

on what I get, but I must make it come out.

So must I; but can you live well on it ? - No, I cannot.

What do you miss ? - I miss a lot of things. I miss my reading, my papers, my food. I can only afford to eat twice a day.

How often do you eat meat ? - I eat meat when I have a sixpence to buy it with.

You live on £5 per month and you advocate that all the natives should be given £5 per month; do not you think that that is very high ? - Well, it is differently put; I say a little more or a little less.

Well, what is a little less - £3 per month ? - I leave it to the Commission to put down what they think best.

You would not put down what it should be ? - No, I would not.

You say that the native is happiest when he is in the country ? - Yes, I think so. That is my view.

You say it is his natural birthplace and that is where he is happiest ? - Yes, I certainly think so.

You say that in order to stop this influx into the town the Government should try to ameliorate the conditions in the country ? - Yes.

And you appreciate the fact of the Government sending an agricultural demonstrator ? - Yes, and I hope that the Commission will take our thanks to the Government for that.

You think that is a good line ? - Yes.

Is there any other way by which you suggest that the life in the location could be improved ? - Yes. There is one point I want to thank the Government for, and that is for the wells. The country is so dry and the Government have helped us there, and I hope that we shall be taught to irrigate our lands. That is very necessary.

You also spoke about farming contracts. You think that conditions could be improved there? Do you think all contracts should be registered? - Yes, I think so.

And do you think that that would put the natives on the farms on a better basis? - Yes, if a contract is registered in a Government Office it would be a good thing. And then we want more public servants - police is what we want.

Now you are also in agreement with what a certain native Chief has said, that it is a bad thing for the natives that the native youngsters should be allowed to go into the towns? - Yes.

And is it your experience that they become wasters here and that they become Amalaitas? - Yes, I think so.

Can you suggest anything to improve matters as regards the youngsters? - I think it would be a very good thing if our youngsters could remain in the kraals or at their homes until they are old enough, that is to say, until their characters have been properly developed and formed.

DR. FOURIE: They must not come into the towns before that? - No.

MR. LE ROUX VAN NIEKERK: You say that some people are very much in fear of the juries consisting merely of Europeans. Is that your experience? Do not you think that the natives receive from the juries as a whole justice? Is that your view as an educated native? - It is a very delicate question. I feel it in my heart that the jury system should be put aside so that the judge alone can deal with matters.

But you have that right now, you can demand now if you are an accused that you shall be tried by a judge and two assessors? - Yes, if I am accused, then I am at liberty to refuse to be tried by a jury. But what we want is that the White man who is charged with an offence against the native should not be tried by a jury but by a judge. If the case

is that of a White man having committed an offence against the native, that is where the difficulty comes in.

But where the native is accused of having done something he gets fair treatment ? - Yes, that is so.

Where a White man is accused of doing something to you, that is where you think you do not get fair treatment ? - I am afraid to say, it is very delicate.

That is your idea of the matter ? - Yes, I am speaking from experience. That is my view.

Is that what you have read in the newspapers or is that what you have actually seen ? - Well, I have just come in contact with a case at Potchefstroom.

DR. ROBERTS: You say "We would be too pleased if there would be someone to whom we could give our complaints so that he sends them to Head Office" ? - Yes.

Now, do you know that the Government has appointed a man ? - No, except the Native Affairs Office.

They have appointed an officer just to do everything which you point out here - he has to attend to complaints. Mr. Barrett has been appointed to do that very thing ? - Where does he live.

THE CHAIRMAN: He goes wherever there are complaints? That is the first time it has come to my ears.

DR. FOURIE: Jy het gesê dat jy nie eintlik meen dat die Regering "compulsory education" moet instel nie, maar hul moet die woord gee ? - (BERNARD SEROTE): Ja, hul moet dit so inrig sodat die bruinmense almal skool toe sal gaan. Soos dit nou is met die meeste van ons mense lyk hul nie geleerdheid nie, die kapteins en al. Die kapteins en die ander hoofmanne lyk dit nie. Ons reken as daar net 'n woord van die Goewerment kan kom, as die Goewerment hul kan waarsku en as die Goewerment vir hul kan sê dat dit nou tyd is dat al die kinders sal leer, miskien sal daar hier en daar baie wees wat die vermaning sal volg.

Jy sê dat jy bly is dat daar onderwys op die boere plase is, maar ons hoor nou dat daar plase is waar dit belet is: een van jul het gesê dat daar plase is waar daar slawerny is ? - Ek ken plase waar die baas self gesê het "Ek wil 'n skool op my plaas hê sodat die volk sal leer." Daar is sulke plekke, maar daar is weer plekke waar die witmense teen die leer is.

