Mr. Oellerman Mr. Matabela

MR. LUCAS: You say no Native isallowed to enter an European house wearing boots; is that a rule in Durban ?-Sometime it used to be the case, but it is not now; things have changed, which makes me say that good feeling between Europeans and Natives is rapidly gaining ground, and that thing camnot be spoken of now as it used to be in the years that have gone - say 20 or 30 years ago.

Do you think there is a better feeling now than there used to be ?- Yes.

MR. SIEGFRIED AUGUST FRIEDRICH OELLERMAN,

called and examined:

Statement that you wish to express your views on questions affecting the administration of laws and especially on polygamy. Will you state, please, what you wish to bring before the Commission in that respect?— In regard to polygamy, I would say that that is a barbarian custom. It is still in vogue among the Natives. I consider it is a bad custom and should be abolished.

And about the administration of laws ?- I consider that Native chiefs are not competent to try cases.

But now, what about cases under Natal law ?- Even there I do not think they are competent. They are people who lead very careless lives in regard to liquor and such things and there is a good deal of complaint among Natives in the locations about injustice and corruption; I would definitely suggest bribery. There is a great deal of dissatisfaction about Native chiefs with regard to that. In regard to polygamy, I would like to add that the reason why

I think it is a bad custom is because it tends to increase an already large population in the country, which is causing tremendous difficulties.

How can it do that ?- On account of the number of wives a man has, and so on.

one man has; those women are all there; all the Bantu women get married, polygamy or no polygamy?— I would like to see whether that has not the tendency of creating or encouraging a bigger female number in comparison to the males.

Nearly all Natives marry, and surely there must be a preponderence of females.

It does not follow ?- Well, I think it proves it.

If all Natives marry and a large proportion of them have
more wives than one, surely it proves there must be more
females than males.

Do you think a large proportion have more than one wife ?- Yes, that is definite. Polygamy is practised to a great extent in the country; among unchristianised Natives even, there is quite a large proportion of Christian Natives who have more wives than one.

Your information is not very accurate on that point; there is a comparatively small number of polygamists in the country? I do not desire to contradict you, but the facts are there nevertheless. There is also the point of lobolo, which I have omitted from my statement.

Yes; as a matter of fact, on the question of lobolo, we have been bombarded with information for so many months, that I think we have heard all there is to be said as far as it affects our terms of reference ?- There is only one point I would specially like to stress in connection with

Mr. Ntombela Mr. Oellerman

lobdo. Among the Native tenant population in Natal, it is causing a serious state of affairs; the Native tenant people through association with the White people, are usually in very strained financial circumstances and they are unable to pay the lobolo fee; This leading to the condition that at least 50% of the girls have two or three children before they actually marry.

Yes; I think that has been represented to us. We thank you very much ?- ----

MR. DOUGIAS NTOMBEIA,

called and examined:

CHAIRMAN: How long has this Bomestic Servants
Association of yours been in existence ?- Seven months,

How many members have you ?- Between 50 and 60.

You make a number of points here and say that the quarters for domestic servants in houses are unhealthy? - Yes. I would be pleased if the Municipal Authorities would take up the question of improvement of Native domestic servants' quarters in private houses; at present they are very bad.

You suggest that women ought to be brought into domestic service ?- Quite so.

Do you think there is any chance of doing that in the town ?- Not at present. If men were discouraged from private houses, I think they would get a chance.

You want the employment of women to be encouraged ?-Yes, in private houses.

Then, as far as rations are concerned, you say there is no variety of diet ?- No.

We were told today that there is an increasing

Mr. Ntombela

number of places where domestic servants are now getting
European food? - I will explain that. So far as I have got
information from my members, it is not correct to say that,
because a servant has to wait to get the remains of the food
that remains on the table and, when it is finished, he has
to cook his own porridge, which he is told to cook.

Do many get meat and bread and other things that the European employers have ?- It is only when it remains that he gets it.

THE COMMISSION ADJOURNED AT 6.20 P.M. UNTIL 9.30 A.M. WEDNESDAY 8th APRIL TO HEAR EVIDENCE AT PIETERMARITZBURG.

Collection Number: AD1438

NATIVE ECONOMIC COMMISSION 1930-1932, Evidence and Memoranda

PUBLISHER:

Collection funder:- Atlantic Philanthropies Foundation Publisher:- Historical Papers Research Archive Location:- Johannesburg ©2013

LEGAL NOTICES:

Copyright Notice: All materials on the Historical Papers website are protected by South African copyright law and may not be reproduced, distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

Disclaimer and Terms of Use: Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

People using these records relating to the archives of Historical Papers, The Library, University of the Witwatersrand, Johannesburg, are reminded that such records sometimes contain material which is uncorroborated, inaccurate, distorted or untrue. While these digital records are true facsimiles of paper documents and the information contained herein is obtained from sources believed to be accurate and reliable, Historical Papers, University of the Witwatersrand has not independently verified their content. Consequently, the University is not responsible for any errors or omissions and excludes any and all liability for any errors in or omissions from the information on the website or any related information on third party websites accessible from this website.

This document is part of the archive of the South African Institute of Race Relations, held at the Historical Papers Research Archive at the University of the Witwatersrand, Johannesburg, South Africa.