

and they also agreed that the Government should provide medical attendance and the drugs for the treatment of syphilis. But so far nothing has come of it. I used to go out twice a month. I used to have the Roman Catholic Sisters there, and they ran the clinic, but that tribe is not a very satisfactory one, and these sisters have now gone to another location, and they are anxious to have a doctor.

And where the weak link in the chain, is it the Government? - It is want of system, and there is no encouragement to do this. I suppose it is a matter of finance.

MR. LE ROUX VAN NIEKERK: It is an expensive treatment? - Yes, but I must say that these ladies have never spared anything. I can get as many drugs as I need, and no money is spared. I can get anything. There is nothing in that way to prevent me, but it is simply a matter of lack of encouragement so far as the authorities are concerned.

THOMAS MOLOTO, representing Chief, Moloto,
MASETI RAMOKGOPA, representing Chief Ramokgopa,
JUEL MATLALA, representing Chief Matlala,
NKUPU MARELI, representing Chief Mareli,
and CHIEF MASHASHANE,

called and examined,

THE CHAIRMAN: Whom do you represent? - (Moloto):
I am an Induna in my tribe and I represent my Chief.
(Maseti Ramokgopa): I am the son of the Chief.
(Juel Matlala): I am the younger brother of the Chief.
(Nkupu Mareli): I am a member of the Local Council.

MR. LUCAS: How many are there in your Council?—
There are six of us.

How long has there been a Council?— Over two
years.

And what is the principal work which the Council is
doing?— At present the Council is not doing any particu-
lar work. We have no money and the young people do not
pay up what they should. Most of the people pay £1 where
they should pay £1.10.0. The money which we get from
the Council is for schools, and hospitals, and repairing
roads.

And for dipping?— Yes, and dipping.

THE CHAIRMAN: The commission will be pleased to
hear what you have to say. — (Thomas Moloto): All of
us have appointed someone who is going to speak on our
behalf. There are two spokesmen who will speak on our
behalf. They are our mouthpieces and they will express
our feelings. (MR. S.H. THEMA): I have been asked
to put the position of these Chiefs before you, and this
is the statement of the Chiefs, which I shall read to the
Commission on behalf of the Chiefs Moloto, Ramokgopa,
Matlala, Mareli and Mashashane, and also on behalf of
the detribalised natives. I have the honour to state
that I appear here in a representative capacity on
behalf of the detribalised natives of this town. Before
making suggestions we shall endeavour to trace the causes
of migration into towns. Before the Europeans took
possession of the land we were a happy and contented
people with enough land to plough and graze our stock, with
but a few wants. With the approach of Europeans and
their civilization our wants began to increase. Land was
taken away from us, with the exception of the already over-
crowded scheduled locations and reserves. The undesira-
bilities under which we laboured were intensified by the

passing of the Land Act No. 27 of 1913, the operations of which caused the evictions of some of us from white areas and forced us to migrate into towns. The imposition of heavy taxations on us, the adoption of European mode of living, and other requirements, brought to us by the march of European civilization, are other factors which caused the migration into towns. The congestion of the locations and reserves and bad management of the control of natives by farmers hastened the migrations. Now that the water has flowed to its level and the valleys of the towns are overflowing, we are confronted with painful undesirabilities of the operations of the Urban Areas Act of 1923, which aims at controlling the influx of natives into towns. This Act, like its contemporary the Land Act of 1913, made certain provisions which have not been yet fulfilled. The legislators of the Land Act made us believe that further provisions for land would be made available for us, and that the recommended areas under the Act would be given us permanently. The legislators of the Urban Areas Act also made us believe that Native Villages in which stands could be acquired by us approved by the Municipalities, under such leases covering a period of years as would justify the erection by the leses of suitable dwellings and other improvements would be established for the detribalised natives. To our great astonishment the detribalised natives of Pietersburg after getting the approval of the Pietersburg Municipality to establish the village so much desired got a rebuttal from the Native Affairs Department, saying that the policy of the Government is not to encourage the influx of natives into the towns. There are no provisions for the outlet of

the influx of natives into towns. The operations of the Land Act force us to migrate into towns; on the other hand the operations of the Urban Areas Act force us to get out of town. We are therefore between the two horns of dilemma. The question naturally arises where shall we go to?— We are therefore forced to the conclusion that the European Laws provide for situations which could not really exist.

