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NATIVE ECONOMIC COMMISSION.

EMPANGENI, 26th SEPTEMBER, 1930, 10.10 a.m.

TWENTY-FOURTH PUBLIC SITTING.

PRESENT:

Dr. J.E. Holloway (Chairman),
Major R.W. Anderson.
Mr. F.A.W. Lucas, K.C.
Mr. A.M. Mostert.
Dr. A.W. Roberts.
Senator F.W.le Roux van Niekerk.
Dr. H.C.M. Fourie.

Mr. C. Faye (Secretary).

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MINUTES OF EVIDENCE.

MR. GEORGE WILLIAM HIGGS, CALLED AND EXAMINED:

THE CHAIRMAN: You are a farmer, Mr. Higgs ?-, I am a sugar planter and a general farmer. I have a good idea of your terms of reference. The economic side of Zululand is a thing which really does not exist in my opinion, because the Zulu is really a gentleman at large and he is better off than any one of us. I think the question of the economic side would be more applicable to town areas . Of course, there are many things which I should like to see remedied in favour of the Zulu. It is not all on the one side; they have their grievances, and so have we. I should like to start off with our Government Service. It is very necessary that we should have experts in regard to native affairs, and all kinds of things like that, but we never seem to try and get experts to deal with our natives. You have a lot of youngsters who get a smattering of Zulu appointed in the Native Affairs Department, or as clerks to the courts, and I have often noticed that when a very respectable, gentlemanly old Zulu will come up, he is not always

dealt with as he should be. I do not consider that there is twenty per cent of civility given to them. They are far too harshly treated. They do not take a proper interest in that man, and the officials fail to explain things properly to the natives in the way they should do. A native when he speaks to you explains everything thoroughly. But our people never take the trouble of explaining matters to the Zulu. The Zulu is a suspicious person if he thinks you want to get the better of him, and I way to say this, that the natives today do not have sufficient confidence in our public service. And that leaves a loophole for an enormous amount of agitation being spread by the so-called, semi-learned native. The semi-learned natives get at them and they put their own interpretation on things. I have often been at affairs and noticed that. For instance, when the Empire Delegates came out, and when the Governor-General was here,- now when the Governor-General was here last the natives went away with all kinds of wrong ideas. The native is suspicious and it got around the country that the Governor-General had said that their fat oxen, their cattle, would be taken away from them. And he never said so! I really query whether they ever properly understood the meaning of what he said. If you explain things properly to them then there will be no room for rumours.

MR. LUCAS: Do you mean that that was due to faulty interpretation ?- No doubt. I was not there, but I have often noticed it in the courts. A native will come here to the court. I have sat in this court many a time and listened to wrong interpretations. A native is prejudiced, he has it in his mind that something is against him, and that is why

he is always suspicious of the white person. Officials are not careful enough. I have some very old friends among those old Zulus. Although I say it myself, I hold a unique position of being trusted by them. I am the guardian of certain families, and I used to be banker to some of the natives. They were in the habit of sending money to me from Johannesburg, and I often kept it for two years before they fetched it. I am now talking entirely of the old Zulus, and if the Zulu is treated properly he is a splendid fellow. You will have a specimen of the Zulu here this morning. He is getting to a ripe old age now, and he may not be so interesting as he was when he was ten years younger. But this is one of the things which I really think the Government should try to meet. Things are not made clear to the natives, and that is one of the biggest problems which we have to deal with. Leave that little loophole for a man to exploit and your semi-educated natives will immediately exploit things. The semi-educated native says that he will put things right, but he has not the slightest intention of doing so; he is only after getting somewhere himself. I have just noticed in the papers that this notorious fellow Champion has been told to go. Why was not that done long ago? The natives themselves say "Why do you associate with this man?" They say "We do not want to associate with him, but we see that he is sitting on your doorstep preaching at the offices of the Magistrate in Maritzburg, and what are we to think?" They say "Give us a lead, but if you will not deal with him, we cannot be expected to know that we must not deal with him. You are encouraging him, and therefore the Government encourages agitation." I can quite understand this sor‡

of agitation which is going on, because these people here have been simply exploited by those semi-learned men. We have had reasonable chiefs here, very sensible fellows, and this district perhaps did not suffer as much as other parts. As regards their mode of living, that certainly has deteriorated. You do not find the care which the old Zulu used to take with his huts and his cattle, and his kraal, and everything in general. That is simply because these old people are dying off and the new blood is contented to live in a little bit of a grass hut, which leaks at the first shower of rain.

DR. ROBERTS: To what do you attribute that ?- For the simple reason that all he thinks of today is what he can get to drink, and of women. That is the main thing they look for nowadays. That applies to the younger generation. I do think that as regards drink we are making a mistake in curtailing the native beer. Take a district like this, where there are sugar farms. In the olden days my natives could go to a location and be welcome there. They did not have to pay a penny and they could have what drink they wanted. But today you cannot expect those natives when they have beer to provide anybody who cares to come along - you cannot expect them to provide drink for gangs of natives, and so they tell those people that they must pat for it. Well, that has now been stopped. I think it is only fair to allow the farmer to be the judge whether he wishes his natives to sell any beer that has been brewed. It is different in the towns, where you have a municipal canteen where they can go and buy. If you do not have that, and if you do not control things there they may get out of hand. But here things are different. Here each farmer controls his own people, and he is a very poor specimen

specimen if he cannot control his own workers. If a native woman wants to make beer and asks the farmer's permission whether she can sell it, the farmer should have the power to say yes or no. It is their natural food, and they have been used to it from childhood, and I do not think we should deprive them of the privilege to which they have been used for generations.

MR. LUCAS: Do I understand you to say that there is less self-control now, the natives look after themselves less ?- The old Zulu etiquette would be hard to beat. But even that is going away simply because the chiefs themselves have had their powers curtailed. If a native chief in the past had any information that a native had misbehaved himself, that native was on the mat at once, but now you do not get that. You will get an educated native, or a semi-educated native, to find a loophole under which he can run the chief in. In the past there was no such thing. They were kept in order. But now, how do we expect a native who for generations and generations has lived under certain conditions, suddenly to be worked into a civilised being? In the past they had beautiful laws of their own. We do not appreciate that fact, we object to it because the Kings used to kill a few of these people, but I doubt if they were not happier in those days than they are now.

DR. ROBERTS: You think that the dead as well as the living ones were happier ?- Yes. You did not in those days have men running away with other people's wives. They knew better. We civilised people would say "No, you must not do that", but they do not understand the native. The natives take advantage of everything we can give them. Take the magistrates of this present day. I was not aware until recently that a certain native had been misbehaving himself. He was told to

move away from a certain area and to go to another place. But what are you to do? He defied the magistrate, and he as good as told him to go about his own business. Such things were not heard of in the olden days! If a magistrate got a chief up before him and asked him what his complaints were the matter was dealt with then and there, and the thing was final. But now if there is a grievance it has to be forwarded to Pretoria, and then it comes back, and so it goes on for months. In the meantime the man is not touched and then you see the agitator of the I.C.U. coming in, and he tells that man simply to sit tight. What you should do is deal with the man at once, and you must not give him time to think that you have forgotten all about it, because he will hesitate next time whether you have the power to deal with him at all. Today the youngsters do not take the slightest notice of their elders. They will barge in and not take any notice of their elders at all. Of course, the whole thing is simply this, that the white man is expecting the native to jump over a few hundred years. The native is not ripe for the position which we white men are ~~threatening~~ thrusting on him. There are very few natives here who have not worked ~~for~~ in cane parties. But if you had half an hour to spare it would be well worth your while if you could accompany me to see these semi-civilised natives and their modes of living, and if that did not satisfy you, I do not know what would. These natives have migrated to a certain location; they are just natives who have come from anywhere, and they are not Zulus. They have just gone to live in any kraal here and there. In the olden days if a native wanted to belong to a tribe he had to bring a letter from his old chief

education, it is because of the semi-educated natives who are brought up in towns. I do not know what environment they get into. I am not acquainted with Russian agitators, I have very little experience of that kind of person, but the natives seem to have got in amongst the wrong environment, and they seem to have been exploited. The Zulu has been exploited and so has the kraal man. There is one native, an educated native, a highly educated man. He speaks English beautifully. He said to me "You know the natives well enough, and they will never be any good until they have gone through a form of slavery." I have often wondered why he said that, but I cannot fathom it myself.

It is a civilising influence, is it ?- Yes, I suppose that is what he meant. I asked him whether he would say that at a public meeting, and he replied "no fear".

DR. ROBERTS: He used the wrong words, he meant through a period of service?- Yes, certainly, that is what he meant; he said "isigkuili". Those are the words he used. A native will come to me and say "I am your slave, I shall never leave you." And the only reason why he says so is because he feels that they would never be anything until they had got down hard to it as general workers. That was at the back of his mind. They are big cattle owners, they have tons of cattle, but at present they are not placing any value on them. But in the olden days you saw a troop of cattle at a man's kraal. You saw/~~big~~ picked bulls. But now you can look at the troop and you will see fifty head of cattle and very likely nine bulls. I used to have hundreds of cattle. I was fortunate and never lost any through East Coast Fever. The natives used to get ten from me, and they used the milk to give them going. They used to keep them for me, but the

biggest trouble was that they never used to castrate any bull calves. And that is going on today, and the cattle are degenerating as quickly as anything. The only chance for them is to go in for grade bulls. They have to get those grade bulls from someone and they have to introduce better blood. If you do not do that the cattle will continue to de-grade and get smaller and smaller. You can get a dozen bulls anywhere you like. You can stop at the first herd of cattle you see, look at them, and you will see that 10 per cent of the cattle are bulls. That is why I say that they are losing all their old wisdom, all their old ways, and it is for the simple reason that the form of education which is given to the Zulus is the wrong one. They go to the towns and they stay there for some time, and what happens to them? The natives have a good many grievances against us. We have taken away too many of their liberties. What does it matter if the natives have a good beer drink? They invite themselves and if they wish to get tight, why should a policeman go after them and arrest them? If you have a drink in a public-house and you go into the back yard and bung up each other's eyes, would you not be indignant if the policeman came along and ran you in? I knew of a case where a native had a fair fight and was killed stone-dead. What did the old native chief say? "Two bulls I fine you." That was all. We ~~tried~~try to pump our civilised methods too quickly into the native. They cannot grasp it. They are not ripe for it. Dr. Loram happened to be on a Commission here, and Dr. Roberts will bear me out. I was cross-questioned about the food of the natives, and on one thing and another, and Dr. Loram had the idea that I was very severe on the native. I asked him to come down

and look at my people and see whether they were not in a perfectly healthy and satisfactory condition. He did. He asked what I fed them on, and I told him they got better food from me than what they got at their own kraals. I do not give them meat every week. If I gave them a ration every week some of them would not get it. But I give them an ox sometimes, and they revel in it. They kill it and they love the blood. They would rather have that than a 6d. worth of meat every week. I give them an ox ~~and a~~ or a sheep, and I shoot it, and I say "Get into it"; and they are perfectly happy. That is the way I treat the native, and I say it without fear of contradiction that I have never had a native bringing me to court for chastising him. The magistrate is sitting there and I am afraid that I may perhaps prejudiece my case if some native should bring me up at some future date, but no native has ever come here and said that I have hammered him, and I have put it across a few of them! I have had them working for me for thirty years, but they have never come here. But I can assure you that I have given them "beans", and that is what I told Dr. Loram. Once they came to me as a deputation, and they asked for "beans". I said "Yes, I shallgive you 'beans' - lie down there and I will give you 'beans'." Those were the imported natives, not the Zulus. And the Zulus sat there and laughed. And they were very keen on having an opportunity of giving them something and putting it across them. If a man knows how to control a native, and I think I do, then he has no trouble with him. If I did not know how to handle my natives yet I would be a fool; I have lived among them all my life. As a boy I used to think in Zulu. They come to me and they tell me all their secrets.

I am the only one who knows who is the son and heir of the chief here. A great fuss is made because someone has tanned a boy. Terrible crime! That is what he is used to, but of course there are some white people who will tan a boy when he does not deserve to be tanned, and when they should not do it, but if a Zulu deserves punishment he will take it every time. The Zulu as a Zulu is a man, but it hurts me to the quick to see these youngsters growing up with quite a different aspect in life altogether. They do not care a rap for their elders.