Is daar plekke waar die witmense sê, "Nee, ek wil die mense glad nie hê wat skool toe gaan nie" ? - Daar is mense wat nie skole op hul plase wil hê nie.

Is daar 'n skool naby hier waar onderwysers opgelei kan word ? - Ons het so 'n skool maar nie hier in Lydenburg nie.

Jy het gesê jy betaal nog opgaaf aan Sekukuni ? - (PHOKAFOKA): Ja, dit is so.

En jy sê ook ons moet vra vir die "Joint Council". Wie is jou leier, Sekukuni of die "Joint Council" ? - My natuurlike leier is Sekukuni.

En wat leier is die "Joint Council" ? - Ek weet nie.

Is dit jou beskaafde leier ? - Ek weet nie hoe dit te sê nie. Sekukuni is ons hoofman. He is the man who guides our destiny. But since Sekukuni lives so far from the set of Government we do not hear what is going on in the Councils of the Government such as we see for instance in the case of a Joint Council and in the case of the Congress meetings of that kind.

DR. ROBERTS: You will remember that when we were here we urged that there should be a Council for this part of the country and for Sekukuniland ? - I was not there myself.

(DIRK KANA): I was there; I remember it.

Does the Council exist now ? - No, there is no Council

Would it not be a good thing if there were a Council, you would know what was going on ? - (NTEBO): Yes, it would be a good thing.

Why is not there a Council ? - Since you were here there were other people who advised us to act differently, they were

the I.C.U. people.

But surely you are a stronger man than that ? - Yes, I am, but they impressed that on the other people here. I put my hope on this Commission here. (PHOKANOKA): It is very difficult to get up such a thing. We are afraid. It may be against the hearts of our baases and there is not one who has placed the matter before us in a civilised manner.

MR. LE ROUX VAN NIEKERK: Is there any one of you which is acquainted with the farming conditions in other districts ? - I know some other districts; Vereeniging and so on.

What do you think is the position of the farmers in the Lydenburg district, are they on the whole poorer than in other districts ? - As far as I have considered it, I think our community is poorer than other districts.

And that may be the cause why they are offering you such low wages ? - Yes.

THE CHAIRMAN: I want to find out from Simon Moganedi whether he works on a farm ? - (SIMON MOGANEDI): Yes, I work on a farm.

What agreement have you got with the farmer ? - I work for three months.

And do your wife and children also work for three months ? - In the beginning it was understood that I alone should work, but now, although my contract is not finished for a long time yet, I have to work together with my people, my wife, my children and my cattle. The contract was for three months but before the three months were up I was told that I had to work from January to January and at the end I was told that I myself and my children had to work. I was told that I would be paid for nine months in cash, but up till the end of the year I had to work for nothing. I had nearly finished the three months contract when the master came and said "You

cannot go away; you must stay here and work for me for the rest of the year." So I had to stay with my wife and children and cattle for the rest of the year, and I was not paid, I got no pay at all.

DR. ROBERTS: Did not you get anything at all ? - No, I got nothing at all.

THE CHAIRMAN: Did the master promise you payment ? - No, he did not make a contract to pay me for the rest of the time. He gave me food occasionally, but not much, and sometimes he gave me clothes as well.

MR. LE ROUX VAN NIEKERK: Where do you live now ? - I am still on the farm.

THE CHAIRMAN: How many cattle have you got there ? - I had twenty cattle, but ten of my cattle were put aside; they were put aside to work the master's land and for the other cattle I had to pay 3/- per head. The calves were substituted for cows at certain times.

You say that for ten cattle you had to pay 3/- per head each ? - Yes.

You worked the whole year ? - Yes, I did.

And you did not get any money from the baas ? - No, I did not.

Wheredid you get the money to pay the 30/- to your baas ? - I took the cattle to another place.

MR. LE ROUX VAN NIEKERK: How many wives have you got ? - I have one wife.

THE CHAIRMAN: How many children have you got ? - I have six children.

And do they all work on the same farm ? - Yes, they do.

How much ground did you get to plough ? - 7 acres.

What is the size of the acre - are they all the same ? - No, there are six there which are short; the six are

about fourteen yards long and the others are about twelve yards long.

And how wide are they ? - They are about fifty yards wide.

MR. LE ROUX VAN NIEKERK: Did the baas tell you that you could not have more than those seven acres ? - No.

DR. FOURIE: How much mealies and kaffir corn did you get ? - About five bags of kaffir corn and four bags of mealies. Every year we have to borrow a few bags of mealies from the baas, and then we have to work for it again.