WE ARE prepared to admit that with the more knowledge of scientific ploughing natives could make the congested areas more attractive. With every respect, Mr. Chairman, we wish to draw the attention of this Commission to the evident ignorance of some of the European farmers who own large tracts of farms in the Northern Transvaal and we therefore deplore the suggestion of apprenticing our piccanins to farmers who are unqualified in the scientific ploughing. The Natives in Towns: There are three groups of natives in towns: (1) The detribalised native who has lost all connection with his pastoral origin and dependent entirely upon wages earned in town; (2) the tribal native who works for a few months in town to supplement his agricultural livelihood. There is another group of natives who farm the greater number. This peculiar group is neither tribal nor detribalised. (3) These natives simply work in town in a confounded way for a meagre wage, which they spend in intoxicants and etc., and are provided with food and lodging by their employers. This group has lost connection with their families, which they fail to support at home and are creating families in towns, which they also fail to support. Measures to prevent the increasing migrations into towns: Mr. Chairman and Members of the Commission, we now come to the measures we consider would

more or less prevent the increasing migration of natives into towns. We propose to deal firstly with tribalised natives. (1) THAT the Government be requested to extend the present native locations and reserves, as they are over-crowded. (2) That the Government be asked to fulfil the provision in the Land Act of 1913 of giving further land to natives or repeal the Act. (3) That the Government be requested to establish agricultural schools for the training of native youths. (4) That the Government be asked to make provision for a Land Bank to enable the tribal natives to obtain loans in time of depression. (The Peculiar Group: (1) That the Government be requested to make provision for land settlement schemes for the Peculiar Group. (2) That the Peculiar Group be repatriated to the Settlements.

The Detribalised Natives: Mr. Chairman and Members of the Commission, it is needless for us to mention the fact that we, the detribalised natives, are here to stay and therefore we propose to make the following suggestions for improvements:

(1) THAT THE Government be requested to fulfil the provision in Urban Areas Act of 1923, which provides for native villages in which stands could be acquired by natives approved by the Municipalities under such leases covering a period of years as would justify the erection by the lessees of suitable dwellings and other improvements; (2) That the Government be requested to provide for the security of tenure in the Municipal Locations; (3) That the Government be requested to make provision for native landlords, to enable them to acquire more than one stand in the Municipal Locations. Squatters: (1) that the Government be requested to repeal the squatting laws

and make provision for natives to pay rent for their tenancy.

The last, but not least, that the Government be requested to constitute an Industrial Board, consisting of representatives of farmers, employers of labour, and native representatives to control the influx of natives into towns by controlling bureaux, land settlements, etc.

(Mr. MATTHEWS MALEPO): As Mr. Thema has already said, I am here to read this paper as evidence on behalf of the urban natives and I wish to state that when the papers were read to the Chiefs they thought that they would do for them as well as for their children, who are now urbanised. My statement reads as follows: Mr. CHAIRMAN and members of the Commission, I also have the honour to state that I appear here in a representative capacity with Messrs. A. Tekgetha, E. Mashibi Langa, and Sehlapo, on behalf of the Urbanised Natives to give evidence, not only on their wages, but also on the question of mortality of adults and children in urban and rural areas. As you have already learned, the causes of the migration of natives into towns from the previous representative, I wish humbly to point out to this Commission that we urbanised natives are here to stay permanently, as we have lost all connection with our pastoral origin and dependent entirely upon wages and in towns. We are here as permanent workers and as such should be considered as part and parcel of the other urban citizens. We depend solely on the wages we earn and therefore serious consideration should be made to the need of an increase of our wages. It should be observed that a small wage is attended by temptations to steal in order to supplement what remains. Consequently