DR. ROBERTS: Do not you think that the danger is that men without your knowledge of the native and without your affection for the native may give him a hammering, when they should not?- I admit that, and I have often checked them. I have often told men "You deserve to be run in." A man with a thorough knowledge of the Zulu knows what to do, and I think that too much fuss is made over such a little thing as chastising a native. A native if he has done wrong will prefer that to being put in gaol. I have given them the option. I have said to them, "You have stolen fowls, do you want go go to gaol or be dealt with by me?" In every case they have chosen to be dealt with by me, and I have given them a tanning, and I can assure you that that man will not steal fowls again. I give them a good tanning. Their breeches come down, and the others help me. I have known them to do it to their own half-brothers because they have stolen. In the olden days if a native at night-time broke into a place and stole fowls he was termed "indobla" - a wild cat, a cat that has gone wild, travels at night, and kills fowls. There is an unwritten law that as he jumps over the fence with the fowl he gets an assegai

into his back, and nothing is said. But now a native will go with impunity and steal your thoroughbred fowls. He is brought up and charged,and terrible thing! The Magistrate gives him a week! If they got more of the assegai it would be better. They do not stead each other's fowls because they are afraid of that - many an assegai may go travelling. It is the worst form of robbery, night robbery, and nothing is worse than that in the native's eye. They would rather you stole a beast, and the native gets a fortnight for that. Perhaps the magistrate when he rubs it in gives them a month. I give them a bit of the strap and my fowls are not pinched any more.

DR. ROBERTS: I do not think the reason is that you thrash them, but it is because you know them -- I can assure you that they appreciate it. Deal with the thief yourself and do'nt worry the magistrate about it. He wont go to the magistrate, because he knows that if he does he will have to carry a few fowls. He prefers to be dealt with at once.

SENATOR VAN NIEKERK: You say that the Zulus are much better off than the whiteman--why do you say that?--For the simple reason that they live better. You take a kraal with five sons and the father is there. It is very seldom that you find more than two or three of the sons working and the average work of the Zulu does not exceed four months in the year. He gets what he wants and that is the finish of him. There is nothing to drive him out. So long as he whi gets a square meal and pays his poll tax he is all right.

Are they well off in cattle ?- I have never known them to be so well off as they are today.

Is Zululand as a whole a good agricultural country ?- Yes, the whole of Zululand is good -splendid. You take some

natives here, take some of the headmen and chiefs, take the chief at Mtubatuba. If you were able to get out of him how many head of cattle he owns, I think it is the best part of 15,000.

DR. ROBERTS: He owns to 100 ?- Yes, I dare say he does. I was at his kraal one day and he sent a boy to buy a bottle of paraffin. The boy came back with the bottle and he said "Let me see; it is not quite full". Well, in a commercial way it was quite full. Yet he is a man who has got all that money, and that is the way he looks to get the last drop in a bottle of paraffin.

SENATOR VAN NIEKERK: When we calculate the assets of a people like the Zulus ~~somebody~~ somebody will tell you that there may be very wealthy Zulus individually, but on the other hand there are also very poor ones. Now that 15,000 cattle which that chief has - they probably belong to his people ?- No, his people have the use of them, and they are scattered all among those natives.

They get the milk of those cattle and they can use them for ploughing ?- No, he will not let them inspan those cattle.

Does he kill ?- Yes, he kills for his own use. They do not get any of the increase for keeping them. They only get the use of the milk.

You spoke of these semi-educated natives who have their little plots on top of each other. The plot system is common to the native, even in their raw state ?- It was not common at one time. They always used to have certain areas where the cattle could be put and not interfered with.

There was always a certain area with water provided where the cattle could graze. They used the word "dlelo."

And is that disappearing ?- Yes, it is disappearing. There are locations where there is no such thing.

On the question if interpreting, one can well understand that some interpreters would not be able to get a true translation of what the white man says. But on the other hand if we had to employ native interpreters for their own people you would always be in a position to give the white man the inner feelings of the natives - do you think they would be able to do that ?- That is where the Zulu differs. He does not like it because he always has it in his mind "He does not convey my true words to the magistrate." They are suspicious. The only remedy you have there is if the magistrate himself is a/ ~~language~~ linguist. When you have that, then they interpret beautifully. I have known some of these native interpreters interpret beautifully. But you always have this difficulty that the interpreters do not make the natives thoroughly understand what the position is. If a magistrate follows what is being said, then you are as safe as a house, and you find that the interpreters use beautiful language and take a lot of pains in doing their work.

Now you spoke about agitators, are there any agitators among the Zulus here ?- Perhaps there are not so many now, although there are one or two. These people are not doing anything, they do not work, they live on the proceeds of what they can get.

Are you acquainted with Maling ?- No, I do not know him.

You say that a farmer should give permission to a native to sell his beer - you want to leave it to the farmer. Now do not you think that would be putting him in an awkward position? The system of selling beer may be carried too far. One farmer may say that he is getting himself disliked because the other farmers are giving their natives more opportunities for selling beer, and as a result the natives may leave that one farmer who will not give them the same opportunities as the other people do ?- That can be obviated. We have farmers' associations and if they themselves agree among themselves one would obviate that sort of thing. Of course a farmer should be given permission to deal with that sort of thing within limits. But still you are always bound to find someone having a grievance. You will always find somebody saying "You are allowing your boys to sell too much. If you leave this sort of thing to be regulated by your farmers' association there will be no trouble. If it is in the hands of a sergeant of police to say whether the boys can have beer, then I do not know that you will be doing the right thing. I do not think there is a better judge than a farmer himself, and I think it would be better to let the farmer have the power of saying that his natives can sell than anybody else.

I have no objection to that, but the question is one of selling ?- Well, you cannot expect the natives to give it to the other natives for nothing. I look upon native beer more or less as a food, and I say that through the mere fact of curtailing the natives in regard to their brewing you are driving them to brew some rotten stuff which is very much worse than their ordinary beer.

They themselves call it food and drink?- Yes, that is so. It is really food, and they give it to the children. It is not like whisky. They start eating it before it is even fermented, but to take up the attitude which we are doing today is driving the native into drinking stronger stuff. You cannot stop them from drinking their own beer, but today they are getting other stuff which does them far more harm than ten gallons of beer.

You spoke about the younger generation, and you said that they were not as good as the old natives ?- That is so.

We have evidence here of this new class and they say the boot is on the other foot, that it is the chief who is keeping them back. They say that they want to fence their land and to plough in blocks ?- That is very easily answered. You will find that they are trying to break down the tribal system as soon as possible and as quickly as possible, for the simple reason that they want to be their own masters. But we are not ripe for that, not in Zululand. You have a certain control over these natives and the magistrate is in touch with the chiefs.

I agree with you that the time is not ripe, but on the other hand there is a general cry throughout the country that the native has not got enough land; he wants more land but he has not got enough scopes today. This people come to you and say "we see a chance of making a better living in the location, of producing more, of advancing native agriculture, but the chiefs and our tribal system are in our way"?- What is the whole thing in a nutshell? In half an hour you will see with your own eyes what these semi-educated natives are doing. They are living on top of each other. You will be

able to see for yourselves how little they are doing.

THE CHAIRMAN: The Zulu could produce a great deal more from the soil with better farming methods?- Undoubtedly.

Now it is maintained by some that the chiefs prevent the introduction of better farming methods ?- That does not exist. There is no chief who has prevented anyone from improving his methods of cultivation. I even go as far as Makulamana, an old native who died about a year ago. He was the prime leader of the Zulus, and he was a man who was most interested in native cultivation. He had a big following and he came to see my cotton farm, and the whole ef lot of them were most interested to see how the tractors and motor ploughs were worked.

Now, we are told that the chiefs puts other people round the farms of those who are undertaking more uptodate farming methods, with the idea of squeezing the man who does better farming ?- No, that is not so.

The proportion of natives who do wish to farm better than the old people who follow the customary mode of farming - what would that be, what would be the proportion of those who want to go in for better methods ?- There is one, and only one, native in a radius of fifteen miles from here; he is nothing like what you would call a progressive native. I financed him when he started. He had lost everything through the rinderpest, and I bought him a span of donkeys, and now he is doing very well.

Are there any natives who farm better than those who simply follow their old customary methods ?- Very few.

It was claimed by one witness that the majority of the natives want to do that but that the chiefs have stopped

them ?- No, that is not so. I deny that.

DR. ROBERTS: One man in Komalo gave evidence; do you know him ?- Yes.

Does he not do remarkably well ?- It is possible that he may do well himself, but you only find one in 100; they have a beautiful opportunity. We teach them how to plough their lands and they should do well. I should like to get back now to the subject of industrial schools. I went round with General Smuts when he toured Zululand, we got to this small place at Nongoma where they are carrying on this industrial training. My contention is that if we general farmers cannot teach them, then how on earth do you expect a place which is working on Government money to teach them? We can teach a native to plough and hoe nicely. I shall give you an instance in respect of my old plough-boy whom I taught myself and he did everything well when I taught him. I said to him "Take this team of oxen and this harrow, and go down and put yourself in a fine crop of corn". I gave him that span of oxen for three months. He ripped any amount of ground up, but it did not seem to be any good. I said to him "You must do exactly as you did here. Drill it and harrow it, and you will get a nice crop." But what did he do? He just threw the mealies into the grass, and did nothing with it.

THE CHAIRMAN: Why did he do that ?- The excuse is - if you understand their custom - he will turn round to you and say "If I get a very good crop my neighbours will poison me".

Why would they poison himm ?- That is the old superstition of the Zulu, and it will be very hard to get him to give it up. It is what they call tagata. They say "If I do that I shall die", and they pass that on as an excuse.

But they will not exconomise in regard to their number of cattle. They will have as many as they possibly can, they will scatter them about. They say "I do not want people to think that I am well off."

In primitive communities there is generally a barrier to a man falling into poverty, and there is a barrier to his coming into riches. Is that so among the Zulus ?- Yes.

Now, talking about poverty here, there is no poverty here. If a native has no food he cadges from his neighbours and from his friends. If I were a Zulu I could go through the whole of Zululand cadging from one man and another. I could go to the Qwabe Tribe and go there for a month, and then I could go on to another tribe. They are very good to each other. The Zulu need not work if he does not want to. Ihave known natives who do not own a penny, not a brass farthing. They have never owned a penny, but they get on perfectly well. They have a splendid time with their relations.

Leave out the man who is cadging ?- It is not looked upon as cadging.

There must be a large number of people who do produce in order to carry those who cadge. Now, on your point that there is no poverty - is this the position? The needs of the Zulus are definitely fixed by custom. The amount of work he has to put in in the course of a year to supply these needs is very much less than twelve months ?- Yes, it is very much less.

Therefore he is better off than the man who has to work the whole year round to supply his needs ?- I should not say that. He does not do the work, the women do it.

I am thinking of the family. That does represent the

position on the one side. He does not need to work all the year round. On the other hand, he is worse off in having a lesser diversity of enjoyment than the white man who works twelve months in the year?- He simply works for his immediate luxuries. He need not work for his food, that is out of the question; he can get all the food which he needs out of the ground in no time. Of course, they are not cultivators. They are very crude, although they know that they should do better.

Has not there been any improvement in the methods of farming of the Zulus, in your experience ?- The farming methods of the Zulus have deteriorated.

In what way ?- They are more relying today on what they can buy.

But they must have some means with which to buy ?- They do a certain amount of work. A native goes to work for a few months; he earns say £6. He can buy a lot of mealies; a bag of mealies will feed three people for a month, and then he has his milk from his cattle.

In what way has farming deteriorated ?- To start with they do not hoe and weed as well as they used to. A native will plant but he will never weed if he can help it.

Don't they use the plough to a large extent ?- Yes, they use it more than they did at one time, but their method of ploughing is not as good as the hoeing of the old Zulu woman used to be.

Is the plough universal in these parts ?- It is not universal, but in every say twenty kraals you may find a plough.

Is that plough shares by these kraals ?- No. A native will pay 10/-, or he will give a day's contract work, but I doubt if you will find more than one to every ten or

twenty kraals.

For the rest they use the hoe ?- Yes.

And you say that they do not use it as well as they did ten or twenty years ago ?- Not in the same street.

MAJOR ANDERSON: They prefer to go and work and make a few pounds ?- Yes. A native can work for a few months and pay his taxes and so on. But there is no such thing with the native as being economical. If he gets a good crop this year, do you think he will plough next year? He will not. No jolly fear. Suddenly he finds that it rains heavily. But does he use that? No! No, he is not economical.

THE CHAIRMAN: Since when has it become customary to let the bulls run at random ?- That has been going on for the last fifteen years. Since the cattle started to increase to the extent they have done they never took the trouble to look after their bulls unless the kraal-owner was a typical old Zulu.

MR. LUCAS: Before that they did not allow that kind of thing ?- No, they always castrated them. In those days they had picked bulls. But today they do not do that. Today you will not find that at all. If you go to any of the native dipping tanks you will find one bull to every ten cows.

THE CHAIRMAN: Has that change anything to do with the break which came through East Coast Fever ?- I should not say that, because after East Coast Fever they valued the cattle.

They wanted to increase the number ?- No, it is simply sheer laziness and carelessness. As a matter of fact, they know themselves that it is detrimental to go on the way they are doing. I have often spoken to the chiefs about it. They say that it is the fault of the chiefs, but I do not agree with them. I have told them what the position is, and they

have told me that it is the result of the dips that their cattle are so small - they say the dipping causes that, but I have over and over again told them that it is through the bulls - those little things that are worth nothing.

You do not wish to curtail the use of native beer to the extent it is done at present ?- No, I do not.

Is it the feeling that we are breaking too much into the normal life of the Zulu ?- We are unreasonable. We are curtailing privileges which we should not interfere with. We should be more careful.