THE CHAIRMAN: Do you work on a farm, Amos Mtembe ? -  
(AMOS MTEMBE): Not now. I have not worked on a farm for the last thirty years.

Where are you working now ? - I am in the Berlin Mission Station now.

MR. LUCAS: What work are you doing there ? - I am an Induna of the Chief of the Berlin Mission Station.

How long are you on the farm where you are now, Simon Moganedi ? - (SIMON MOGANEDI): Twenty years. I was first with the father and since the father is dead I have been with the son.

THE CHAIRMAN: Have you been on the same farm all the time ? - Yes.

MR. LUCAS: If you are not satisfied with that farm, why do not you go to another place ? - Well, I see many people who have trekked, but I know it is very difficult if you go to another man, and then furthermore it is very difficult to get away.

Did you try to go to another place to look for work ? - No, I did not try to. I notice that there are lots of people who are looking for work.

THE CHAIRMAN: You find that you are suffering hardships on the farm, but you know that on another farm conditions

may be even worse ? - Yes.

MR. LUCAS: Is there a school to which your children can go ? - I am near the town and the Mission Station School is near by.

In this statement of yours, you refer to the average pay of the natives as 35/- per month, and then you say "on the contrary 45/-"; what does that mean, does that mean 45/- without food ? - (PHOKANOKA): Yes. There is one thing to be said. There are people getting 35/- and the masters give them breakfast in the morning and dinner in the middle of the day, but in the evenings they go to their own homes.

They get breakfast not-a-days and dinner at midday ?- Yes.

You speak about Maramban; where is that ? - That is on townlands in the western parts.

Can they plough there ? - Yes.

If they plough there, do they have to pay rent ? - They pay  $3/4$  per month there.

Can they live there if they want to ? - Yes.

THE CHAIRMAN: Do they build their huts on that piece of ground where they plough ? - Yes, every one is surrounded by his lands.

MR. LUCAS: And can they plough as much land as they want to ? - They can, but the places are very rocky.

You speak about troubles at night when there is a concert. Do you have to get permission from the Municipality to have a concert ? - Yes.

And does the Municipality say at what time the concert has to finish ? - Yes.

MR. LE ROUX VAN NIEKERK: What is the usual time ? - About 12 o'clock.

MR. LUCAS: And then you say there is noise and shouting because it has to stop ? - Yes, generally that is so.



Many years before I came here they often carried their concerts right through the night. It is mostly done by people from the farms, but to-day we stop at 12 o'clock.

At 12 o'clock the shouts and noises start, not only against the stoppage of the concert but we have people who start shouting the moment they are free from the control of the Chairman, and they do anything in any way they like; in savage ways, and so on.

MR. LE ROUX VAN NIEKERK: Do you think there should be police control? - My idea is that people should be kept under the control of the Chairman until the next morning.

DR. ROBERTS: Is that your common native custom to carry on right throughout the night? - Yes, that is our custom.

And you have religious services also that go on throughout the night? - No.

MR. LE ROUX VAN NIEKERK: But do not you kick up a terrible row if you go on throughout the night? - No, the people are under the control of the Chairman.

MR. LUCAS: Is there a lot of beer-drinking at these concerts? - No, some people come in in a state of drunkenness and some bring bottles with them.

Now, you speak about slums. Are there any slums or bad places in Lydenburg? - No.

So you are really referring to other towns? - Yes.

You say that widows pay the same rents as men? - Yes.

Is that in the location? - Yes.

Is that the rule here? - Yes, they all pay the same.

But that is only if they have a separate plot. If a widow lives with her son and her son pays rent, does she have to pay rent also? - No.

Are there any old men in Lydenburg who have not got someone to support them, to look after them? - Yes.

How do they live ? - Merely by looking for work. Sometimes they go to a man and work for a day. They chop wood or work on a canal, and the next day they go to another man, and so on. Most of these people are relieved from paying the general tax; almost all of them.

DR FOURIE: You speak about your pass. What do you want; do you want the pass to be abolished ? - Yes.

You want every one to go free without a pass, they should be able to go wherever they want to ? - Yes, but I want something to be substituted for the pass.

What do you want; what is your idea ? - Just to have a sort of certificate to identify a man, to show where he comes from and where he is going to.

Anybody who does not behave in the right way would have his certificate withdrawn ? - Yes. There are very bad people, just as well as there are good people, and the good suffer for the bad..

Yes, that is so everywhere ? - Yes, I know, but the passes are very awkward, especially in cases of accident or sickness.

DR. ROBERTS: Would you regard your receipt for the tax as a pass ? You have a receipt, have you not, for your poll tax ? - Yes.

Would you regard that as sufficient for your pass ? - That is what we want to be our pass, nothing more or less.