employers suffer losses through theft by their underpaid employees, and the Government has to employ more police to cope with increasing crime of theft and thus spend large sums of money every year. It is our contention that if wages are increased less crime will eventually take place. It should be remembered that where two groups live side by side and one group is not cared for the other is bound to be affected, and an undesirable state of affairs will follow. It is very essential that the wages of native workers should be adjusted in a manner that will enable the urbanised native to live in accordance with the European mode of living, which has increased his needs. He has to pay for clothing, tax, education etc. and has to build a home according to hygienic methods of European civilization. His average wage in this town is £2 a month and that of his wife for washing 10/-, out of which he has to get all necessaries, as will be seen from the budget of a family of five, drawn at the end of this memorandum. Is it possible that he should not steal to make ends meet? He is to steal and his wife has to resort to illicit liquor selling for he has no other source to raise the balance to cover other requisites. As I have said before that the urbanised native is here permanently, it is for the European to turn him into a good citizen by adjusting his wages to enable him to live according to the European standard of civilization.

Family Budget of 5 per month.

RENT	£1.17.6.	Mealie Meal	£0.15.0.
Burial Society	0. 1.0.	Candles at 1 candle	
Wood per day 6d	0.15.0.	per day,	0. 1.6.
Sugar 1 lb two		School fees	0. 1.3.
days	0. 7. 6.	Church Fees	0. 1.0.
Tea 1 lb	0. 2.6.	Tax	0. 1.8.
Bread 3 loaves			
a week,	0. 4.0.		
Meat 1/- daily	1.10.0.	TOTAL: £6.1.11.	
Coal twice per			
week	0. 4.0.		

The budget excludes clothing, vegetables, and medical attendance, and is calculated on the lowest economic basis. It will be seen, therefore, that out of the average wage of £2.10.0. when £1.17.6. for rent is deducted, there is a balance of 12/6d. which deplorably fails to cover up other necessaries. The Municipal cottages which are rented at £1.10.0. are **not** capacious to accommodate a family of five, as these contain a bedroom and dining room used as a kitchen as well. The rent for Municipal cottages is out of proportion with the wages of the workers. Mr. Chairman and Members, with all respect, the urbanised native is a citizen, and as such should be treated with due equity. He should at least be paid a minimum wage of £6 a month here in Pietersburg for he is not only confined to mealie-pap, but to other kinds of foodstuffs for which he pays the same price as European citizens.

Mortality of adults and children in Urban Areas. Let us now trace the causes of mortality of adults and children in urban areas. The transition from rural to urban life, and the inevitable adoption of European mode of living, lack of knowledge of hygienic methods of livelihood, inadequate housing, and inadequacy of wages, and some of the causes of the mortality of adults and children in urban areas.

The question naturally arises, how are these causes to be tackled to combat the mortality? The following suggestions will probably meet the question:¶

(1) The Government should establish centres where lectures could be given to natives by experienced Europeans how to keep their homes according to civilised methods, and an experienced European appointed to visit their homes at

times. Baby clinics should be established and controlled by the Government with the assistance of qualified native nurses. WAGES should be increased to meet proper feeding, housing and medical attendance. As regards the rural native he, like the urban native, is also in a stage of transition. The mortality in his case is similar to that of his urban brother. Witchcraft still plays a prominent part, and is far from assimilating European modes of living in a more or less profitable way. What is required in this case is: (1) the establishment of Government hospitals in reserves, (2) a system of compulsory health education and the encouragement of habits of cleanliness, (3) Native health officers should be appointed in reserves, with a European Superintendent to pay periodical visits, (4) People should undergo a certain amount of health training by means of lectures, translated into their languages. (5) A whole-time doctor should be appointed for the Reserves, and there should be clinics in each Reserve. (6) Natives should be trained as doctors on the level of Europeans.

