

Transvaal; they are all denominational. If there is a school registered here (indicating), we could not get ourselves registered because there is a school within three miles. This school, say, has thirty children, the Government puts in one teacher; it would not cost them any more if they also registered my school. Supposing I have thirty children in my school, they would not register it because it is three miles away. Consequently, you have to pay two teachers; they must have two teachers for sixty. Many of the missionaries have complained of that.

DR. ROBERTS: How would you meet the argument against that ? - To have one big school.

And not have Baptists, Wesleyans, and so on ? - I agree to that; it should be a Government school.

MR. LUCAS: If one denomination is there first, then no other school is recognised ? - No.

All other denominations have to come to that one ? - Yes.

But you do not object if there is a Government school for all of them ? - No. As a matter of fact, I worked hard to get a Government school here.

(1) FUNGWANE:)
(2) MAPIKELALE NKOSI)
(3) MASHILA MATEBULA)
(4) GWEGWE MAZIBUKO) called and examined.

THE CHAIRMAN: What do you wish to say ? - (FUNGWANE): I have been sent specifically by my Chief to make certain representations.

What is the name of the Chief ? - I deputise on behalf of my Chief's Head Induna, who is no longer able to travel. I have come on behalf of Chief Mhola. He wishes me to represent that he is short of land for his tribe. He is crowded by farms and has to pick places for cultivating.

Those places are far from his home. He lives on a hill. The whole tribe lives on private lands. We are also troubled by having to dip our stock. The conditions of tenure on farms are irksome. We have to work for no pay in some cases. We have to work for three months a year for no pay. In other instances the workers are paid, but the conditions are hard. The burden of our representations, Sir, is that our living on farms is very hard. When we have to leave a farm we have the greatest difficulty in finding accommodation elsewhere. (NKOSI): I support what the Zulu Fungwane has said. The conditions on farms are irksome. Some farmers require not only the male inmates to work but also the women folk; and as Fungwane has said a number of farmers do not pay their tenants who are in their employ. He has also mentioned that some do, although it is only a little. Those who do we regard as better masters than those who do not. Even our Chief has had to ~~xxxx~~ move his kraal from one farm to another. Where he now is he is much handicapped by lack of land for planting. Any one can imagine how hard it must be when a person has to sacrifice his women folk, including his wives, to the requirements of the landlord. Even in the case of those landlords who pay their tenants for work, the pay, as we have said, is very small, and it is soon dissipated; when I say dissipated I mean it is used for necessaries; it is unavoidably dissipated, and we are left, after spending our money, as poor as ever.

q MR. LUCAS: How much is the money? - Those who pay pay 1/- a day. Another complaint we have is that some landlords take the dung of our cattle as a contribution towards the running of the stock on the landlord's land.

MAJOR ANDERSON: What do they do with it; use it for fuel? - It is put into their own cultivated lands.

We feel that if the dung of cattle is to be taken from us by our landlords they should rather regard it as part payment towards the dipping of the stock. When I say that I am not speaking for myself only. I am speaking for the whole of my Chief's tribe. Another complaint we have is that here in the town area, those of us who belong to the tribe of Chief Mhola are in the same difficulty as other natives living here. The restrictions applying to others apply to us too. A thing we feel very much is that we have no stands, no little plots, on which we could live. One thing we feel very much is that we are not allowed to engage in business within the local area. Coming back to the conditions outside the town area, we wish to represent that the money we have to contribute towards the dipping of our stock is a very heavy burden on us. If we had come here in force, you would have heard the same complaint from a great crowd of witnesses and probably they would have enlarged a great deal on what we have said. We wish it to be known, Sir, that although we have spoken as we have done, that does not exhaust our grievances - our complaints. We complain, too, that inside the local area there is indiscriminate arresting of natives when beer is found by the police being drunk by our people. (FUNGWANE): Another complaint we have in regard to the conditions outside the local area is that we are limited to the number of cattle we may keep. (MASHILA MATEBULA): A human being likes to sit down and enjoy a meal. Distraction at meal times is a most unpleasant business. A person wants to enjoy what he is ~~swallowing~~ swallowing so as to get the full benefit of it. We human beings although perhaps not always regarded in the same way as other human beings on this earth are harassed in enjoying life on farms. It will happen on occasions that a farmer will come down on his

tenants and order them off his land or require them to attend to some work. They have to leave their food half eaten or uneaten to answer his behests. In that respect the tenants are in a worse plight than animals are. After all, even a donkey, a pig, or a horse, is at any rate allowed to enjoy its food undisturbed, even if it is required to work. (FUNGWANE): I would like to add that owing to the irksome conditions on farms we are subject to another serious difficulty in life; we lose our own children; they grow up and find it very difficult to put up with the troubles of farm life, and when they become old enough they disappear - desert from their homes, and in quite a number of instances we never see or hear anything of them again. We attribute that directly to farm conditions. (GWEGWE MAZIBUKO): I complain about the depredations of lions and other wild animals. The Government will not allow us to hold fire-arms to destroy them. Although we may not perhaps have exhausted all that we would like to say, we will stop now.