You said that the chiefs were losing control. But now those who still have control - do not they frequently abuse that ?- The younger chiefs do, yes, but that could be easily remedied, for the simple reason that the magistrates would be able to deal with them if you gave them the necessary power. You should empower your magistrates to deal with them a little more severely and not pamper them. I really think that the chiefs should be held responsible to the Government, but they are not. You have this position today - a magistrate issues an order. If the Government issues an order, it should be an order and attended to. But now the natives do not carry it out. The magistratex says "I told them to do it and they have not done it", and that is the end of it.

In the olden days the heir apparent to the chieftainship was given some training by the chiefs and the indunas ?- Yes, that used to be the custom. The heir apparent used to listen to cases that were tried.

He was taught that there were certain things which he might do and other things which he might not do ?- Yes, according to their old laws.

We have relaxed that and we have given them nothing in

exchange; is that your argument ?- That is so.

You think that the old tribal custom should be enforced so that we should have more training for the chiefs ?- I think that is very essential.

What sort of training ?- The class of training which I have in mind is this; I would certainly say that ~~the~~ a chief's son should be brought more into touch with the magistrate, I should give him a job for instance as a court police boy. I would keep him in touch with these matters so that he could see any amount of argument for and against in a court of law, where these cases are daily brought. You have a native here now, a chief's son, who is a police boy. His father brought him here for that purpose.

Do you know the Zululand National Training Institute ?- I do.

Do you think ~~whi-h~~ the sort of training which the chiefs' sons get there is suitable ?- I attach no importance to that at all.

Is there any particular reason for that attitude ?- I say that it could be done better. I cannot speak of the educational part, but I say that the agricultural part is streets behind what they can learn on modern farms. I visited that place and I see no improvement in it.

You are speaking of the agricultural side ?- Yes, there is no improvement. I do not think it is any use at all.

Now, comparing the agricultural training there with the customary Zulu agricultural training, what have you to say about it ?- I can see nothing in it. I do not know whether they have improved the place at all, but I do think that as it was it was a perfect washout, and I told General Smuts that I was very sorry that I ever went there.

MAJOR ANDERSON: If it were improved, do you think it would be of any use ?- I think one would have to improve it very much. But do not forget this, with all ~~res~~ due respect to the Rev.Mr. Oscroft, the question is whether he is capable by himself. You will have to have a man there to help him, you will have to get a man who knows the inner thoughts of the native people, a man who understands the native. That is very important.

THE CHAIRMAN: The general idea of a school like that is that the chiefs should be trained for their future. Do you feel that that is essential ?- Yes, I do. I think, though, that the only means at our disposal just now are through the courts.

DR. ROBERTS:x Would not a chief's son be better employed as a clerk ?- These boys are not educated, and they are too old in many cases to be educated.

We tried that in the Transvaal; Chief Sekukuni's son is a clerk in our office. Now, could not that be done to a larger extent ?- Yes, I think it could; provided you get the chief's son young enough. Of course, this is another point, you would have to get a chief to declare who is his heir, and the Government then could take that boy and put him in an office and give him a real, good training, and treat him in the proper way. Do not let him forget the etiquette of his fathers. Remind him of that, and then I consider that he will be a very useful native.

Would you be in favour of sending him to Pietermaritzburg - to the Central Office ?- Yes, you could send him there.

SENATOR VAN NIEKERK: Do you think that that school at Nongoma is lacking in that aspect of training the chief to

rule? He is getting more learning than anything else ?- To start with, it is in the wrong place. I would much sooner see it in a court or under the guidance of officials. And then in regard to the farming aspect. They cannot do better than learn farming on an uptodate farm. If they cannot learn there then they will never learn at all.

THE CHAIRMAN: Do the chiefs' sons go out to work on farms ?- Occasionally they do. But they do not do so if they know that they are heirs apparent. In that case they will not do anything. Still, they should learn.

Yes, but then all the men whom you want to benefit will not get the training which you propose ?- Exactly. Unless you can get the chiefs to declare who are going to be their heirs, and many of them will not declare that. It would be a good thing if a promise could be given that the name would not be disclosed.

SENATOR VAN NIEKERK: Is not there a native custom by which that is done ?- No, there is no custom. They were will often change. A native may marry a dozen wives, and then he will marry a thirteenth; she may be the last one. She may have Royal blood, a smattering of royal blood, and although he has first of all decided on another heir, he will switch over and declare her son to be his heir. And there you are up against a difficult proposition. You may find that the boy you have been training gets nothing. The whole thing is frightfully complicated. And you will get that very often. You may find that a chief has a number of wives, and then he will get a command from the royal family "You have to marry so and so." Well, he cannot refuse, and he has to make his heir there. His life would be worth nothing if he refused. Supposing he has a dozen wives, all commoners, it is very seldom that the chief will say "that is my heir".

THE CHAIRMAN: Do not you have the custom with the Zulus in the same way as you have it with the other natives, that there is a chief wife ?- No.

And anyone who has blood royal takes precedence ?- Yes, always.

The determination whether that royal blood exists is rather another business ?- Yes, that is so.

It was presented to us by Mr. Wheelwright, who was partly responsible for this Institution at Mongoma, that it has not had the support which was necessary to make it a success ?- Well, Mr. Wheelwright is better acquainted with that than I am.

The next point is that that sort of Institution has not been given a proper trial ?- Yes, possibly that is so.

You prefer to train the sons of the chiefs on the farms so far as agricultural pursuits are concerned ?- Yes, I would.

But that does not give the other training for which you want to take them to the magistrates' offices ?- If a boy were to go outm at a certain age, say at eighteen or nineteen years, on to an agricultural farm,and if he knew that he had to stay there, like a good many of our white apprentices, he would have to submit. If we could only get the native to submit, you would be able to train him. You want to get people to take them up and get them into the right methods.

Yes, but he has got to get something more. He must get a certain amount of general education. Or do not you think it is necessary for a chief to be able to read and write ?- Yes, I think he should be able to read and write, although there are many of our chiefs, and some of our best chiefs, who cannot do so.

Yes, but that man will have to be a chief and he may have a certain number of educated natives in his tribe as well

as others. You do not want the educated natives to split away from the tribe and therefore he has to be able to lead these people as well. Should he not have sufficient education for that purpose ?- How are you going to combine the three?

Do not you think he should be properly qualified for his position as chief ?- Yes, and I would be in favour of his being properly trained.

Therefore, if you could get sufficient support for the Zululand National Training Institute,and organise that properly, that could be turned into a proper training ground for chiefs ?- Not as I see it. To my mind it is child's play. It existed in name, that is all. And furthermore, I never saw a more disreputable lot of pupils in my life. I doubt very much whether a good many repruits did not fall in from the outside to fill up the ranks. There was nothing there.

The principle there was that the place had to pay for itself ?- I can tell you this, that it never will.

It evidently has done. But we do not set that demand to any European ~~Ins-~~ Training Institution. The whole thing is wrong ?- Yes, it is.

You spoke of the loss of the magistrates' authority. May not that be due to the frequent changes in the personnel of the magistrates in a particular area ?- Yes, there is a lot in that. You get a magistrate who has a thorough knowledge of natives. I say that if he has to deal with the Zulus he must have a knowledge of the Zulus. This what we have found in the past. You get a splendid type of man, a type of man which has just recently been appointed as magistrate. They are finest type of magistrates I have ever known. They are full of tact and they explain things properly. And the majority of them are the offspring of people whom we always regarded as

men who pampered the native. They are sons of missionaries, but they do not pamper the native. If they have to be severe, they will be severe. That class of man knows what the native is thinking of, and he will deal with him as he should be dealt with. And let me tell you, Sir, that the Zulu appreciates firmness. Do not be slack with him. Therefore, in the selection of and training of your officials, the main thing must be a knowledge of the native people with whom they are dealing.

That knowledge is an essential ?- Yes.

Supposing you get a man of first-class intelligence who does not know the Zulu language or the customs. Do you think he could still make a success ?- Provided he has a first-class interpreter. I have seen a good many very good ones, but the first-class interpreters are very few and far between. The magistrate must know something about their customs, and he must know their language, and the interpreter in order to be able to interpret properly must also understand their customs and their language.

You said with regard to Champion that the Zulus say " you must think him all right, because you allow him to go on". Do they think that by allowing anyone to express his views we express a certain amount of agreement with those views ?- Certainly. If you were allowed that chief to come in and say what he thought, and if you were to ask him"why do you associate with Champion", he would say "How can I kick him out? if he sits on the door-step of the Chief Native Commissioner and spreads as much poison as he likes?" That is his attitude, and they have said it in this court-house here.

MR. MOSTERT: You mentioned that we are 200 years ahead of the times as far as the natives in these areas are concerned ?- Yes.

Now, with what is running through your mind, are you satisfied or dissatisfied with the educational system which prevails among the natives today ?- No, I am not satisfied. No matter what the Government is doing there is such an enormous lot of other training going on; they get 101 religions. There is not one religion now, or two, but there are one hundred and one of them. There is this, that, and the other, and they all have their schools. And the one condemns the other.

You mean that there is too much competition ?- Yes, the one teaches this, and the other that, and the result is that there is no uniformity.

MR. LUCAS: You do not object to education ?- Not in the proper form.

MR. MOSTERT: As far as education is concerned, you suggest that the natives should be dealt with in a gradual manner ?- Yes, very gradual.

Do you want them to be taught industrially ?- As much as possible.

And from the educational point of view, what do you suggest ?- I suggest a gradual education. Not too quick.

Now, you made mention that in the early days the older chiefs and natives allocated the arable ground to these people ?- Yes.

Would there be any objection to going back to that ?- None whatever. You would have to go back to that, otherwise they will be in such a state of chaos that their cattle will starve.

Would you agree to a suggestion that every plot be either marked off or surveyed, that is, the arable portion of the location ?- Exactly, and that could be easily done by

telling the chief to appoint a certain committee,and that should go from district to district. Make the chief do that.

Would you suggest giving the chiefs more power than what they have today ?- Yes, I would suggest that they should have more power, so that they may get back as far as possible to their old customs and also make them more responsible to the Government, make them carry out the instructions which they get from the Government. Do not let them think that they can have the privilege and have the power without responsibility. They must be told that they have to do what they are ordered by the Government to do. That is what is lacking today. They do not seem to realise that they enjoy a big privilege and at the same time they do not bear any responsibility in the way of helping the Government. I am now talking of the general run of younger chiefs. The younger chief does not carry out the work which he should do in order to help the Government. He does not use sufficient influence. It is useless for him to suit his own self-glory and nor help the Government.

Is there much jealousy in the location, especially in the distribution of land to natives by the chiefs ?- That hardly exists. You will generally find that there are certain natives in the location who have always been there. They look upon the land as being theirs. And they generally help the chiefs by making these allotments. The jealousy does not exist, and as a matter of fact, the Zulus are not a jealous nation; not as regards land, at any rate.

I should like your opinion about the recognition of Solomon ?- Well, that is a very ticklish question. Unfortun- - ately, I think in the first instance perhaps it would have been better to let sleeping dogs lie, but now that they have

actually appointed him, they have rather let him get out of hand - and he was bound to get out of hand. The natives were particularly contented. You could never go back and put him on the pedestal where his father was. There would be holy fear among quite a number of the tribes. It is hard perhaps to describe what the position really is, but I assure you that the royal family has a most wonderful time. I know the chiefs who have been trying to stand off and who do not want to toady to the royal family. I am particularly thinking of one chief, he was one of the younger men. He was quite satisfied with his own little following, but they have gradually got the holy fear into him and he is gradually sneaking back, and he has to toady to Solomon.

DR. ROBERTS: Is not that due to the influence of their own people ?- No. There again you get the contamination of this system of education. He has a certain amount of influence. A lot of these chiefs were perfectly satisfied. We will go back just a few years, say five years. If you were to put it to them, secretly of course, whether they would like to see him back, they would say "For heavens' sake do not." That is what they would have said five years ago. The majority would have said that. But now they are simply frightened to express an opinion: they are terrified to do so.

Are they a monarchical people ?- Absolutely. When the Delimitation Commission sat in this district you had this position. This man outside here was one of the most unfortunate chiefs you could find. With all due respect to Sir Charles Saunders, I am afraid that a certain amount of prejudice stepped in. This man whom you see outside there was loyal to his old king, and

he was also loyal tothe Government. He was an umshogobezi. He was loyal to his old customs, he was a man who carried the bullock's tail on his head. He was hemmed in, in the old wars. This is their location here. I doubt whether you will find a finer native alive, although he was one of the die-hards, and today he is one of the most law-abiding men you can find. But he feels that he was very harshly treated under the delimitation.

You have your three classes of natives today, your raw native, your semi-educated native, and your educated native; now, which is the best ?- There is no doubt that the raw native is a gentleman. He does not intrigue. He will tell you things to your face, and if he gives you his word, it is his word. You can have any business transaction with him. He will trust you, and you can trust him.