In regard to native education in the Transvaal Province, native education is confronted with obstacles today. THERE are 100 unregistered schools in this circuit, and a large number of the registered schools are understaffed. One teacher has to perform the duties of two yet we pay £1 tax annually, out of which 4/- is allotted for native development and should enable the Government to handle our education properly. Why are our schools unregistered and a large number understaffed? Where does the 4/- go to?. There are large numbers of natives in the reserves who are not benefited by their tax because

education is under missionary control and these people do not wish to send their children to Mission schools for fear that they might become Christians. We therefore feel that time is ripe for the Government to take full control of native education, for under Government control the following benefits will accrue:

(1) Schools will be amalgamated. (2) Compulsory education will be introduced to benefit vast numbers of natives whose taxation does not at present benefit them. (3) Public schools will be established in native reserves. (4) Adequate teachers will be employed than they are at present. (5) Teachers may enjoy the benefits of pension as other civil servants. WE most humbly request the Government to take native education under their control for the benefit of the African race.

Whilst thanking Ministers of Religion for their valuable services in giving us the education we have, we feel that time is come when teachers should be servants of somebody. When the teachers ask the Government for increases of wages they are informed that the Government is only aiding, whilst on the other hand the missionaries do not pay teachers' salaries.

MR. LE ROUX VAN NIEKERK: In regard to this budget of yours, what do natives require in clothing?— (Mr. Thema): Well, it all depends, on how long it lasts (Mr. Molepo): it is very difficult to give you anything definite.

Taking a fair average?— I think the average man in town will require about £2 per month, if he has a family of five to support.

And vegetables, how much would that be?— Probably 4/-.

Is there anything else left out? - Medical attendance. About 5/- per month for a family of five. I did not include tobacco and such things, because after all tobacco is a luxury. I left out tobacco and papers and matches, and such things.

A native does not go without tobacco and without his stamps? - Yes, you can put down about 5/- for that.

THE CHAIRMAN: I want to ask the representatives of the Chiefs themselves whether this document which has just been read was drawn up after they were consulted? - (Maseti Ramokgopa): It was drawn up before.

Did you hear before you came here what was in the document, and were you satisfied? - Yes, we were satisfied. (the other representatives of the Chiefs signified their agreement).

MR. LE ROUX VAN NIEKERK: I want to ask the Chiefs a few questions, too. Is it customary for chiefs when they have to speak in regard to their own matters to call in a detribalised native who lives in town to come and speak for them? - No, but these people who are here in town belong to our Stad, outside. They do not belong to the town at all. THE only reason why they come to the town is because they have been crowded out. Most of us cannot speak English and we know that these people are our own people and they come from our homes, and they have come to live in town and they can speak for us. They know what these matters are about and we have consulted them and they know perhaps more English than we do, so we have asked them to put these things before the Commission. Even at home those who are better educated write our letters for us, because we say that they have

to show us the way. We agree with what has been said. We can see for ourselves that we are over-crowded.

That is one thing. Have the native chiefs lent their influence or their power on matters of this kind to these men, have they lent them their power to say to the Government what they want to be said? - Not that alone. WE have our own men here, (Witness indicates native gathering at the back of the court), with whom we came into town, and they can also speak. But we only appointed these two men who have spoken to you here because what they have read out to you was exactly the same as we wanted to say.

MR. MOSTERT: Was it the same that they were going to say - was it the same as what the chiefs themselves wanted to say to us? - Yes. (THOMAS MOLOTO): These natives are not town natives. Even when we have meetings at home they attend our meetings. Although they stay in town they have their chiefs and their location.

MR. LE ROUX VAN NIEKERK: Well, they spoke here as detribalised natives, even though they may have their chiefs and their tribes? - They are not detribalised natives. They have their chiefs and they listen to what instructions are given to them by their chiefs.