THE CHAIRMAN: You have explained that the Chief has no land for his followers. Does he live on his own land? - (NKOSI): Our Chief is living on a farm.

A European farm? - Yes, Sir.

Did you have land before, or any place where you lived together as a tribe - since what time have you been in the condition that you have no tribal land to live on? - We are a very old established tribe, in existence long before the White man came.

Where did you have lands before? - All over hereabouts, Sir.

How did you lose those lands? - We have been dispossessed by the White man.

You say that you work on the farms for three months without pay. Do you not regard the right to live on a farm as something worth paying for with labour ? -

(FUNGWANE): We complain nevertheless; it is the White man who gets all the benefit. We get none. He even makes us pay for the dipping of our stock. We must have stock in order to live.

That is hardly a direct answer to my question ? - You see your side, Sir; we see ours.

How much do you pay for the dipping of your cattle ? - It varies from 6d. to 1/- a head per month. Another White man may ask only 1d. per head per month.

Have you to dip at the dips of the farmer ?) Yes.

Do you object to having to dip your cattle at all ? - We do not seriously object; it is a new thing that has been brought on us. We did not dip cattle before the White people came.

What about East Coast Fever and so on ? - It was brought by the White people.

East Coast Fever, and so on, affect the cattle of the White people just as much ? - We did not know very much about the White man's view of East Coast Fever, but the fact remains that East Coast Fever only came after the White man came.

With regard to the children deserting; have you any remedy that you can propose to stop that ? - By improvement in the conditions on farms.

In cultivating your own lands, do you use European ploughs ? - It varies; some of us use ploughs; some of us cannot afford them, and have to use hoes.

Those of you who use ploughs, how deep into the

ground do you plough ? Will you show us ? - It varies from a few inches to over a foot.

What do you do most commonly ? - We go mostly deep; we find that by going deep we get better crops.

Do you plough as deep as the White man does ? - As a rule he ploughs a good deal deeper than we do.

What does "as a rule" mean ? - As a rule we do not plough as deeply as the White man. There are exceptions.

Do you use the dung of your cattle for fertilising your lands ? - (NKOSI): How can we, Sir, when, as we told you, the White people take our cattle dung from us.

Do the White people in every case, where they have natives on the farms ? - Yes.

But in the case of natives in this district farming on their own lands, do they use the dung ? - No, Sir.

When you object to the White man using the dung, on what grounds do you object, if you do not want to use the dung ourselves ? - We should use the dung if we were not deprived of it. After all, we do not need it merely for putting on our fields, for manuring.

For what other purpose ? - We would then allow the cattle dung to accumulate in our kraals and make use of that; or those who were more progressive would take it and put it on their gardens. Of course we use dung for cleaning the floors of our huts.

But, first of all, would you make use of it by allowing it to accumulate ? - (THE SECRETARY): They allow the cattle dung to accumulate and then they plough up the cattle kraal.

MR. MOSTERT: How many able-bodied men are there in your tribe ? - (NKOSI): I do not know.

Where did you originally come from ? - Here.

How many European farms do they occupy ? - I do not know. I do know this, that they cover a great extent of country.

All private farms ? - Yes.

Is the payment to the owner by ninety days, or is it part cash ? - I do not know of any instance where money is paid.

Do you all have to work for ninety days ? - Yes; at least ninety days; sometimes more.

How much more ? - Sometimes those who have for example taken away sheep to graze in areas are away for two or three years at a stretch.

THE CHAIRMAN: How much have you worked in the year for occupation ? - Yes, even there it is ^{not} only just for the whole year; there are instances of natives having to work for their landlords sometimes for more than a year.

In some cases you have to work ninety days in the year for the right of occupation. Sometimes it is more. How much more have some of you to work for the right of occupation ? - A year, and sometimes more. It is continuous: one year, two years, three years, for the privilege of living on the lands.

In the case of those who have to work the whole year, do not the conditions imposed by the landlord differ in excess of the ninety days ? - That is where the 1/- a day comes in; 30/- a month.