MR. LICAS: Who is the more efficient worker ?- The man who is raw is the more efficient worker. Take a man like that on to a farm, train him, and he is the more efficient native. I admit you will get some very useful boys who are educated, but the raw boy is the best.

MR. MOSTERT: With regard to the chiefs, would they view the education of their heirs as satisfactory in the future ?- I think so. I think if it were carefully explained to them they would be favourable to it. So long as the reason for such a step were explained, they would support it.

What are the conditions of labour here ?- I think they have nothing to complain about.

Do they get sufficient labour here ?-, I think so.

Is there any need for indentured labour on the farms here ?- Yes, there is. The mere fact of theirs being conscious of the fact that you can get indentured labour is an assistance.

You have ~~You have~~ to bear this in mind. If you have indentured labour then it shows a little independence on the part of the planters, and you will find that there is a certain amount of competition. It is this kind of thing which has encouraged the local Zulu to go out to work, because he realises that he is not the only pebble on the beach.

What is more or less the earning capacity of the natives amongst the planters ?- A native will get 25/-, some of them will get up to 50/-.

There is not much difference between that and what they pay on the Rand ?- No, there is not.

If that is so, can you tell me why they prefer to go all the way to the Rand ?- The surroundings are better.

No, the other way about. Many go to the Rand. You should never in the ordinary way be short of labour ?- Do you maintain that they prefer the Rand ?

Yes. You have a large native population around you and you require a lot of labour on the sugar plantations. The rate of pay to the natives here is practically the same as that which prevails on the Witwatersrand, and it is even more than what we pay on the High Veld. What is so strange to me is that at times you are short of labour ?- Well, they do not turn out, but I do not think that that is because the majority go to the Rand. They do not. In the olden days there used to be a lot of recruiting here, and they used to take them off in batches, but since the sugar farmers came here not many go to the Rand. But it is only that they do not turn out to work. And their periods of work are very much better. The shortage of labour will be experienced in certain months. They want to go home at certain times to attend to

their own crops. If there is plenty of food they will go to their own homes, but when there is a shortage of food they go to work. But as soon as there is food again, they go back home. So you are rather at sea to know how to keep them at their work on your farms. When you want them they are not available. The majority of people recruit at a time when they want the labour, but they find it very difficult to get the natives at that very time. You find that even when you do get the natives to come and work for you, they want to go home when the work is half finished.

You told us that Zululand is not over-stocked today ?- It is not over-stocked with cattle. Far from it. But what I do say is that some of these smaller locations are over-stocked, and that is because the grazing is not taken up in the proper way. The cattle cannot get at the grazing without being driven round the fields. That is the great trouble.

SENATOR VAN NIEKERK: Speaking about this cattle. Zululand not being over-stocked and being a good cattle-grazing country would lend itself to an improvement of the breed of cattle ?- Certainly. I started with common Zulu cattle myself, and I have bred up from that with grade bulls, and you get a wonderful beast.

Have the Zulus been working in that direction ?- No, they have not. The Zulu still loves his wiry cow and will breed a calf every twelve months. He wants quantity, not quality.

If we could get the Zulus to realise that they should go in for quality, it would be an enormous asset ?- Yes, I reckon the Zulu cattle are very valuable to breed from.

You see, they are so hardy.

Would you tell us what food you give your natives on the sugar plantations ?- Well, they get their usual rations. I personally do not ration them with 3 lbs. of mealies. I generally reckon a bag of mealies for two boys per month. And then of course they get sweet potatoes and other things. I do not ration them weekly with meat, and they prefer what I am doing now - I give them an ox occasionally.

THE CHAIRMAN: How frequently do they get an ox ?- I wait until they have a little appetite, and then I give them the ox.

How long does it take them to get up an appetite ?- Generally about a month, and then instead of 1 lb. of beef, they have 6 or 7 lbs.

SENATOR VAN HINKERK: What is the national food of the native? How does he feed himself in regard to food, to meat for instance ?- At his kraal I do not suppose that he tastes meat more than once a fortnight, or once a month. They kill a beast together with their neighbours, and then they have their kaffir beer. The native under his old style of feeding has only two meals today. They feed at 11 o'clock and then they have dinner in the evening. /~~And do not~~ At dinner they usually have "amass", made up with 1 lb. of mealies. That is dinner at 7 or 8 o'clock at night. In the morning they will have their ordinary porridge. That is their natural food. ~~We have~~

We have had evidence given to us by a native named Maling. We have been given a scale of the requirements of a native living on a farm. He said he took it that the native possessed twenty head of cattle on the farm. He would therefore have a considerable quantity of milk. Now that native, he said, required 10/- worth of mealie meal per month. He

required a goat worth 10/-, beans to the value of 25/-, and he required cowpeas to the value of 10/-, and kaffir corn to the value of 12/6d. That would be for five people altogether. An amount of £4.10.6. per month. That man, of whom we have those requirements given to us, would be a man living on a farm as a squatter. Now, Maling says that the squatters are under-paid?- Does he do any work?

He has a plot to plough. He told us that a lot of the people on the farms do not get any crops ?- I can assure you that a family of five, if they have milk, can exist like kings on 25/- or 30/- per month. Further, they brew beer very often. That witness exaggerates by more than double. I can feed my natives -----

MR. LUCAS: Do you think that they will always be satisfied with mealie meal ?- Why not? Sometimes they will do better, but you cannot say that that is not their custom. If they are perfectly healthy why should you feed them on cocktails?

THE CHAIRMAN: What is the cost of feeding your natives ?- A bag of meal, that will go between two natives per month. You can safely say that during that month they get through 6, or 7, or 8 lbs. of beef. That is, each of them. That would be about 4d. per lb. And then we give them beans, but I have never calculated the value of that. I do not make a ration of it. Then they get sweet potatoes which are grown on the farm. And then further quite a lot of my boys have their little plots, and they get a good deal off those plots. You find them in the afternoons growing their produce there.

SENATOR VAN NIEKERK: You do not keep cows; you have

no skimmed milk to give them?- No.

MR. LUCAS: They get nothing but a purely vegetable diet, except meat once a month ?- That is not general. The general rule is once a ~~month~~ week.

You said once a month ?- Yes, that is what they prefer; but that is not a ration.

As an item of food, its effects are finished in two or three days ?- Quite so, but if they like it why should I not stick to it?

Have you ever thought of the possibility of the same thing happening to you as a certain employer in Durban -- by improving his rations he got better workers ?- I suppose he would. If you improve your rations you probably would get better work. But what is the native custom, what is his food at home?

Is he accustomed to regular work ?- I reckon that a native in his kraal exerts himself just as much as he does on a farm, and more.

In his kraal he gets milk every day ?- Yes.

And that has as much food value as what you give him ?- Well, that has not always been so. But they still thrive on what I give them.

SENATOR VAN NIEKERK: You are giving your natives mealie meal. If you were to give them more meat and more vegetables, do you think that you would get more work out of them ?- You have to keep your natives in condition. If I saw that my natives were not in condition, I would soon see to it that I got them into condition. When they come back from their kraals, they are not as fat as when they leave me.

MR. LUCAS: You say they are not ?- When they come from their kraals they are not as fit --- ?

When you sat "fit" you mean "fat"? You can get fat on mealie meal, but not fit ?- I agree with that. I certainly say that they are more fit. I myself was more fit when I was less fat, but I was in good training then.

MR. MOSTERT: You say two boys to one bag of mealie meal?- That is the general average.

After they have filled their tummies and eaten as much as they possibly can, what do they do with the balance ?- I suppose they would throw it away. You will find half a can-full empty here and there. All the same, that is his natural food, and they have been accustomed to it for generations. They cannot eat it all. At the beginning of the season they eat a lot, but after a while they cannot keep it up.

MR. LUCAS: Has anything been done systematically to try and induce or teach the natives to improve the breed of their cattle ?- Not up here. The only education they get as regards that is this. They used to have a lot of cattle among their tribes here. A number of them would improve their breed by grade bulls, but they have never been actually educated up to it.

Do you think that if that matter were taken in hand systematically that t he Zulus as a whole would respond ?- It would take a little while, in fact it would take quite a while.

Do you think it should be done ?- Yes, certainly, otherwise you will have the country overrun with inbred, small cattle, not so much the inbred, but they do not take sufficient care of their cattle. There are 101 bulls of every description.

And you think that a scheme for teaching them to improve their cattle would ultimately pay for itself ?- Yes,

and that is the only solution. It will have to be done.

SENATOR VAN NIEKERK: Has the Zulu got the same system as other natives of keeping his cattle kraaled till 10 or 11 o'clock in the morning ?- Yes, in the summertime they go and milk very early ---

No, I mean, not letting them out of the kraal until that time ?- No, that is not the custom. They bring them in to milk and then they let them out again.

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MR. MSIGANA MTEMBU, Lower Umfolozi District,

CALLED AND EXAMINED:

INTERPRETED BY MR. FAYE:

CHIEF MTEMBU: I greet the Commission. I have become very old and I find it difficult to stand long, and with your permission I would like to give my evidence sitting. We have grievances which we would like to place before the Commission. We have become a poor people through lack of something to sustain us. The land which we owned in the past has been taken from us by you here, and we have no cattle to speak of nowadays. They have become just like scraggy dogs, and they are getting worse by having to be dipped so often, according to your Regulations. The result is that we get very little from them in the way of milk. These are grievances of ours,and the magistrate knows them well. We have told him that one of these days he may be called upon to try a big case, and when I say that, I am thinking of the risk of our stabbing one another through quarrels among our people over our arable land. A man will start cultivating a piece of ground and someone else will come along and say "Why do you cultivate my land?" They will quarrel

and in the end one man will be killed or injured. We would like the Commission to tell us about the boundaries of the land which was delimitated by the owners of other farms. We find that the boundaries which were laid down at that time are being encroached upon in many places. Farmers are putting their fences beyond the boundaries which were indicated to us during the delimitation. We pay for dipping, but we get very little benefit from it. One can say that the benefit cannot be reckoned, but we find that the cattle are tick-infested, although when the dipping was introduced it was announced to us that the dipping alone would save the cattle from ticks and they would become tick free, but despite the dipping now they are covered with ticks. The cows lose their teats owing to the ravages of the tick, but what is alarming us a great deal is that the authorities are nat content with that alone, they are now casting eyes on our goats and other things. They are making us dip our goats. What is the object of dipping goats? The goats come out of the dip and die, and if the owner of the dead goats skins them he has to be very careful, because these goats have died through the dipping fluid, and if a person should eat the inside of the goat he himself would die, too. Another cry we have is about the wages of our children. They get nothing. They go and work for the white people sometimes for five months, sometimes for six months, but we see nothing. They do not provide us with the means for buying food, mealie meal or other food, and we may be in want. And here we are landed with our children, who are proven to be of no use to us.

You came along with better means for turning up the land, to plant it, and we began by using the ploughs. But we are finding the ploughs useless, because all the land which we own, which we might have used,--- the authorities have told us that that land is no longer ours. It is now in the hands of white people. It has been taken. Our cattle also are seized and impounded by white people for trespassing. Even if they have not eaten any sugar-cane, even if they merely eat the grass. What sort of a law is that which causes people to be punished because their cattle eat grass? Now our cattle have to live on licking the ground and eating the earth. When we open them up we find that their insides are congested with mud. We are puzzled about the alterations in the boundaries laid down when the land was first divided up. Those boundaries were originally laid down by the Government in certain plots, and now we find that other places have been taken extending beyond the original points, but the Government did not tell us that they were making these extensions. We are at a loss to understand this.

We are glad to see you here now. Perhaps we can appeal to the Commission to see us out of our difficulties. We have now exhausted the little land left to us, perhaps you can show us a way to climb to the sky, to develop there. The chiefs are now left not only with small areas to administer, but with a constantly dwindling following. In the olden days when a newcomer came he could be accommodated after a little inquiry, but that has now passed. There is no room left. Our homes are being broken up for lack of land to cultivate, and we have nothing left. The people are wandering about the countryside looking for places. Sometimes a person

will suddenly see a number of oxen inspanned making straight for his kraal entrance, followed by a plough. "Here comes a white man taking possession, and driving the native away. What wrong have we done? Can the Commission perhaps tell us in which way we have to work, can they tell us where we have erred, to deserve these inflictions. You came along, you defeated our king and took our land. For a short space of time we were left in peace, but that did not last long. The white man arrived and he did what I have described, he settled the land,and now we find ourselves crowded out of all things. We are living most unhappily. I do not think you would find a single person who would say "I am contented now with our way of living". Conditions have changed for the worst in regard to our native life. The inflictions which are being visited upon us are worse than I have ever known before. I think our magistrate must be getting wearied of us, because we are everlastingly running to him to complain about these matters which I have enumerated. But not only is he wearying of it, he is also feeling that we are attaching blame to him because we do not get any reply to the representations which we are making and which we have handed to him, and may be he does not convey what we say to those in authority. We see no reply. Our magistrate, of whom I speak very respectfully, knows that many of our complaints have been dealt with by him. Today we are in such a position that we are not able to satisfy our bellies with food. We do not get enough. We complain that we are getting too little land. We complain that our cattle have insufficient grazing and when we kill them we kill a mere bag of bones, stuffed with mud inside, and we generally are living in the position of a pauperised people.