In future if the Government wants to know anything about the tribes should we call the chiefs in or should we call these men? - Would the chiefs be satisfied if we called these men in? - What the Government does, whenever the Government wants to tell us anything they notify us in our reserves and when we get the Government notification we go and inform our people and the people come out and we give everybody the Government's message.

That is not an answer to my question. - Excuse me, Sir.

Now, you say that you agree with everything that is in those documents?- Yes, we do.

Now do you agree that if you were to work the locations better that you would be able to produce much more there?- (Maseti Ramokgopa): If the locations are extended, yes.

That is not what the document says?- Which document?

That document which was read here.- I think that is what the document says. It is because the locations are overcrowded that we come into town.

THE CHAIRMAN: The document also says "we are prepared to admit that with more knowledge of scientific ploughing the natives could make the congested areas more attractive". Do you chiefs agree to that?- (Thomas Moloto): Unless the locations are extended we will not be satisfied.

In other words, you do not agree with this?- Yes, we agree that scientific methods should be carried on in the locations, but at the same time we want the locations to be extended.

Do you think that if you work your lands better you will get more food out of them?- (Maseti Ramokgopa): I do not think so, because we are overcrowded, and that being so we have only a small piece to plough. (Nkupu Mareli): I agree with what was said, and if we are shown how to plough, even if it is on a small piece, we shall be able to get better crops - that is, if there is a good water supply.

MR. LE ROUX VAN NIEKERK: If you got sufficient crops

it would not be necessary to extend the locations? - Yes, it would be necessary to extend the locations, because we are too many there at present and we are overcrowded.

Now that document speaks of the painful operations of the 1913 Act. Can any of you chiefs tell me any of these operations which are painful? - If you tell us I think we shall know.

THE CHAIRMAN: I think Mr. van Niekerk misheard the date - it is the 1923 Act, the Urban Areas Act. It says that the Act of 1913 forced them off European areas and into the towns.

MR. LE ROUX VAN NIEKERK: DO you agree with the statement made there that it would not be advisable for the natives in the locations to send their boys to go and work for the farmers in order to learn better farming methods? - We want our children to be sent to an agricultural school and not to be sent to a farmer to learn how to plough.

MR. LUCAS: Was not the point on that that many of the farmers themselves do not know how to farm properly and therefore you do not think it would be good for your children? - Yes, that is so.

MR. VAN NIEKERK: Therefore you chiefs think that where the boys are apprenticed to the farmers in the Pietpotgietersrust District it is a mistake? - (Nkupu Mareli): By sending them to farmers outside, in what way are they to be taught ploughing?

I am not here to answer questions. I ask you the question whether you think that it is a mistake, as they are doing in the P.P.RUzt District, to carry out the system of apprenticing boys to the farmers? - Yes, I think these people are making a mistake, because we in the Pietersburg District have not made such an arrangement.

MR. MOSTERT: You have never tried? - No, we have have never tried it.

DO you prefer your natives to be detribalised, or do you prefer your natives to remain in the locations? - We want them to remain at home, but the trouble is that we are overcrowded.

MR. LE ROUX VAN NIEKERK: But apart from overcrowding? - We want them to stay at home.

Do not you think that the detribalised native is in a better position - what would the detribalised native prefer? - He would prefer to stay at home.

Today they are in locations in Pietersburg? - We want them to stay with the tribe and live with the tribe.

Do you want your boys to go to the farmers and learn farming? - How big should the boy be?

Well, say the boys from 12 years of age? - No, we would not like that. We have already said that. If they go away young they go to work, they get out of work and they learn all sorts of bad things in town. What we do prefer is that the boys when they are still young should get a good education and when they have had their good education they can go to work. That is why we want the Government to provide for compulsory education.

