

In practice, would the Chief exercise any authority over them?---- No, not unless a tribal question cropped up, where a man ran away with another Man's wife, or where a man would steal a girl away from the kraal. In such a case the Chief would send an Induna along. In ~~xxxx~~ general practice, where you have natives on your farm you can say that you are practically your own magistrate in most matters. Instances do not arise to the same extent. Boys living in locations have disputes which must be dealt with by the chief. Well, on the farm they are dealt with by the farmer.

Do not the tribal connections go?----- I would say they are weakened, but I would not say that they go altogether.

Do the boys who are born and brought up on the farm have to go to the tribe for their initiation or for circumcision purposes?----- Yes, the tribal control is still there.

DR. ROBERTS: They have to go there for matters of custom?---- Yes. That always remains. Take even my boss boy, he thinks as a white man does, and yet in family affairs the native customs are the customs which he follows: He expects lobola and he follows tribal conditions even if I try to laugh him out of it. He says "Well, it is our native custom." If I suggest to him to do a job in a certain way he says "No, I do not think so. You know what these natives are the moment you take your eyes off them." His attitude of mind is that of a white man, yet, so far as native customs concerned, he is still a native.

MR. LE ROUX VAN NIEKERK:.....

MR. LE ROUX VAN NIEKERK: Have you got any natives on your farm under contract as squatters?---- No, no such contracts. I have no ninety-day's natives. These natives with me are simply farm labourers for the whole time.

Have you any difficulties with desertions?--- Not with adult natives. It is only the piccanins who desert sometimes. I heard a question asked here in regard to loans and advances. I have had a great deal of experience of loans and advances through employing different tribes. I have the Bavenda tribe and I always have a fairly strong contingent of Bavenda boys, and they are inveterate borrowers. There is no limit to the amount of money they will sub. They will come along with a beautiful story. The average Bavenda boy always borrows. The Shangaan rarely owes a penny. The Basuto is not provident, but he is not an inveterate borrower. There is no regular system of giving a boy an advance with the idea of getting him to come to work. It may be done, but hardly with the idea of getting him to come to work.

MR. LUCAS: Have you ever lost money through advances?--- Once I thought I had, but the boy came back two years after, and he thought we had forgotten about it and he was very annoyed to find that we had remembered that he owed us 17/-.

Is that the only case?--- Yes, but I do not think it is entirely due to honesty. It is due to the native custom of paying. Once a native owes he always owes, until he has paid it back. He does not understand such things as prescription. If a native owes you a

pound/.....

pound he owes you that pound and will continue to owe it to you so long as he lives. If he is in trouble, and if he gets away with the crime, it is a wonderful thing to him, and it is almost incredible to him that there can be a legal exception urged to get him off, but although he may get off he still owes you the money. I do not suggest that he is anxious to pay. In the vast majority of cases the native is not a bit keen. If he can he will owe you the money for his lifetime, but there is never any question of his owing it.

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