MR. MOSTERT: Well, then, you pay for it. How many head of cattle are you allowed ? - It varies a great deal. Some landlords object to cattle, others do not; in the case of those who do not, a tenant may have as many cattle as he wishes.

Are they allowed to keep goats ? - The White man

does not wish to see a goat on his land, Sir.

Sheep ? - Just a few here and there, but the White man does not like the native to keep sheep.

THE CHAIRMAN: Do you have to work more than ninety days without pay in one year ? - After the ninety days there is payment. There is also the option; the worker may take advantage of it by going to seek work elsewhere. There are examples of natives having to work over the ninety days without pay.

MR. MOSTERT: For years and years you have been living under these conditions and now you want ground from the Government for nothing ? - Yes.

MR. LUCAS: You said that a lot of young boys run away because of the difficulties of farm life; what difficulties do you mean ? - Difficulties ?

Yes; or what is it that makes young boys run away; what is it that they do not like ? - Poor pay; ill treatment.

What sort of ill-treatment ? - Pressure of work.

What do you mean by that ? - Some employers also strike their servants.

You said that the conditions on farms ought to be improved so as to make them more attractive and to keep the natives there; what improvements do you suggest ? - We should be given places where we can live.

Do you mean land or houses ? I do not understand what the answer means ? - No, what I mean, Sir, is that conditions should be made more agreeable; the Government should set aside land for us natives, where we should be free from the conditions imposed upon us now by farmers.

What is it about life on the farms that you do not like; that is what I am trying to get at ? - We have to work on the farms; we get no pay for part of the time we work, and that

applies, as I have said, to the whole of our families.

MR. LE ROUX VAN NIEKERK: Do you wish the Government to give you land for nothing, or would you be willing to pay for it, or would you be willing to buy it; which of the three? - The best, Sir, would be that the Government give us land.

How much land do you think you would require; how many farms? - We are very many people, Sir.

Is it the intention that if your people were given farms every one of your people would leave the farmers and settle on these farms? - Yes.

If the White man is dissatisfied with his master, does he want the Government to give every White man a farm to live by himself? - That would be for the Government to decide.

The Government does not give every White man who is dissatisfied with his master a farm to live on; do you know that? - (No answer).

Do you representatives of the Chief all live on one farm, or are you scattered about? - We all represent our Chief, but all do not live on one farm.

Do you live on the farms near each other, or are you scattered? - We are scattered.

You spoke about the dipping of cattle. How often have you to dip? - Every week, Sir.

Once a week? - Once a week.

Are there actually farmers who make you pay 1/- a month for dipping? - Yes.

What is the average land you get from the farmers here to plough; how much land do you get? - Only a little, and that very often wherever we do not wish it.

You complain of the farmers not allowing you time to eat your food properly; is that the exception or the rule? - We were only speaking in general terms when we said that.

It does not apply to every farm.

Are the natives who live in the towns better off than the others ? - The conditions are irksome in both areas.

These natives on the farms; do they ever have more than one wife ? - Yes.

Are there many who have more than one wife ? - Yes, Sir.

Does the lobola system still exist amongst you ? -Yes.

What do you pay for a wife ? - 11 or 12 beasts.

If you are able to buy more than one wife, you cannot be so very poor ? - It is exactly the same with us as with you White people: we have observed that some of you White people are not so well off as others.

There are some of you who are quite well off under the conditions under which you live ? - So few that you could hardly reckon them.

What is your idea of wanting land now; do you think you could be much happier then and be much richer if the Government were to give you land for nothing ? - No, Sir, we do not think there would be such a big change as all that, but we would be better off. Although conditions would not become all of a sudden very much improved they would be better, and even if the Government were to ask us to buy land from the Government, we would make at least an effort to satisfy the Government's demands.

I want to know whether the change that you want to bring about - that is, that the Government should give you land for yourselves - is due to bad conditions on the farms, or is it more the idea that you feel it sort of infra dig. that your Chief has to live on a private farm ? - No Sir; we are merely crying out for better conditions, not only for

ourselves but for our Chief, and undoubtedly if we were to be given land there would not be a general exodus of natives from the farms of our tribe, to that land unless it happened to be a very large area; only those who felt they were hard-pressed on farms would leave.

MR. LUCAS: Are there many who feel they are hard-pressed? - If you ask for a specific number I could not tell you, but I say in general terms there are many.

MR. LE ROUX VAN NIEKERK: Have you any ideas as to the living conditions of natives in other districts? - No, Sir.

You do not know whether the natives are living under better conditions than you are? - No, we do not know.

This land that you said you had before you lost it; how did you lose it; was it during the war, or what? - There was no war here; the White man came and settled - took possession.