When the Queen still lived and ruled we were much better off than we are today. We are beginning to wonder what sort of a male ruler we have today who allows this sort of thing to happen, who allows these inflictions. When a girl marries and finds that in married life she is most unhappy with her husband, what does she do? We are in the same position. We do not know what to do. We are unhappy. If there was something to do, if there were some means of escape, we should like to know what they are, because we would wish to escape. Then we have other things. We are told that the Government proclaims and lays down certain things which have to be observed as law. One of these things is this. One day we are told we must pay taxes to the authorities. We have to pay taxes for our dogs. What is a dog now to be taxed? A dog is a thing which is a scavenger, it lives on human excrements. What work does a dog render to its owner to justify the imposition of a tax upon it? There are no more wild animals. There is no more game left to be killed. Maybe the authorities think that such dogs are still useful. They are scavengers. If a man has a home and has children, they leave excrements and the dogs can clean them up. What is the good of a dog; if you go about and take it with you,you may have a chain on your wrists, and then you are marched to gaol. A person gets his property and pays tax on it. We are your property. We look after our property, we take care of it, but there is no one to take care of us. Had we some place to fly to,to get away from our troubles, we would follow that way. We are as good as dead as a people. We are hemmed

in on all sides by farms . If farms must come why not set them all apart, so as to provide one area for the white people and another for the ~~xxxxxxx~~ black? Each area would be self-contained.

THE CHAIRMAN: We want to ask you some questions about the olden days ?- May I express the hope then that you and the other gentlemen will go to the native reserves and see what the conditions under which we live are.

Before the Anglo-Zulu Boer you presumably had many cattle ?- Yes, we had lots of cattle. There was nothing in those days such as there is nowadays, nothing of those things which are eating up our cattle. In those days the cattle was taken to be scattered in various parts of Zululand. Sebepu took all our cattle in the war with Cetywayo. And then our cattle was restored.

Do you belong to Sebepu's part of the tribe? Did your people have more cattle before the Anglo-Zulu war than they have now ?- Where are our cattle today?

Were the cattle in those days better animals than they are today ?- We see no good cattle now. The cattle which we had in the olden days were cattle, but these which we have now are not cattle. If you look at what we have now you will suddenly see that some of them will collapse or die. Sometimes they die without rhyme or reason. These cattle look like dogs, they are mixed colours.

In those days did you allow all the bull calves to grow up without castration, or did you select the bulls from which you bred ?- They were castrated. They were selected. A herd of cattle would have its one bull. Sometimes a

young bull which had been selected would be allowed to grow up, but the rule was one bull to one herd.

For what particular qualities would your people select that one bull,?- We knew which of the cattle were the best to keep for milk. We also looked very carefully to see whether a cow was a good one for milking, and if we had a nice bull calf corresponding in the best points we would let the young bull grow up.

If you had a herd of nice, white cattle, would you ever put a bull of a different colour among those cows ?- Yes, I would do that. If I particularly liked the bull and wanted to keep the stmain I would mix that up and I would put a black bull to a white cow.

Now we noticed a lot of bulls among the cows. Since when was that change made ?- I do not know. I do not notice that that is so. I do not know that that is the way of keeping cattle.

Do you still select your bulls ?- Yes, Sir.

But you must have noticed that among your natives they do not select their bulls any more ?- No, I have not seen that. I deny that.

Do you mean that among all the Zulus you still select your bulls ?- I am not able to speak for the rest of the country, but I have not noticed it. I have not for example seen a herd of cattle consisting of nothing but bulls, nor have I seend a herd with four, or six, or eight bulls, nor have I seen a herd with more than one bull.

Do you remember the time when the East Coast Fever came ?- Yes, Sir.

Now East Coast Fever killed many of your cattle ?- Yes, Sir.

After the East Coast Fever the white man came along and said "You must dip your cattle". Did the cattle still die as fast as they did when East Coast Fever came ?- No, they continued to die. I dare say that some people may say that the cattle are not dying so much now as they did before East Coast Fever came along, but I do not say that because cattle still die, and when a beast dies it does not matter whether it dies under present day conditions or under old-time conditions. It dies.

Do you still lose as many cattle from East Coast Fever as you did when it first came ?- (MR. FAYE: He will admit nothing. He is afraid that his fatherswill punish him. He is just saying how old he is, and how many experiences he has had).

Coming back to before the old Zulu War. Was it your custom before the old Zulu War to have your lands scattered about in the way they are now ?- Yes, in the olden days under our kings we could plant where we wished, there were no white people to hinder us.

I am not talking about the lands where the white people are, but about your own land, where you had your land ?- There was very little required of that kind of thing, but occasionally a white man would give directions that he wanted the arable land to be in one part only, and the dwelling places in another. But that did not often happen.

You spoke of the encroachment on the Saunders' Delimitation. Will you tell us where that encroachment had

taken place ?- I can take you around and show you the whole of the country. My reply to that is that the encroachments have taken place everywhere. If you were to be good enough to go out and see you would walk until you would say "aha!" and you would walk, and walk, until you were dead beat, and you would not come to the end of where these encroachments have taken place.

DR. ROBERTS: You have been a chief now for two generations of men ?- Yes, Sir.

What powers did you have in the earlier days which you have not got now ?- But I have no powers at all now; you have taken it all away.

You had more power then ?- Yes, we were living in peace then. It was my own area, but you have taken it away.

You had power to punish men then ?- Yes, Sir.

And to put them to death ?- I was not the king.

But the king had ?- Could a mere black creature like me do that? I would have been milled.

But you had power then which you have not got now ?- I have no power at all now.

Would it be better to go back to the olden days and have more power again ?- But how could it happen?

If it could happen would it be better for the people ?- Yes.

SENATOR VAN NIEKERK: You said that your men going out to work were not sending back any money to the tribe. Is that a new thing which you have noticed of late ?- In the olden days the children did send along their earnings; it

may be 1/- - you call it a pound - or sixpence - you call it 10/-, but it was mighty little even then. You white men would be standing over a young native who had to work hard and perspire, and when the work was finished you would get a lot of money, but the native would get very little, and then that would come to the parents.

Formerly you used to get it, but today you do not get it? Why does not it come to you now?- Because they do not get it ; you do not pay.

But the children do not work for nothing ?- Yes, they get nothing because if a native deserts from service owing to his getting little pay he is arrested and put into gaol. So it is as good as having been coerced for little pay.

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THE COMMISSION ADJOURNED AT 12.45 p.m., to

RESUME AT 2.15 p.m.

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ON RESUMING AT 2.15 p.m.

MESSRS:

1. GILBERT MANNERING ROBINSON,
2. CECIL WILLIAM DENT,
3. SAMUEL BURBERY FORREST,
4. ALFRED OSCAR CURRY,

CALLED AND EXAMINED:

MR. DENT: I am President of the Zululand Farmers' Union. The Zululand Farmers' Union represents 90 per cent of the Farmers' Associations in Zululand. This is the Union to which the other Associations are affiliated.

THE CHAIRMAN: We have the statement of the Union here. It would perhaps be as well if you were to read through this, making any comments that you wish ?- I should like to say, before we begin, that my Union welcomes you gentlemen coming round here, and it offers any assistance it possibly can to you. We recognise that the natives - the co-dwellers in this Union of ours - should be brought upx in a most enlightened way, both as to treatment and development; and we think your report to the Government will be of a great deal of assistance in that respect. Do you wish me to read the statement through, Sir ?

Yes, making any comments you may wish. "Zululand Farmers' Union. Memorandum on Labour Conditions Presented to the Native Labour Economic Commission, September 1930. Introductory". "This memorandum has been prepared with the view of bringing before the Commission the subject of Native Labour and its control from the standpoint of the farmer in Zululand. We wish to emphasize that the native labour is essential to the carrying of our farming operations, which consistx principally of growing cane and wattle. For that very reason, as well as from an humanitarian point of view, we recognise that native

labourers are entitled to a fair and just deal, and that the conditions of their labour should be satisfactory. We do not wish to exploit the native merely to our own advantage. We ask for more control over our native labour, and we are prepared to meet reasonable requirements as regards housing and feeding." My Union represents practically the coastal conditions in Zululand. There is not much farming outside the coastal belt; but this memorandum is prepared mainly from the sugar planters' point of view.

DR. ROBERTS: That is south of Durban, as well as north ?- No, the whole of Zululand. "Relations between employers and Labourers": "Generally speaking relations between employers and labourers are of a satisfactory nature. When at work the employer gets a fair amount of work from the native, who has no difficulty in performing his daily task, and who is apparently satisfied with his lot. Our main difficulties arise from the Zulus' dislike of Regular Work, and from desertions principally from natives recruited from outside of Zululand." That is our difficulty. What we find here is that the Zulu will not work regularly. He likes to go away and to come back just as he thinks fit. I think I mention this later on and enlarge on it a good deal. "Malaria: During the last few years malaria fever has been acute and appears to be on the increase. In parts of the Reserves whole families have been stricken down, and the mortality has been severe. Apart from the health point of view of the natives concerned, its effect on the labour supply is most serious, labourers are unable to turn out to work, or else not able to perform their tasks efficiently. This in turn raises the cost of labour to the employer. It is, we contend, only right that the Government

should undertake every means in its power to keep this disease in check. Last year was the first year in which any attempt in this direction was made. The steps taken appear to be on the right lines, but not sufficient to cope with a serious outbreak of the disease." This question of malaria is a most important thing, Sir. I dare say you have seen tme Memorandum on Malaria that has been prepared, but it seems to us that sufficient research has not been made, to enable the Government to advise us as to the best means to take to combat the disease: and last year they employed a certain number of rather more educated natives whom they trained to diagnose malaria and give the necessary prescriptions and cures for it, and let them loose in the reserves. That I think is a very sound idea, but I think it ought to be enlarged a great deal and that more of them should be sent out.[K]

"Medical Attendance on Native Labourers and Hospitals: The employer bears the cost of medical attendance on the labourers in his employment. There are two native hospitals in Zululand. One at Eshowe managed by the Government, the other at Empangeni, which is controlled by a Local Committee and partially subsidised by the Government. Its erection two years ago was entirely due to the repeated requests of farmers; it has to a certain extent been financed by them. We are most strongly of opinion that the Native Affairs Department should bear a portion of the cost of the maintenance of this hospital to enable it to become more available to the natives from the reserves, who are not in employment, and also to permit of the hospital training native nurses. We understand the Secretary of the

Hospital will give evidence before you, and we ask the Commission to visit the Hospital."

DR. ROBERTS: Does not the King Edward VII Order of Nurses give you help ?- No, Sir; King Edward VII Order of Nurses has nothing to do with the natives. I am referring to the native hospital.

Yes, I am referring to the same ?- I did not know that the King Edward VII Hospital worked amongst the natives. I thought it was amohgst the white population only. But what I wish to stress is that this hospital is now erected and is being made use of by the natives; and it is found by the doctors that there are natives who are prepared to come here but who cannot afford to come in from the reserves; and I am very strongly of opinion that more ought to be done by the Native Affairs Department to help those hospitals than at present. There is a great shortage of native nurses in the country, and this is an opportunity of training them. "Conditions of natives in the Reserves": "We are of opinion that natives are better off here than they are in other parts of the Union, and than they were fifteen years ago. Wages have risen during that period at least 100 per cent. More land appears to be under cultivation each year, but apparently their requirements and numbers are on the increase, as the supply of local labour shows no sign of diminishing,-at the same time there appears to be a large number of adult natives in the Reserves who are not seeking work. "

"Local Labour: The local labour supply, though apparently numerous, as there are large native reserves abutting on the European settlements, fails to supply the

wants of the farmers. It is to be regretted that the supply cannot be met from this source, as the Zulu is used to work on the land, and is of stronger physique than the recruited boy who has to be taught his work. He is also acclimitised, - a very great advantage in a malarial country. The complaint that the farmer has against the local labourers is that they are always wanting to get back to their kraal, which is nearby. It is no unusual thing for him to go home on Saturday and forget to return to work until the following week, or until summonsed to return to account for his absence. This upsets the farmer's arrangements, especially in the cane areas, where the absence of labour prevents the daily quota of cane being delivered, and the mill itself hampered from lack of supply."

"Number, Wages, Rations: The number of native labourers on farms on the coastal belt is estimated to be at least 10,000, of which some 4,000 are recruited from outside of Zululand." These figures only refer to Zululand. "They are all monthly servants. The average rate of wages is from 40/- to 50/- per month, and the rations given in the cane area are 3 lbs. meal daily, supplemented by the employer with mealies, beans or cow-peas, once or twice weekly, meat once a week. Advanceex of wages up to £2 are legal. The custom of making these advances is general, although it may be said to be diminishing."

MR. LUCAS: Your month; is that thirty working days ?- (MR. FORREST): Yes.