MR. LE ROUX VAN NIEKERK: You would not object to having an identification certificate with your photo on it ? - We would like that. We would like the photograph.

If a native had to drive cattle, his own or his master's, would you think it would be a good thing if he were to carry a pass then ? - No, we would not object in that case.

DR. ROBERTS: On page 3 of your statement you refer to a surplus of natives. There are to my mind three very

difficult things there. Who are the surplus natives ? - I mean the natives who are in towns, or in the locations, without wives.

And you say that you would turn those out? Where would they have to go to ? Supposing they had not kraals ? - Into the country.

You would say "Go" ? - No, I want to encourage the country life for natives.

You want to encourage them to remain in the kraals ? - Yes.

How would you encourage them ? - By better contracts, and so on; that is how I would do it, and I think it would have very good results for the natives and the White man.

You think it is better for a native to remain in the country, or nearer town ? - It is far better for him to remain in the country. I want to say this, the whole country needs education. Our Missionary in this district has already erected eighteen or twenty schools, but we are anxious that our Chiefs should support education on our behalf. Because that is a great weapon which we have, education. That is the real fighting weapon. Our Chiefs should say after a word has come from the Government "Teach your children."

DR. ROBERTS: Are there any Chiefs near here who do that; what about Baklele ? - He has erected large schools, beautiful schools, but the rest of the district does nothing.

I do not know of any other Chief who is doing anything. I do not know of any stad where anything is being done by a Chief, nor do I know of any steps which the Chiefs are taking to uplift the people, and I pray that the Government will give a lead to the Chiefs.

THE CHAIRMAN: You know that some Chiefs are helping forward education, but you think that some of the Chiefs are

not helping forward education - that most of the Chiefs are not doing so ? - Yes, that is so. Not all the chiefs are helping education forward, but only some of them are.

Do more of them help education along, or do more of them sit still and do nothing ? - Most of them remain behind.

DR. ROBERTS: Has not the young Chief of Sekukuniland the last man, done something for education ? - No, he has no power.

THE CHAIRMAN: Do you think it is a good thing that the Chiefs should have more power than they have now ? - It is a difficult question and I should like to consult my friends on that.

(AFTER AN ADJOURNMENT OF TEN MINUTES).

(PHOKANOKA): I say again, Mr. Chairman, that it is a difficult question. It is a question which members of Parliament find great difficulty in tackling. My idea is that our Chiefs require wise counsel, leadership and help. They require the advice of the Government, the help of the Government, to improve their people educationally and industrially; they require information in regard to agriculture and a few other things. Of course, we like them to have power. We like our Chiefs to be in their position and to rule their people; but we are now going forward; we are not any more backward; we are no longer accustomed to wearing skins and so on. But what do we find? Some of our headmen around this district can hardly sign their names on any document. It is the duty of every father to support the family to the best of his ability, and so is it the duty of our Chiefs to support and do all they can to improve every bit the position of their people. Some of them ~~being~~ being uneducated it would be a very good and nice thing if the Government would keep them advised

what to do and how to do things, so that each Chief would have a Counsel around him, and this Counsel should report to a General Council, where they might meet under the care of the Commissioner, or someone else, appointed for that purpose. I pray that they shall remain in power and rule their people. It is a very nice thing, but we think that the position is hopeless otherwise. I hope that the Government will keep them in power to educate their people and that the Government will help them.

You would be in favour of compulsory education for the Chiefs ? - No, Sir, I do not think that compulsion would have the very best results. If any one is compelled to do a thing, it is not done so well as when a person just does it.

Do any of the Chiefs actually oppose the education of their people ? - Yes.

MR. LE ROUX VAN NIEKERK: Are you acquainted with the local Council system, where a council is given to a tribe ? - No, I am not acquainted with that.

They have one Council in Pietersburg, and one at Potgietersrust, and some at the Cape. You do not know the work of these councils ? - No, I do not.

THE CHAIRMAN: Some of the Chiefs have complained to us that when they went to their people with advice to go ahead, the people opposed them ? - Perhaps in some respects.

In better agricultural methods, for example. That was a case which we put to one chief. He said that he was in favour of better agricultural methods, but his people did not want it ? - They would do it. They should stock good cattle, they should build up schools, and soon, and I do not think that any one would object to any improvements like that.

If that movement were to take the form of making them

castrate their bad bulls in order to have fewer but better cattle, do not you think that some of your people would oppose it ? - They have already opposed it. That is what I say. It is not of benefit when people are compelled to do a thing. People must understand that it is to their benefit to do it.