MR. MOSTERT: There are natives living on private farms to-day who can go to their reserves, but they prefer living on private farms? - Yes.

MR. LE ROUX VAN NIEKERK: Is there any location, or could you go back to Swaziland, if you wished? - There is no location in this district to which we could go, nor could we go to Swaziland, as we do not regard Swaziland as our home, our home is here, where we originated.

Were you all born in this area? - Yes.

DR. FOURIE: Did you belong to the tribe of a certain Chief Sembuka in Swaziland? - All this land was part of King Swazi's land; the boundary has been changed.

There was a certain Chief, Sembuka, who broke off from Swaziland? - We do not belong to his tribe. It was

he who left our country and this was then part of the whole of Swaziland.

Was this part of Swaziland too ? - Yes.

MR. LE ROUX VAN NIEKERK: If the Government were to say you could buy land somewhere, would you be willing to go to another district - the Northern Transvaal, for instance ? - It would be very difficult for us to give up our own land; that is the land where we were born.

PROFESSOR LESTRADE: Before the White people came, you say you were independent and had your own land; that was here, was it ? - Yes.

And were you living close together as a tribe under a chief or sub-chief at that time, subject to the paramountcy of the Swazi Chief ? - Our king was the Swazi king, and he had his Indunas over us.

Were you living close together or in a scattered condition ? - As you find in ordinary native areas at present. There are some places closely occupied and others scattered, but the King had his great ~~kraal~~ place, which was a large kraal, in our midst.

THE CHAIRMAN: Where was that ? - At Njindina, and that name is now used for the whole of the locality thereabouts by us.

PROFESSOR LESTRADE: Do you remember the time when the South African Government allotted farms to the various tribes ? - That is news to us, Sir. We know that the Boers came here in a friendly way and said that we were ~~the~~ to help them by burning veld in certain places, and that they would reward us; the next thing was, we lost our land.

But about 1880 or 1884 there was a definite Commission appointed by the then Government to go round and inquire into the land necessities of the various tribes. Did you never hear about that ? - We know nothing about that.

Did you never hear that other tribes had locations allotted to them ? - That was common knowledge.

Why did not you take any steps to get locations allotted to you then ? - What could we do? We were simply not given any.

But did not you ask for any ? - We have never ceased asking.

MR. LE ROUX VAN NIEKERK: Are you speaking only for your own tribes ? - Yes, we speak only for our Chief.

Did you not get a tribal name ? - The tribe takes its name from the Chief's principal kraal, Njindini; we call it the Njindini tribe. Our own tribe's name is the Royal Sebongo of Swaziland; he is called "Nkozi".

MR. ERNEST THOMAS EDWARD ANDREWS,

called and examined.

THE CHAIRMAN: You have come here to give evidence in your capacity as Chairman of the Cotton and Tobacco Co-operative Companies ? - Yes. They are both limited liability companies. I have not come here prepared with a statement, but I shall be very pleased to answer any questions which you may care to put to me.

Perhaps you can tell us something about the native labour available in this district ? Can you tell us, is that labour permanent, is it on the labour tenancy system, or on the wage system ? - Do you mean the three months' tenancy ?

Yes, the ninety days' work, or is it wage labour ? - The farmers here who grow tobacco and cotton have not got a sufficient number of tenants to do their work and as a result they have to have others as well, they have to have boys on daily or monthly pay.

Are they on a wage basis ? - Yes.

Generally speaking, do I understand that the farmers depend for their normal labour requirements on their natives who work on the ninety days' basis ? - There are a great many farmers who pay their boys even though they reside on their farms; they pay them throughout the year for all the labour done, and they do not take advantage of the three months for labour.

Do these boys live on the farms, do they plough their land, and do they graze cattle ? - Yes. They are allowed to plough a small quantity of land and as to cattle they are allowed to graze as much as the farmer can afford to let them have.

Can you give us any idea of the number of morgen

of land which they normally plough ? - Farmers who plant tobacco and cotton cannot afford to allow them to plant a very great deal - not enough for their general requirements, but simply small gardens, in which they can grow small quantities of various vegetables and so on. They can also plant one or two things along the river side or in some of the out-of-the-way places, but they certainly cannot go in for growing big quantities of maize. They are able just to have small bits of mealies, a few vegetables, and such things, but you cannot say that they have enough land to enable them to farm.

It means that the native cannot depend on his staple food supplies in these areas ? - No.

And it is for that reason that wages are paid for all labour ? - I am not speaking of sheep farmers who come down to winter here. They allow as much grazing as the boys want. I am not speaking of them, but I am speaking of farmers who have comparatively small farms, say 2,000 or 3,000 acres, and they cannot afford to allow their boys a great deal of grazing land or land for growing products.