THE CHAIRMAN: In regard to this system which was tried in Potgietersrust. Why are they opposed to their children going from your land to a farmer who is a good farmer, to a man who farms well and who can teach them to farm well? - (Maseti Ramokgopa): It is far better that if a boy wants to go and work on a farm he should get his education first, and after he has had his education he can go and work on a farm.

If he has had his education there is no objection

to his going on to a farm?— That is a matter which he can chose for himself. If he wishes to go and work on a farm he can go and do so. (Nkupu Mareli): That is why we suggest that the Government should establish agricultural schools where our children could be taught how to plough. Because after they leave the schools and go to the farmers they should know exactly what sort of work they are going to do. We do not know anything about the farmers at Potgietersrust. We do not know what sort of farmers they are, but what we want is that they should go to farmers who are quite capable of teaching the children how to plough and how to do agricultural work.

DO you know that there are white farmers, many of them, who do not send their children to agricultural colleges but who first send them to work on farms? Do you know that they do not send them to these agricultural colleges because it is too expensive for them to do so. They cannot pay for it?— (THOMAS MOLOTO): We natives are divided into two kraals, into two sections. There is the one section, the educated section, and the one which does not know anything. Well, we cannot speak for the children of uneducated natives. If they want their children to go to Johannesburg or elsewhere we cannot say anything. All they have to do is to get written permission from their parents, and then they can go. If the parents give their permission for them to go, they go to the chiefs and the chiefs give them a paper to go to work in Johannesburg or elsewhere.

They ask here in the document for the provision of the Land Bank to be extended to them. Now would the

tribe be prepared to hold themselves responsible for any money lent out by the bank to natives?— (Nkupu Mareli): Is not it that perhaps if a person wants to plough, if he goes to the Bank and borrows money from the Land Bank, that the person who borrows the money from the Bank is responsible to pay it back?

THE CHAIRMAN: The position with Europeans is that if one man borrows money, then gets another man or a number of other men to stand security for him. Now how are they going to do that amongst the natives?— Yes, I can see what the Europeans do. They have to get a second person or more persons to stand security so that if that person fails to pay the others will pay. That is why we ask that we should be educated.

Yes, but who is going to stand security for the native who borrows money from the Land Bank?— Perhaps another native who has his own property will stand security in the same way as it is done by Europeans.

Would the tribe not be prepared to stand security or would the chiefs stand security for the tribes?— I do not think that the chiefs will stand security for the loan. The person may use that money for his own benefit.

MR. LE ROUX VAN NIEKERK: If the Land Bank lends money to a farmer and the farmer does not pay that money back to the Land Bank, the Bank steps in and sells the man's ground. Would you be willing to take the risk if the money is lent to the tribe and the tribe cannot pay it back, that the farm shall be sold?— We all know that. That is the way in which the Europeans do it, and if we want to follow on the lines of the Europeans we shall have

to do exactly the same. What will be the position of the unfortunate person who has had crops and fails to pay the money back - his ground will be sold and he will be very badly off.

THE CHAIRMAN: Do not you think it is rather dangerous for the native people? At present their lands cannot be taken by the Europeans, but under that system it would be possible for the land to be taken by the Europeans? - I think I have already said that the tribe will not stand responsible for any person who wants a loan. If a person wants a loan and one or two other persons agree to stand security, they can do so, but not the tribe.

SUPposing the man who has borrowed the money cannot pay, would they be justified in taking his piece of land? - I think the proper procedure is this: if a person wants to borrow money it must be first found out what that person has; the same as the Banks here do. If a person wants to borrow money from the bank, the bank will not lend to him unless the bank is certain that he has something, and there must be witnesses to prove that he has something.

But the bank cannot take the native's lands; they can take his cattle or anything else. Now would it be good for the native that the Land Bank should be able to take his land?-(Thomas Moloto): THIS is the first time that we have the privilege of meeting this Commission, and we look up to them as our teachers, they must teach us.

MR. LE ROUX VAN NIEKERK: Yes, but you say that you

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