little money.

But the great bulk of them?- Yes, but not to save. Even at Ndabeni in order to save they must live on as little as possible and have no luxuries . At Langa even then they cannot save, so much so that the people at Langa are beginning to brew skokiaan and indulge in the illicit liquor traffic.

THE CHAIRMAN: Is there much brewing of illicit liquor?- There is.

Is there more at Ndabeni than at Langa?- I think there is more at Langa in proportion to the population.

DR. ROBERTS: There is more opportunity of getting out into the bush at Langa than at Ndabeni?-- Yes that is so.

Mr MOSTERT: Do you say that they can save a little if they do without luxuries?-- Yes.

That is what the white man does too?- (No answer).

MR. LUCAS: You spoke about having to get a note from Langa?- No employer may employ any native unless he produces a note that he resides at Langa.

But he employs natives from Ndabeni?- No, not now. At any rate they must have a note from Langa.

THE CHAIRMAN: Does that mean that the man at Ndabeni cannot get employment?- It is only those who have had it before.

But supposing a native at Ndabeni loses his employment and has to go to look for work at another place; can anybody employ him?-- Not unless he proves that he is a resident at Langa. New people coming in cannot be employed, according to the regulations, unless they have got a note. (A permit under the Urban Areas Act)

Dr. ROBERTS: He may live at Ndabeni but he must go to Langa for his permit?- Yes, it is only issued at Langa.

THE CHAIRMAN: It is apparently a question of where the office is; he need not necessarily live at Langa but he must



get his permit from there?— Yes, but the certificate is printed and it states "I reside at Langa".

We will follow that up afterwards?— Yes, Sir. That prejudices the employment of the native people because for instance in the case of a builder, he wants to get on with his work and while the native goes to Langa to get a certificate some coloured man comes along and takes the work that is going. They of course do not require a certificate.

SENATOR VAN NIEKERK: Cannot the native get a certificate beforehand to say that he lives at Langa, and then look for work?— The employer must write on the certificate that he is willing to employ this man and therefore the native must first of all get the post and be able to say that his boss is So-and-so. The boss must be registered in the book at Langa and while the native goes to register somebody else is taken on in his place. When the native gets back there is no room for him. Another contract has been made and the employer has not engaged the native at all.

That is the system we have in the Transvaal, but surely an employer will not set on another boy in the meantime?— But you employ him there by the month and that is another matter, and you have not a number of coloured people in competition as we have here.

How would you overcome that difficulty?— I should say, let the man find the work and then if the employer wants to register him let him do so. The employer should take the name of the man on an identification card. There should be no need for the native to go back; he is carrying a card of identification all the time.

THE CHAIRMAN: Will you proceed?— With regard to question 4 - Provision for prevention of disease - there is this peculiarity with regard to the people at Ndbeni and Langa; why the rents have been increased there ~~is~~ as compared with outside



is because of the hospital and a matron and nurses and all that is required there. The rents are raised to cover the expenses of the hospital. The trouble there is this, that our people are paying for the hospital and others elsewhere are not. We pay the taxation that other people pay and we also pay for the hospital. Why not do the same as in other places and let the Provincial Administration take charge of the hospital? That would help to reduce the rents at Langa as well as in the other place. It is a burden on the people when at the same time they pay all the taxes that other people pay.

And your next point?-- I would like to say something with regard to the effect of education on natives. We believe that the education of native people is very good indeed, but we desire to have more facilities with regard to education. Under this heading I shall again refer specially to Langa. Of course we do not know how long we are going to remain here Sir as a native people because there has always been a custom that the native man will have to go up-country and not compete with the coloured man. But at the same time we have got children and the education we get down here for native children is only up to Standard VI. There is no school above that, and the railway fare to Lovedale is £5 or more. It would be well if arrangements could be made here for them to carry on otherwise they have to leave school at 13 or 14, these children have passed Standard VI and they cannot be employed. The peculiarity is that in the Western Province the native has to be employed as a labourer and his boys of 13 or 14 years of age naturally do not get employment anywhere. Nobody wants them because they are not sufficiently useful. If they want boys at all at any office as messengers or anything they employ coloured boys. It means therefore Sir are left without any guide and you can see about fifty ~~mix~~ or so boys loafing about Ndasbeni doing nothing and therefore



therefore they are up to mischief. Some of them have found themselves in gaol for being mischievous and some have been admonished by the Magistrate. We have started a Juvenile Board but it all leads to nowhere because we have nowhere to place these boys. If we had a school where they could be kept until they reached the more mature age of 16 or 17 until such time as employment could be found for them it would be a very good thing.

SENATOR VAN NIEKERK: Why does the white man ~~prefer~~ the coloured to the native boys?— I do not know that.

DR. ROBERTS: What you say is perfectly true, but you had a meeting in connection with that matter and the ministers were called together?— Yes.

And there was an effort made by the Native Affairs Dept. to have a ~~united~~ school at which you should all unite?— Yes.

And did you unite?— No.

No, you did not, otherwise the school would be there?— All the other churches except the Anglican and the Roman Catholic are united to-day.

Are you sure about the Wesleyans?— We did Sir. I am a Wesleyan and we did join in.

At any rate there was a very cold reception. Until you get union what is the good of talking about not getting this help. It does not matter whether it is episcopal R.C. or Wesleyan, it is the same; you know it has broken down?— Yes, but what can we do?

SENATOR VAN NIEKERK: But you cannot blame the white man?— But is not the white man behind the Anglican school and the R.C. School too.

DR. ROBERTS: But the implication is that they could not agree?— Well, after all, I have mentioned that. We feel it as a great grievance in the Western Province, and if there is no unity it is not the fault of the black man. Even at the present



present time we have a united school. With regard to "Pensions" we have got here Sir a number of people, native people, who left their homes some years ago and would not now be able to return to those homes. Some of them are entirely unprovided for. Last year through the generosity of the people of Cape Town we provided for these people some pension for the year but it is now all finished. We had some money and we gave them £1 a month. Now that money has gone and they are having to do as they used to do before. I would say that there is need to consider some of these cases for pensions, some have got no homes.

SENATOR VAN NIEKERK: When the native is indigent cannot you apply to the Magistrate for relief?-- We have done so.

Did he help or not?-- Not up to the present.

Has he refused to do so?-- No, he did not refuse. We were referred to the Board of Aid but the Board of Aid has closed down.

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Could you not refer to Eureka ?-- The Superintendent of the Location has tried but with no results.

THE CHAIRMAN: Is there any other point you wish to make?-- Yes just one. There is in the Western Province no opening for educated natives. Even the native interpreter at the Court is a European. We think that natives should be appointed so long as they are there and available; there should be openings in the Courts for the educated men. I know of no obstacles that have been placed in the way but what I feel is that perhaps they have not been induced to take up these appointments. For example at Paarl a native used to do some interpreting but later on a European came and the native had to go. I believe if something could be done perhaps some satisfaction would be given to my people.

(The Commission adjourned at 4-53 until tomorrow at 10 a.m.)