They plant cotton, tobacco and various kinds of fruit, the farmers do. Is that the position ? - Yes.

And with these farmers the natives are chiefly on a wage-paying basis ? - Yes.

And so far as the other farmers are concerned, do they chiefly go in for sheep, or is it sheep and cattle ? - The main thing is sheep along the mountains. The people who own land go in largely for sheep of the mountains, or otherwise they let their land to sheep-farmers.

In those cases, do they have the ninety days' labour tenants ? - Yes, I believe so. That is so with those that I know of.

And do they hire labour for the rest of the year ? -
I really do not know what they do.

You are not conversant with that state of affairs ? -
No, I am not.

Are cases known to you where more than ninety days
have to be worked by the natives to be allowed to stay on
the farms ? - Yes, I take my own instance. I would not
allow my boys to live on the farm unless they worked at
least six months.

Is that for the place, is that without payment ? -
Oh no; their work is paid for. I do not allow any
boys to work anywhere else except on my farm.

For six months ? - Well, I say that if he does not
work for at least six months for me he is not a good
tenant. The only reason why I have boys is to get their
labour, and unless they give me a reasonable amount of
labour they are no use to me.

Are they all wage labourers ? - Yes, all the
work done for me, even up to half a day, is ~~an~~ paid for.

These places which the natives hold from the farmers,
are they reasonably well cultivated ? - No, it is just the
ordinary native work. They plough or hoe the land, but they
do not do a great deal.

These natives who have to do the agricultural labour
on the farm, do they plough now-a-days, are they learning from
the farmer how to employ new methods ? - I cannot say that
I have noticed it.

Can you ~~xxxx~~ account for that ? - Well, I think it is
just that it means more trouble. They realise that they must
hoe their lands, because it is necessary, as otherwise they
may die of drought, but I can assure you that they do not
do more than is absolutely necessary.

It is pure laziness ? - Yes.

Is there no other reason ? - I think they recognise that it is desirable to do more, but it is just pure laziness that they do not do it.

Is there any indication that the younger men are changing ? - I cannot say that I have noticed it.

They are very much inclined to do exactly as the older ones did ? - Yes.

Is there any difficulty in finding sufficient labour for farming operations in this district ? - Yes, there is.

And is that a seasonal or a permanent difficulty ? - It is getting worse and worse now. Ever since ----

MR. LUCAS: Ever since when ? - There are many factors that are making for the labour shortage. One big factor is that more land is being taken up and more labour is required. We do start with the local labour. We get labour from Swaziland, labour from Portuguese East, and since about 1920 labour from north of 22° south, Nyasaland boys. The recruiting for the Rand Mines in Swaziland has made labour from that territory scarcer. The restrictions put on the labour from Portuguese East Africa has been going on, with serious results, specially in the lower parts of the district, but here as well, and of course the prevention of labour from north of 22° south is also a contributory cause. There are four main reasons.

THE CHAIRMAN: Would you say that the shortage is permanent or temporary ? - I must conclude that it is a permanent shortage. Not only in the agricultural seasons but in the normal time as well. It is becoming a shortage of labour altogether in this area. Of course, there are seasons when it is relieved. This year there has been

rather an influx of Swazis, for some unknown reason, in the last three months, and I know that the mines, after many years, have sufficient labour and also the farmers for the time being. I put it down to an influx of Swazis. They have been offering their services lately for some unknown reason. I do not know whether it is quite evidence, but I made an inquiry into the causes of the shortage which we have had for the past few years, and I can tell you what the natives have told me. In our area it has been because the Paramount Chief in Swaziland has been building kraals, and he has been doing a great deal of planting for some time, and his subjects in Swaziland have had to work for him. We used to get most of our voluntary labour from that particular Chief's subjects, but owing to his activities they had been unable to come here. To-day they are coming in again. The natives tell me this was one of the reasons, but I think there is perhaps another, bigger reason - and that is the question of recruiting for the Rand.

Do you notice in this district any difference between the facility with which the farmer who can give the natives free grazing and a good deal of land to plough can get labour, and the one who pays wages? - The farmers who give the natives land to run as many cattle as they like to have get lots of labour. That labour is not compelled to work for such long periods as otherwise. Where a man allows a native to run as many cattle as he wants to he has very little difficulty, but on the farms where the farmer himself has a scarcity of grazing land and where naturally he objects to having native cattle, one finds that the natives are not keen to go. Of course, the farmer has to allow them a certain number of cattle otherwise he would not get any labour at all. He is compelled to have a certain

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