(MR. DENT)R: "Recruited Labour, Wages Advances: For the reasons already given boys are recruited from all parts of the Union in large numbers at rates of wages varying from 40/- to 50/- per month, depending on the age of the boy. The recruiter pays on their behalf the rail fare to Durban and makes advances to them in cash up to £2, and a few shillings

for food. The total indebtedness of a boy upon arrival may often amount to £3.10.0, and in addition there is the rail fare from Durban, say 11/-, which is paid by the employer."

"Capitation Fee: Over and above this indebtedness the farmer pays to the recruiter for supplying the labour a capitation fee ranging from 40/- to 50/- per boy. For this payment he obtains the services of a labourer for a period of six months, but the recruiter does not guarantee that he is capable or suitable for the work, or that he is physically fit. The farmer cannot pick and choose, the supply is limited, and he has to take what is sent to him."

"Cost to the Farmer: It will be seen that the cost to the farmer of an individual unit of labour before work is commenced is as follows:-

| | |
|---|---|
| Rail fare (say from Cape Colony)to Durban, | £1.10. 0. |
| Advance in cash and food, | 2. 2. 0. |
| Rail fare from Durban, | 0.11. 0. |
| Recruiter's Fee, | 2. 5. 0. |
| | £6. 8. 0. |

It may be less or more, according to the rail fare and advance made to the boy."

MR. LUCAS: All that you recover for a boy is this £3.12.0. I think you recover everything --- ?- We do not recover the £2.5.0; it is £2.5.0. on the statement, not 5/-; we do not recover the rail-fare from Durban.

That is £2.16.0. you do not recover ?- Yes.

The rest you do ?- Yes.

A native has of course to pay his own fare back ?- Yes.

So there will come off his wages for the six months, as far as looking at what he gets is concerned, £3.12.0. plus £1.10.- that is £5.2.0. ?- I am rather of opinion that we are supposed

to pay the fare of the native to Durban.

I think it makes what the native will get well under £1 a month; I am talking about a calendar month ?- (MR. FORREST): No, six months.

SENATOR VAN NIEKERK: The native has had an advance ?- (No answer).

MR. LUCAS: He pays out £3.11.0. and gets from you in seven months £12 ?- (MR. ROBINSON): £14.

If he does not work on Sundays it makes it seven months, and he is away from home roughly travelling about a fortnight there and back; that is 7½ months, for which he gets £12, from which he has to pay out in fares £3.0.11d, whibh brings it down to £8.19.0. - a little over a pound a month; fare 30/- each way, plus 11/- back to Durban; that comes to £3.11.0, and if you deduct that from £12, it brings it down to £8. 9. 0. He is absent from home 7½ months. ?- (MR. DENT): "Medically Unfit Labourers: A very serious and general complaint is made that the recruiter sends to the farmer labourers who have been rejected from the mines. Frequently, instances occur of boys being sent to work suffering from phthisis, syphilis, or some other serious complaint. The farmer is not in a position to detect the disease upon arrival of the boy. He finds him unable to do the ordinary task, and continually absenting himself owing to illness. He calls in the doctor and the boy is perhaps sent to Hospital, and it is only then that the true state of affairs is disclosed. If the employer is fortunate he is able to persuade the local magistrate that the boy is a pauper and that the expense in hospital and his rail fare home are a charge upon the Government. Usually the farmer has to bear these charges himself as well as

the loss he has incurred in recruiting fees and advances to the boy prior to coming to work. "

"Labourers Suited to work on the Coast: The class of labourer suited to work in Zululand are those drawn from the coast and low-lying areas. In this connection we wish to most strongly point out that the repatriation of labourers from Portuguese Territory is detrimental to the industries employing labour on the coast, and harmful to the native labourers who will be found to take their place. The Portuguese boys are accustomed to working in fever ease areas. The result of their repatriation will be that their places will be filled by natives from Pondoland, Basutoland, or the Cape. Experience has shown that these boys are not suited to work in sub-tropical areas. It is strongly urged that a portion of the labour obtained from Portuguese Terr i-tory, which is now being absorbed by the mines, should be allotted to the Coast Industries, or, alternatively, the industry be allowed to recruit labour North of Latitude 22 degrees."

"Deserters: Deserters are of common occurrence. It sometimes happens that a batch of boys arriving on a farm desert before commencing work. The losses in this respect are very heavy. Instances can be furnished of individual losses of £100 from this cause alone. The police are powerless to effect arrests owing to the inadequate laws for control of labour in Natal. Boys, obviously deserters, are constantly arrested by the police without passes, but owing to the meagre particulars which the employer is able to furnish from the description given on the so-called passes it is quite impossible to identify the boy arrested as a

deserter, more especially as the arrest may take place at a distance from the employer's farm. Even if the boy is identified successful prosecution is doubtful, as the existing contract law does not provide for these cases. It is an easy thing for an unscrupulous boy to obtain a pass, either by purchase for 1/- from the nearest magistrate, or by theft from another boy. The requirer of a pass has only to say that he has lost his pass and he is provided with another one, which he can dispose of as he likes. There appears to be a class of boy who lives on the practise of desertion. There is a strong suspicion that it is not discouraged by unscrupulous recruiters, as, if the deserterx returns to be recruited again, he obtains another advance, and the recruiter obtains another recruiting fee from some other unfortunate employer. This state of affairs is having a bad effect on the morale of the natives in Zululand, who are finding out that they can, with impunity, evade their obligations and break laws."

"Contracts and Legislation: The terms of contract under which the labourer is recruited are in the main suitable to farmers and can be dealt with under the terms of the Masters and Servants Act, Natal, which deals with the control of native labour. This Act was passed in 1894. It does not apply to recruited labour. This is provided for in Act 15 of 1911. Under this Act no provision is made for the recruitment of boys under age, nor of the provisions for proper medical inspection adequate. The amendments to the Masters and Servants Act introduced by Mr. Pirow will not meet with our requirements." (MR. FORREST): It will not help us at all

in any way.

DR. ROBERTS: You want a tighter one ?- It will assist the farmers who have tenant labour only - unless there might be something brought in, in the regulations, which might possibly assist, but as the Bill is today it will not help us at all. (MR. DENT): "Recommendations: The following are our recommendations in respect of alterations in the Masters and Servants Act, which we have already forwarded to the Minister of Justice for consideration:- (1) A more effective system of identification of native labour by means of an identification pass, which must be carried by all natives employed in work in this Province. The pass to be on durable paper on the lines of a passport and should contain in addition to the usual particulars, the native tax identity number and finger prints,of which a duplicate should be kept for recording purposes. All contracts to be registered on the lines adopted under the Transvaal Urban Areas Act. (2) A more simplified system of dealing judicially with minor offences by native employees by the appointment of junior officers to try these offences at places of employment and to register contracts and to issue passes."

DR. ROBERTS: Would these be Europeans or advanced natives ?- Oh no - Europeans. ~~XXXXXXXXXX~~ "(3) The application of ordinary criminal procedure in apprehending and returning deserters for trial." That is a thing which is hitting us very hard. A native deserts, from the Cape or Basutoland. If you put the police on his track, if he finds him at his kraal, he comes and says, "I have found that boy", and you have to provide the costx of his fare and the cost of the

escort both ways, which is a matter of £5 or £6 - and nobody bothers about it at all. "(4): Independent medical examination of recruited labour by the Government." That is another thing that we feel very strongly. We feel in connection with boys sent down by the recruiters there is no proper medical examination at all. I understand that the recruiters all have a medical officer attached to them, and they charge a guinea a time for the certificate, and it is a known fact that doctors have signed blank sheets and the boy's name has been put in over them. In other cases the medical man examines five boys; there is plenty of space left on the sheet for five boys' names to be filled in - and that has been done.

DR. ROBERTS: Could you give the Commission any indication of the district where that is more common? I understand it was most common in the Queenstown District; is that so ?- I could not tell you, Sir. (MR. ROBINSON): Boys have come here who have been absolutely medically unfit. They have been rotten with phthisis and other diseases,and it has only been found out after they have arrived, and these boys have been sent down as medically fit.

You cannot say from what district ?- No. (MR. FORREST): There was one instance, three weeks ago I think, in connection with a batch of recruited boys sent to a farm in this district, where one boy was found afterwards to have only one farm. The recruiter said he was medically fit, so nothing was said about it. He was passed as medically fit - so he was, but he was no use to the farmer, as he only had one arm. (MR. ROBINSON): There were some very glaring cases brought to the notice of the Zululand Farmers. The evidence came out at Eshowe. (MR. DENT): Mr. Roberts would be able to give evidence on that.particular point.

Continuing our recommendations, we say: "(5) The legislation of the recruitment of under age labour for these areas. (6) The encouragement of natives to work by the remission of their personal tax when the individual has worked not less than six months in the year. (7) Provided that better control over labour is effected in accordance with the above suggestions, farmers would be prepared to agree to a reasonable standardization of housing and feeding suitable for farming conditions."

THE CHAIRMAN: You say, "The legislation of the recruitment", etc; is that word "legislation" there correct; it should be "legalization", should it not ?- (MR. ROBINSON): Yes; it means that some legislation possibly should be introduced to legalise this recruitment. (MR. DENT): We do not want to suggest that we want these umfaans, or under-age boys, to come to us without any restrictions at all. Perhaps I should have put in "Under suitable restrictions." We quite understand there should be restrictions on this native labour, but this under-age labour is most useful to us in our work here, and under the present state of the law it is absolutely illegal to recruit those boys.

MR. LUCAS: It is not illegal to employ them, is it ?- No; as a matter of fact the Government in some way or other are winking at the law: but there the law stands, and it prevents them being recruited.

SENATOR VAN NIEKERK: What do you use these umfaans for - leading cattle, looking after cattle ?- (MR. FORREST): Cultivating. (MR. DENT): Reaping mealies. There is another point; if you can get these umfaans when they are young, afterwards they become very much better labourers than if you

get them when they are older. All my best boys have been boys I have caught young.

MR. LUCAS: Do you pay them anything extra ?- Some of mine are getting more money than the ordinary boys.

What do you go to ?- Up to 50/-; that happens to be a boy who came to me when he was six years old, and he has been with me ever since. Except for the indunas, he is my highest paid boy.

THE CHAIRMAN: Are you aware that there is an attempt being made in the Potgietersrust District to apprentice young native lads for farming ?- No. (MR. DENT): May I just elaborate on that. I think a boy is over-age about seventeen or eighteen. What we want is a boy who is younger than that. We do not want the very young ones. (MR. ROBINSON): We do feel that with supervision and proper control of these natives under age, in order to avoid abuse, this would re-act on us later on.

In your first recommendation you ask for a more effective system of identification: is it purely identification you want, or also some means by which you would have a closer hold on the native while he is in your service ?- The idea is when the native does desert there would be some means of identifying him.

So, it is purely identification ?- Yes.

The Transvaal pass law makes it difficult for the native to leave the farm of his employer without a special pass ?- Yes.

Are you asking for some system like that ?- No.

Just general identification ?- (MR. FORREST): I want to add, Sir, that I think the chief source of our trouble is in the imported labour. You see, the imported labour has

to have an inward pass, but that inward pass gives practically no details at all; and, as has been mentioned in this report, it is a very common thing in connection with imported labour to find that within 48 hours of their arrival on a farm half of them, or perhaps 75 per cebt of them, have gone. You have no chance of getting those boys back under the existing conditions. If they had to carry an identification pass which was registered at the nearest magistrate's office, when they came into the country you would always have a hold over those boys, because once these boys go and apply for work anywhere else - the moment they go to apply for work and to be registered again, and are asked for their pass, and they say they have lost their pass, it would be found that they had been working in such and such a district. This would reduce the work of the magistrates and police to an enormous extent, and would give us control over our labour.

SENATOR VAN NIEKERK: Do you differentiate between a Zulu who comes to work for you and indentured labour ?- (MR. DENT): In what way?

In the pay ?- The difference is this: the recruited boy who comes from elsewhere is not paid for Sundays. As a rule, the Zulu is paid for Sundays.

I suppose the Zulu is the better labourer ?- (MR. FORREST): Very much better.

Have you thought of raising the pay for your local labour ?- (MR. DENT): I do not think it would do any good, because the native wants to earn enough to keep himself while he is not working; that is all. Supposing we raised the rate of wages and gave them £2 a month more, instead of coming to work for two months, they would simply come and work for one.

MR. LUCAS: The wages today are higher than they used to be ?- (MR. FORREST): Yes; when I came here the full-bucked native got 17/6d. a month.

Despite the illustrations you gave, might not that be one of the factors as to why you are getting a bigger supply of local labour ?- No; I think what is influencing our local labour at the moment is the difficulty of the natives getting labour in the towns, because there are not so many natives employed in the towns today as there used to be,- or it does not seem like it. For the last six or eight months, every time I have been to Durban I have not been to one place where a native came tho applied for work and was told he was wanted. I think there are far less natives employed today through the stringency of trade than there were.

DR. ROBERTS: Over what stretch of time ?- Oh, only during this year. That is my observation. That may be the reason for it.