MR. LE ROUX VAN NIEKERK: The Chief should give an example. The Chief should plough his land better, and the others would follow ? - Yes. (BERNARD SEROTE): I think this statement which the Chairman has just made, that one of the Chiefs complained that some of his people were against any improvements that were about to be made, is right. The Chairman was speaking the truth, the Chief was speaking the truth, because in our kraals, among our people, there are always the advisers of the Chiefs, and it is those old men who always keep the reins, even when the young Chief wants to go forward it is his old advisers who say "Steady, steady." It is they who hold the reins; that is quite true. That is why we say that if perhaps a word could come from the Head Office, from the Government, urging and advising them "You Chiefs see to it that your people are educated", something might be achieved. ~~They~~ That may also change the hearts possibly of these old men, these old counsellors.

MR. MOSTERT: In advising the Chiefs, from an agricultural standpoint, what to do, they all seem satisfied, but when we turn our backs it is never done. They are suspicious and they ask "What is the White man after now?" ? - Yes, that is true, but I cannot say for certainty about those farming, because it has only taken place in Sekukuniland. The only thing I can say is that it is true that most of our people, especially those old advisers, are suspicious.

They say "What is the White man after now?"

Do you think that if the Government were to say to the Chiefs "This is the way which has to be followed", would they listen? - I do not think that they will listen from the very start, but I think this is what will happen. We now look on the young people who are growing up to-day. If possibly these old counsellors and these old Chiefs can be advised to educate their children, we hope that in ten years' time, or even in a ~~few~~ few years' time, there will be a marked change. I have very little hope of a great change taking place at once.

So you would not advocate a sort of compulsion now? - No, I would not.

You rather think it will be a slow motion? - Yes, that is my idea.

Do not you think it is the duty of the Chief to make a beginning himself? - Yes, I think it is so.

You agree to that? - Yes, I do agree to that.

He should set an example to the others? - Yes.

And they would follow that example, whether it be for better farming methods or whatever it might be, you think that such better examples would have good results? - What they want is the example.

There are so many of the natives who work for us, who work for the farmers, and who know what to do. We have good methods and they see them, yet when they go back to their homes they do not seem to follow these better methods. On the High Veld, for instance, we had very good methods in farming. I have boys there who have worked for me for three or four years. Yet when they go back to their homes they go on in the same old way again? - Yes, that is quite true. Perhaps if our Chiefs can be told to try something

of the kind, it might have good results. The Government might send responsible people to the Chiefs, to say to them "You Chiefs, you are wanted to do such and such a thing. You must follow the example set to you." Perhaps that would have good results. Those responsible people might say to the Chiefs "In a year's time we shall come again to see what has taken place, and we shall see what you have done. We expect you to do that, and you must do it." Perhaps in that way a small beginning may be made.

MAJOR ANDERSON: You say that you believe that a good Chief is a good thing ? - Yes.

Supposing the Government tried to get all the Chiefs and to educate them, and if they found certain bad Chiefs they might say to them, "Now you are a bad Chief and we must get rid of you, and put someone else, someone better, in your place." Would his people accept a better Chief put there by the Government ? - No, they would not accept him.

THE CHAIRMAN: Have you anything which you wish to state which has not been said yet ? - (DAVID MOKWENA): I want to say something in regard to the farms. We are not happy in our position on the farms with our wives and children, and everything. They do not know what the rules of the farms are. We work from January to January - we and our children.

MR. LUCAS: Do you work for a baas or for yourself, Dirk Kana ? - (DIRK KANA): I work for myself. Before the war I worked for a baas, but now I work for myself.

Have you other natives who work for you ? - No, if I have a big job I take on others who work for me, and I pay them.

What do you pay ? - I pay £2 per month, and my assistant mason I pay 7/- to 8/- per day.



Are there many natives who are assistant masons ? -  
Yes, there are a good few here.

How many would there be ? - There are quite a few.

Can you give us the number - are there four, or  
five, or more ? - Yes, there are about four or five.

And do they always get 7/- to 8/- per day ? - Some-  
times they do piece work, but sometimes on a job I pay them  
£20 or more for piece work.

And if they work by the day ? - Then I pay them  
7/- or 8/-, according to the price which I can get.

(NTEEO): There is just one thing I would like to  
say. Whenever the word "kaffirs" is used our people become  
suspicious. I should like the Commission to try and use  
another word. Every time the word is used our people almost  
jump out of their skin.

THE COMMISSION ADJOURNED AT 5 o'clock UNTIL  
WEDNESDAY MORNING, AUGUST 20th, at 10 p.m.,  
TUESDAY, AUGUST 19th, BEING SET ASIDE FOR AN  
INSPECTION IN SEKUKUNILAND.

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