MR. LUCAS: The only figures I know of at the moment are Bloemfontein. Last year they employed 1,000 more than the year before ?- (No answer).

SENATOR VAN NIEKERK: Do you farmers take any preventice measures as regards malaria in connection with natives working on your farms ?- Yes.

Do you have mosquito houses ?- Yes. We have been carrying out the recommendations pretty thoroughly - spraying, and so on, and cutting grass along our irrigation furrows, and that kind of thing, and dishing out quinine and so on. Practically every farmer in the malaria area now has quinine supplies and everything else that is necessary.

You have no squatting labour have you ?- No, none at all.

You do not encourage it either ?- No.

You have not got room ?- (MR. DENT): Our farms are not big enough; they are 500 acres in extent, as a rule. Some have been amalgamated into bigger farms. There is no room for squatting.

MR. MOSTERT: What is the membership of your Farmers' Organization ?- About 300, I think.

Have you gone in for a system of deferred pay at all ?- No; what quite do you mean by deferred pay ?

That is where the boy only gets so much per month and the rest is sent home ?- We are only too willing to do that in cases where any boy wants it.

There is quite a lot of it done now by the mines in Johannesburg, and it seems to work satisfactorily ?- (MR. ROBINSON): I made that recommendation to Major Cooke, I think it was, when he was visiting Gingindhlovu; I made the recommendation in this way: would it not be possible for all the recruited labour to come under the heading of deferred pay, so that you would have boys go back home to a certain amount of money that would be sent home for them, so that they would not squander it in that area. It would then possibly cause the women to force them out to force, because the money would be coming home.

It is all done for the younger boys ?- Yes.

SENATOR VAN NIEKERK: Would you welcome such a system - I mean the farmers in the area?- I would, as far as I am concerned. (MR. DENT):I would, undoubtedly.

If you get a squad of recruited boys, are you responsible for them; are you responsible for desertions ?- There are certain recruiters who are prepared to replace boys who have deserted once. As a rule, the recruiter does not replace deserters. When desertions occur and the recruiter does some-

times replace boys, it is only as a favour.

Have you gone into the figure of the cost to the Associatiom of the desertions ?- No.

(At this stage Mr. CURRY entered).

(MR. DENT): Mr. Chairman and gentlemen, Mr. Curry is a farmer up in the Mtamam Mtambanamba District here, and has had experience of conditions of labour in other parts of Natal.

MR. MOSTERT: Your recruiting fee is £2.5.0. plus 11/- for the native; which is £2.16.0. That means that it costs 11/4d. per month extra over and above the wages, is that correct?- (MR. DENT): Yes.

Now, you recruiting 40 per cent of your complement, do you not? And I see, according to this document, that you are desirous of getting East Coast labour - in other words, indented labour ?- If we cannot get the local labour, yes.

But, according to this, you cannot get the local labour ?- We must get our labour supply from somewhere. If we cannot get it from the local labour we must get it from our tribe; we must go to recruiters.

But you can get the labour from the recruiters ?- (MR. FORREST): Labour of a type, yes.

Oh; what you are after now is better labour, and you reckon that your outside indentured labour would be better labour ?- No, not better than the local labour.

No; I mean better than the Transkei boy you are getting today ?- We xxxxxx reckon the boys who are living in those low-lying areas are a better type of boys to work here.

But when you get Transkei boys they are apt to get malarial fever ?- Yes.

Very much so ?- Yes.

The class of boy that would suit you better would be the low-lying country boy and also the East Coast boy - the Portuguese

Portuguese boy ?- Yes.

Is there any likelihood that there will be more requirements for labour - is the country opening up ?- Yes.

Your requirements will be more than what they are today ?- Yes.

And you reckon that you will require more in the future than you have today ?- Yes.

You say at all times your Zulu will be preferred ?- Yes.

If you were to increase the pay to the Zulu boy - here you pay for recruiting alone, leaving out desertions, 9/4d. a month - do you still think you will be able to get your full complement of local labour?

Yes; it is costing you 9/4d. per month for recruited labour over and above the wages you have to pay; your wages are from £2 to £2.10.0. a month ?- Yes.

If you were to add that wage to your local Zulu boy - it would be equivalent to the Zulu wage - do you think the recruited boy would respond ?- No. (MR. ROBINSON): You would get less labour.

MR. LUCAS: Have you tried it ?- Yes.

What has been the result of raising the wage ?- (MR. DENT): They work less time. (MR. ROBINSON): May I give an instance, so far as daily labour is concerned: in our area when we went there some ten years ago labour was down in price; we were paying 1/- a day for local ordinary casual labour; that was the daily wage. Then other people came in and pushed up the wages and we had to follow suit. We still got the same number of labourers, but the man on the other side did not get any more by raising the price. We all had to do the same thing - raising the pay to 1/6d. a day, and three meals. If the seasons are good, we do not get labour; if they are bad, we get plenty

of it. If they have not got any food at home they will come out to work. The raising of the wages has made no difference.

DR. ROBERTS: Is that due to the peculiar quality of the native mind, that wages has no particular influence on him ?- So far as I am concerned, the Zulu will only work for what he actually requires. The bigger the pay the less labour you are going to get from them, because it shortens the time for which they are required,- during which they work.

THE CHAIRMAN: That is a very serious statement. If that applies, it is going to have a very serious effect on the whole labour position ?- I am quite satisfied about that.

MR. LUCAS: Is your experience sufficient to say that it is going to bexxxx like that for a considerable period of time ?- I would not like to say what the Zulu is going to do in the future.

I will tell you one instance we had. Some wattle farmers in the Vryheid District came before us - it is true their employees were engaged on piece-work and a number of them earned very high wages - and the natives are so satisfied that these farmers have established a return from the towns of the natives because the wages are sufficientlyattractive?- I can only give you my experience as to where I live and what has taken place in that particular area, where we are surrounded by reserves.

How long ago was that ?- Ten years ago.

A lot has happened in the last ten years,of course ?- Of course, the country has got populated.

It is ten years ago since you had that experience, I understand ?- No, over ten years. (MR. FORREST): I can substantiate that and add eight years on top of it; I can go another eight years, and that has been my experience. The money itself does not matter; if he has not got food at home he has to go and work.

SENATOR VAN NIEKERK: But you cannot attract a squatter with high wages ?- We have not the room for him.

You only want a pure labourer ?- It must be labour that comes to us; we cannot have it otherwise; we have no room.

DR. ROBERTS: Do you think that is a permanent quality in the Zulu mind, we will say, that he will just work until he has obtained enough to supply his limited wants; is that a permanent quality ?- No, I will not say that, because the rising generation are getting bigger ideas; that means more money.

When he has got the clothes he is then finished ?- When he has got the money for what he sees at the moment, he is finished.

And the more you raise him -- ?- The more he needs the longer he will stay at work. (MR. ROBINSON): I draw 50 per cent of my labour from Griqualand; it is not recruited; it comes down. So it proves that my conditions must be quite good. They work here a year, they are quite satisfied, and they are continually coming and going. So that the conditions under which my boys work must be quite good. I must say this, that the Zulu will leave you at five minutes' notice if he wants to go.

MR. MOSTERT: Do you get an Swazis ?- No; they are coming as far as Melmouth now, I believe. (MR. DENT): The Swazis have come on to farms.

MR. LUCAS: Mr. Dent, A great deal of this statement of yours deals with recruiting and the difficulties that you have. Now, there are a great many complaints from the natives' side about abuses of recruiting, taking the country as a whole - I am not dealing with Zululand for the moment - that recruiting is responsible for more than an insignificant number of natives

coming to work who would not otherwise go ?- It is rather difficult to answer that. I do not see why it should be. I suppose you are assuming that some other means of bringing work to the notice of natives should be instituted so that the natives would know where work is available.

That is a matter of distribution. I am talking about the increasing of the supply of labour inside South Africa. I am not talking about importations. But inside South Africa do you think the recruiting is responsible for an increase in the number that would be employed at any one time ?- I should think it is.

In what way ?- If a man is going round to these natives and inviting these boys to come out to work, and offering them a small advance, that will induce a certain number of boys to come out.

Do you think that is a significant number ?- No.

Do not you think the native goes out because he is pressed by his economic needs ?- Yes, I should think so.

Assuming that some board or bureau could be set up to direct these natives to where they were required, would that meet your requirements ?- Yes, I think so.

If that were so, such a Bureau would be able to work at a figure much less than the recruiters ?- Yes.

And what is saved in that way could go in wages to the natives ?- Yes.

I think the figures I worked out a little earlier this afternoon show that the native really gets a very small amount for himself out of what his labour costs you ?- I quite agree.

Incidentally a Bureau like that would overcome some of the objections to unscrupulous recruiting ?- Yes, undoubtedly

SENATOR VAN NIEKERK: It would also supply you with a more fit class of boy ?- Yes.

MR. LUCAS: Your costs are not finished by the charges you mention, because in the aggregate the amount lost through unfit natives, and through desertions, must be a substantial amount, more than the figures you show here ?- Yes. I could ~~xxxxx~~ astonish you with the figures we are paying for medical attendance, and that kind of thing, for these boys. It is principally these recruited boys we are sending to hospital, and it costs 3/6d. a day. Well, that mounts up very much indeed.

SENATOR VAN NIEKERK: Do you recover it from the native ?- No, the farmer pays that.

MR. LUCAS: Have you known of ill-treatment or unjust treatment of natives here affecting the supply anywhere from the Transkei ?- (MR. ROBINSON): Yes.

Could you mention anything ?- There is a well-known case that has been published, known as the Konikramer Case.

You might perhaps mention what you know about this;has it ~~xx~~ affected your area ?- It affected the area from where these natives came; the natives from that particular area would not come down to Zululand to work, because they said they were being killed.

Is that an extensive area ?- Yes, it affected quite a considerable area.

DR. ROBERTS:Mainly around Ginginghlovu ?- Yes; it was a well-known case; I think it was publuc property at the time. I did have one instance of that when I went down first to Zululand; I wrote to a friend in the Transkei and asked him if he could get me some native labourers, as the Zulus were lazy. He said, "You have no hope", as they were taboo in this area.

MR. LUCAS: You mention here malaria, and you point out in another passage the disadvantages of bringing natives from a different climate to here. Is not the Transkei climate very different from yours,and are not the natives from there very susceptible to malaria ?- They are more susceptible than the local natives.

Now, I would like to put a question to you about the pass law. Are you aware, Mr. Dent, that every native must have a special number on his tax receipt ?- (MR. DENT): Yes.

Would that give you all the identification you need - if a native could produce his tax receipt to his employer with the ticket from where he comes?- What we are asking for is that this should be a sort of passport, which would have a number on it; that could be combined with the tax receipt and be all that we want.

That is feasible perhaps where you have a native employed for a six months' period, but is it feasible when natives are employed for a week, fortnight, or a month. There are quite a number of natives like that in the towns ?- (MR. FORREST): They would then be more or less togt labour, would they not?

No, togt labour is daily labour. The point I would like your opinion on is, would it not be sufficient to give you all the protection you can get from any form of pass if the native were merely to carry his tax receipt with the particulars of where he comes from, who his chief is - and then if there were a desertion you could report it to the police, and they could notify such areas as they thought fit, and this man be watched for ?- (MR. DENT): I do not think it would. What we are anxious to get is something that these natives could carry when they are at work. If they have not got the

discharge, the police could apprehend them. (MR. FORREST): Under your suggestion it practically means you would not be able to get hold of the boy until he returned home; until he had to pay another tax receipt.

Let me quote the matter from another point of view. You say your desertions amount to one per cent ?- They amount to 20 per cent; it is 2,000 a year in this district.

That is 2,000, and you are employing 10,000. There must be several more thousands employed by people other than planters, such as in the villages and so on. So we take it at 10 per cent. You want to impose a still heavier burden on all natives because of that thousand. Is it worth while incurring the dissatisfaction which that will bring ?- (MR. CURRY): The point is the number of desertions is increasing each year. As desertions occur from year to year, the other natives getting to know will carry out the same practice.

That may be just inference. Mr. Robinson has no difficulty in getting 50 per cent of his natives voluntarily from the Transkei. Could we not say that a good deal of the present percentage of the desertions is due to dissatisfaction with the conditions ?- (MR. ROBINSON). I think possibly it is, but the dissatisfaction is caused by the recruiter telling them they are going to get a great deal more than they can. The native simply loses heart by the time he stops work.

I am looking at it from your point of view as well as from that of the natives ?- I think the farmer has got just as much complaint as the native.

DR. ROBERTS: Is it not the case that you employ a very inferior type of recruiter ?- We employ the only recruiters we can employ; it is only possible to employ the recruiters

licensed by the Government, and those are the people we employ.

I know that the type that recruit for you in the Cape are not the very best ?- I should think that would be a point for the Government to take action on. (MR. DENT): You are stressing the point that we are wanting to inflict more passes on the natives in Natal. In Zululand the native is used to carrying out passes; he likes to have his identification pass. I do not think he would object to having something more put on that pass. (MR. FORREST): If you were to have a pass on durable paper, that would answer the purpose. The only grouse the Zulu has against his pass is because it is on ordinary thin paper and after he has carried it about a bit he has to go and get it renewed, or if it gets wet it is finished.

MR. LUCAS: I understand your native in Natal does not have to carry a pass unless he is in town ?- If a squatter, he has not to; if he is in a location he has to - if he lives in the location and lives on privately owned property.

If the recruiting system were abolished, or amended, with these representations given by you, is not that going to cut away a great deal of your trouble with regard to desertions ?- (MR. DENT): To a certain extent, yes; but not altogether. (MR. FORREST): You have a lot of boys who are making a habit of it. You have one or two Zulus who ~~have~~ make a habit of it too. I can give you the instance of one Zulu who about two years ago came to me and wanted work. He started in. The second day he came and asked me for 10/-, as he wanted to buy a blanket, saying that it was very cold at night. I suggested he should have a couple of sacks until he earned some money. He said he did not want that; he wanted blankets. I said, "I will let you have it next week." The following morning he had gone. He went to another farmer on the second morning and asked for 10/- for blankets. He got it, and he rang the changes on no less than

seven other farmers in this area.

Anyone dealing with subjects like this has to be careful not to impose harsh conditions on thousands for the misdeeds of one or two?- (MR. CURRY): I think it is well known that it is becoming more common, and the native, becoming more intelligent to these things, practises it more often.

Now, take the point that is frequently made about passes; that passes are stolen - or a native says that he has lost his pass and wants a new one; would it be possible to prevent that under any system of passes ?- It would be possible to prevent him getting another one from another magisterial district where he does not reside. Under the existing conditions today he can go with the pass he holds and get an advance for £2, and on the following day he can go and get another pass, and repeat it.

If your remedy were limited to that class, I do not think anybody would complain - your law-abiding native would not complain. But is it not treating the matter from a wrong point of view to require All natives to do something just because a few are committing some offence ?- (MR. DENT): This would apply to the boys who go out to work. We do not want it to apply to all boys. (MR. FORREST): Your law-abiding native does not mind if he has that form of pass - (producing specimen) or the one he has, for the moment. If he has an inward pass of that kind, he cannot desert; he cannot get work anywhere else unless he has that big pass. The moment he has not got that pass and asks the magistrate for one, and he says, "What is your name, your chief's name, your father's name?" they then look up his record and find he was working for somebody else. (MR. DENT): This pass we are pressing for means some kind of registration. (MR. CURRY): I do not think there is any record kept of natives

living in any area except that in connection with the tax receipt.

We were told by a magistrate who has had long experience in native areas in the Cape that no difficulty is found there from just requiring a native to carry a taxed receipt - no passes at all. The conditions there are much less favourable to the natives than they are here, and why should not your experience be as good here as in the Cape, if you just have a tax receipt ?- I do not think you can.trace a native through the tax receipt.

They apparently do not find any difficulty ?- In any case I think the hinest native has no objection to carrying a pass; it is the unscrupulous native who raises the objection. It is from just a few unscrupulous natives that you hear all about passes.

MR. MOSTERT: The 20 per cent that you were referring to as deserters; is that recruited boys only, or also the local Zulus ?- The recruited boys. With regard to the local Zulu, the general practice before engaging a local Zulu is to find out from the other local boys in my employ where he lives and what type of boy he is. You are able to do that because he lives in your locality. With the recruited boy you cannot do that.

MR. LUCAS: You place the desertions at 20 per cent?- Yes.

Have you any figures to go on ?- I have not brought any figures, but I have got those figures from several planters.

May not there be special circumstances to account for that 20 per cent ?- I have given it as a fair estimate.

Taking you four gentlemen here; have any one of you four gentlemen in any year lost 20 per cent of your natives

from desertion ?- I have. (MR. DENT): I have not. (MR. CURRY): I know of one instance where a man got 25 boys up, and a week after there were only twenty left. It is not so much the conditions as the type of boy which you may get. I have had a whole year practically where I have had no deserters, and the following year, where I have got natives of a different type altogether, the desertions were much more frequent.

Now, the desertions for practical purposes are all among the imported natives ?- Yes.

When you said 20 per cent, did you mean 20 per cent of the actual boys you have recruited ?- Yes. You may get a batch of boys,with a rotter amongst them,who puts them all wrong.

MR. MOSTERT: Have you traced that/your deserters from here more or less go to Johannesburg, or do they go back to their homes ?- There is not one in a thousand; you cannot chase a native away from the district; if you do not catch him in the district you very seldom get them again.

SENATOR VAN NIEKERK: This pass system does not apply to your natives living in Zululand. If a native comes from Zululand he can obtain a pass from his Chief ?- (MR. FORREST): He has what is termed the "pass of the Body",and he takes that out before he goes to work. He does not get permission from the chief; he goes to the magistrate and gets a pass to work.

Then you engage him ?- Before he goes to work he knows it is a rule that he must go to the magistrate and get a pass. (MR. DENT): We cannot employ a boy without a pass.

If that boy wants to go back to Zululand, can he go without a pass ?- (MR. FORREST): I am talking about Zulu boys.

You engage that boy, he has brought a pass from the

Magistrate -- ?- (MR. DENT): He gets another pass to go; he gets what is called an "inward pass," if he is from another Province.

I am talking about Zululand, or the reserve; you say a boy has to go to the magistrate and get a pass, then comes to you with this pass and you engage him, and he stays and works with this pass; can he then desert from you and go to Zululand again without getting a pass from the magistrate ?- (MR.CURRY): Oh yes; it is a permanent pass. (MR. DENT): We do not have any dealings with passes to and fro.

Your difficulty is,the boy can go away without an identification pass or anything to show he has broken his contract, or anything like that ?- MR. FORREST): Yes. These boys we have here are probably 15 or 16 years of agex When they come to get a pass in the first instance. They are required to carry it. You take a copy of it, Unless he asks you to take care of it for him,he has always got that pass.

THE CHAIRMAN: I think you said, Mr. Dent, you were opposed to the Transvaal system. In view of the evidence you have just given, why are you opposed to the introduction of that system here ?- (MR. DENT): I had in mind in answering that question we did not want to multiply the number of passes, or things of that kind.

That is a bigger disadvantage than the disadvantage of holding the boy down ?- To meet that case I would suggest a form of registration of labour so that the boy can be traced.

You think, in other words, there is a simpler way of getting over the difficulty ?- Yes. (MR. ROBINSON): I would just like to mention to you something from the point of view of the farmers in the Ntongeneni Valley in regard to overstocking, the over-tilling, and the denuded state of the land

between the reserves and the farms. The matter was mentioned this morning of over-stocking. Well, that particular reserve No.11 is frightfully over-stocked. Only this morning, and yesterday afternoon as well, I counted over 300 head of native cattle which had been pushed off the reserve on to my farm alone. At the back there is nothing but a patch-work of tilled land - that is on the boundary between the European-owned land the reserves. I really want to bring this to the notice of the Commission, to show how a number of these reserves in Zululand are over-stocked and over-tilled.

MR. LUCAS: Does dipping affect the quality or value of the native's cattle ?- To my mind, it does, because they have to trek so many miles into these reserves to get to the particular dips. I think there is something like 3,000 head being dipped in my area. If you know that country, it is like the Valley of a Thousand Hills - it is all kopjes.

So it is a severe drain on the cattle - the mere going there ?- It is purely a survival of the fittest. I heard mentioned this morning made of bulls in the herds being left. Probably the animals had died out on account of the strenuous time they had trekking to the dips.

That is what that chief meant when he spoke about cattle being harried by the Regulations ?- Yes. It is really astonishing to see the state of these hills and to see how much soil must be leaving them. You can almost put your hand out when you are standing on these slopes and touch the ground; it is simply up hill and down dale.

That is the reserve belonging to natives ?- Yes, the Native Trust.

Is Ntongeneni a good grazing district ?- Yes; it is not so good as some of the other areas.

What area would you require, say, for a beast there ?- At least ten.

Actually with you it is 7 to 8 acres for a beast. 31,000 head of stock over 107,000 morgen - that is about 220,000 acres ?- (MR. RODSETH): There is an enormous traffic to that reserve, stretching up to the Umfolozi. It is nagana infested. It does not carry one single beast, so all the cattle in that reserve are congregating in the southern portion.

When you put it at ten acres in that area, do you exlude tilled land ?- Yes. There are acres of it, with patches all over the place. They simply tramp out the whole country.

Are there any other Zululand districts where you consider there is over-stocking ?- No, I do not know them sufficiently well to say. I know this particular area.

What about Eshowe ?- (MR. DENT): In the Reserve - when you go from here to Eshowe there are only a few head of cattle. It is simply round Eshowe.

THE CHAIRMAN: Is there over-stocking in Eshowe ?- (MR. RODSETH): It is enormous in some parts. There are certain portions which are rather arid, and the number of natives living there is not very great, and the number of stock is not very great; the average is about three acres to a beast over the whole district.

Four acres I believe for native reserves ?- Are those the latest figures?

Yes ?- I made a rough calculation.

You have got 86,000 native animals to 341,000; it is just under four ?- Someone gave the figures the other day, and he made it just under 100,000. But the over-stocking on some portions is enormous. The over-stocking is worse as you

MR. COPPINGER.

get inland. The coast is not so bad.

MR. LUCAS: The over-stocking is becoming worse ?- Yes, very rapidly so.

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MR. EDWARD COPPINGER, CALLED AND EXAMINED:

THE CHAIRMAN: You are Secretary of the Lower Umfolozi War Memorial Hospital ?- Yes.

I understand you wish to make a statement about the need of assistance for the native portion of that hospital ?- Yes. Some six or seven years ago we started an agitation to get a native hospital here; we very much wanted it here. There was one at the time at Felixton. That hospital was condemned by the Medical Officer of the District as being quite septic. Every operation there was septic. Eventually we prevailed upon the Natal Administration and the Native Affairs Department to supply the capital. They did. It cost about £5,000. Then came the question of maintenance of the Hospital. The Administration promised to give us 1/6d. per native per diem. We had no monies to start with. About 13 planters subscribed £10 a piece, which gave us £130 to cover current expenses. These advances are being gradually repaid by setting the fees of patients sent in by various individuals concerned against the amount advanced. We charge a native an inclusive fee of 3/6d. a day, which includes medical attention, foodstuffs, and nursing. We have a European matron, one doctor, and three native female nurses. Also our European Nursing Staff are all highly qualified home-trained nurses. We found after the first nine or ten months that we made a slight profit. We estimated we should have an average number of 25 patients daily, but unfortunately it worked out to about 15. We made a slight profit during the nine or ten

months from the 1st May, 1929, to the 31st March, 1930. The outstanding fees were £191.11.9.

THE CHAIRMAN: It was poor profit surely ?- Yes. Of that £191, I should say £60 is quite good. The balance is made up of indigent natives, assault cases, and natives from kraals and unemployed. The only subsidy we get out of our fees is the 1/6d. from the Provincial Government. The Native Affairs Department refused to contribute at all. We are compelled to take these accident cases in. A native says, "I cannot pay". When you say "go to the police and ask them to help you", he says, "I am going to have a civil case. If I get the money you will be paid. If not, it is a matter for the hospital." With the indigent native, we do not get the money, when they are discharged from hospital. That means we lose the money, because we have no machinery to go to these kraals. I think myself it is up to the Native Affairs Department to contribute something towards the maintenance of the hospital. I suggest 1/6d. a day, the same as the Provincial Government pay. If they did so, it would give us a total revenue per unit of 6/6d. If we could get that, that would be 3/6d. from the patient, 1/6d. from the Provincial Government, and 1/6d. from the Native Affairs Department. That would be the amount which we would work on - 6/6d. a unit. That would give us a margin, to meet the losses incurred on the indigent native assault cases, etc. etc, and it is quite possible it might permit us to create a small reserve, which would perhaps enable us to train nurses, and so on.

SENATOR VAN NIEKERK: Have you applied to the Native Development Fund for assistance ?- We applied many, many

times.

Did you apply last year ?- No.

DR. ROBERTS: You know that the Native Affairs Department will not give/help unless you are training nurses ?- Yes, I know they will give assistance in that case.

Why do not you start training nurses; then you will get it ?- It is insufficient to cover what I require to meet the possibilities of three or four years time. Unless we get shortly a further subsidy, we have no other source we can go to,to acquire any revenue whatsoever.

Do you get any help from the King Edward VIIth Order of Nurses ?- I do not see how we can easily apply to them. We know the Association very well.

DR. FOURIE: Are those native nurses fully qualified ?- Yes.

Are you not in a position to train native nurses ?- No, we have not the funds to do it. We could not feed another person there.

DR. ROBERTS: But you could surely charge them £8 per head - a small fee, and they would be willing to pay ?- I have been looking more for revenue to cover the possible deficit. I do not want to take on any additional burden.

THE COMMISSION ADJOURNED AT 4 p.m., TO TAKE EVIDENCE AT MELMOTH, on MONDAY, SEPTEMBER 29th, 1930.