

of the Lulu. They are on private farms and on town lands. Now, although those people are far away from their locations and their chiefs they still recognise him as their head. Now, what the White people, some of the farmers on these private farms do is not satisfactory. They always complain if the Chief happens to visit his followers on this farm. I do not know why there should be these complaints. A farmer having natives on his farm knows that these natives recognise Sekukuni as their Chief, although they are working for him. If a Chief visits a private farm that does not mean that he is going to stop his followers from doing their duties as farm natives. Far from it. He rather encourages them to do their duty. When the Chief wishes to visit a private farm and to interview his followers, his reason is that he wants to get the money from them that is due to him, and he should not be prevented. The Chief, by going to his followers on the farm, would in the first instance go to the White farmer and he would ask his permission in the ordinary way to be allowed to see his people. We know that that is always done. Now, certain lines have been laid down by the Government saying that a native can stay on this side of the line and that they shall go no further. I find that this line is now ^{close} quite/to us. Now, seeing that this line has come right close to us, where are these natives who are on private farms going to live? The line is on two sides along the Steelpoort River, and also right along the Steelpoort as it goes down south and north. I would have been far better if the river itself had been made the line. I do not mean along the river bed. Certain farms west of the river are still in the White area. They are not in the released area. Now, what is going to happen to ~~xxxxx~~ these natives who

are on these farms if they are not allowed to be visited by their Chiefs ? What is going to happen to them in the future when they have to leave these farms ? What is going to be their position if they are not used to their Chief and if they do not know him ?

Now, for instance, I shall take the Matabele Chief Mahlaku. He was very unsatisfactory to the Government in that it was said that his people were great thieves and that certain murders had been happening amongst his people, but right up to this day he is still allowed to visit his people. Although he was a Chief he had a bad name - a very bad name, but he was still allowed to visit his people.

To-day we are fortunate in being in the presence of you great chiefs here, and I hope that our words may not be thrown away.

(EDWARD MOTUBATSI): Greetings to the Commission. I belong to the A.M.E. Chief Kgologkwe and the last witness have already touched on all the points which I wish to refer to. They went as far as education and I propose saying a few words on education, and I want to speak of the way in which we feel the Government can help us. It is a long time now that we have since what is done by the Government. From 1902, after the Anglo-Boer War, the Dutch people were not very much educated, but after that they improved a great deal, because it was the Government which helped them to receive more education. Now, we native people, and I am referring more now to us, the Sekukuniland natives, we have no education in our part of the country. We are not only speaking for ourselves, we are speaking for our children who are coming after us. Now, while in the presence of the Commission here I saw two White people giving evidence before you. They were giving evidence in regard to natives on their farms and how they treat them.

That is for the natives and their children. Girls are required for domestic work and work in the kitchen and the boys are required for the herding of cattle. Now, the boy or girl to-day are the man or the woman of to-morrow. On their farms there are no schools where the children can be educated, but there are white schools there. We are surprised that the Government is not looking at this, and that the Government is not looking to the future of our children. In regard to locations, two of the witnesses have spoken about education in the location. I think that in Sekukuniland we have about six or seven schools which receive Government aid. These schools are in very big native stads. Now, although the stads are so big, if you go to one of the schools you find only from fifteen to thirty children. We are crying that the Government is not looking after our people.

No tribe could ever be a tribe without some good ruling. If the Government would take notice and look after our education, then we feel sure that our education would become better than it is to-day. Now, even these schools which I have mentioned as receiving Government grants are not equipped as they should be. But we thank the Government for the grants which they give to our teachers.

There is one thing which we would ask from the Commission. In these schools the school fees are 6d. per child per month. We find that this 6d. is not sufficient to equip our schools, and I should like to ask the Commission whether it would not be a good thing if out of the local tax fund, which is controlled by the Council, some money could be given to the schools to help them. We had great hopes when we heard of this local tax and when we heard that it would be under the control of the Council; we thought that

here was a chance for our children, here we shall be able to give them education. Every tribe in the whole country looks forward to the future of its children. Now, some of those whom we knew as young men, some of the White people are now better educated than we are, simply because the Government looks after them. If the Government would look after us and make our education compulsory, then I say that in the next 25 years the natives will be on a different footing from what they are to-day. I know that the Government says that we natives can go on with the help of the missionaries. They will educate us, but they will not be able to fulfil all that we need. The missionaries have worked for the last 64 years, but we do not see so far what they have done for us. Now, I take it, looking at things everywhere - it is only 25 years since education was made compulsory among the White people. Look at their position to-day. Now we are crying out to the Government. Why is the Government not looking after our education? Why is our education not made compulsory? If the Government ~~were~~ were to look with a sharp eye at our education and tell our chiefs why there are so few children in the schools, it would be a very good thing indeed. Even if it should be necessary to compel them to go through the elementary schools, something should be done. I would respectfully ask the Commission to see to this, because I say again that the boy and the girl of to-day are the man and the woman of to-morrow.

(ELIAS CHAKE): I ask to be allowed to speak in English. I rise to support my Chief here and to support his words. I desire to explain this. The Commission should not be surprised that we have taken this departure in giving our evidence. We only received these copies of

the questions with which the Commission is dealing to-day. As we listened we heard what was being said, and I now wish to explain to you what our Chief meant and what these delegates mean on the question of taxation, and why they put things in the way they did - it is because of this word economic. They want to show that although we natives are said to pay nothing to the revenue of the country, we do contribute a great deal; we contribute to the revenue of the country in this way or that way; we contribute through buying from the shops, or we contribute through pass fees, or telegraph fees, or in other ways all over. The Chief wished to show this, that although he contributed all that his earnings were very small indeed. If our earnings were properly calculated one would be surprised how it is that we are able to drink our tea and our coffee. One would be surprised ~~xxx~~ how it is that the native is able to get his sugar and his clothes on the little earnings which he has. That is one of the points which I wish to explain to you. On the other question, that of the little boys, we look at that from another point of view. We look at that question from the native point of view, and we look at it this way. A child will never go and stay with a "skelem". If you always punish a child that child will never go close to your house; it will run away from you. I can speak from my experience; I have seen boys run away from the Waterberg district. I have asked them "Why do you run?" and the reply has been, "No, I do not want to stay on these farms they want me to work too many hours, and you do not get any money, but here in the town you do get money. Here you get on very much better."

Now there is another question: you hear people

speak of detribalised natives. I have known some people who have married in Pretoria and they have a wife and children. They have their passes, and on their passes are still written the words "Chief Sekukuni". I have known them for many years and they still pay taxes. Well, those people are said to be detribalised. Why should they be called so? They have the name of their Chief on the pass and they pay their tax. If you study these documents you see the name of the Chief written on it. Surely that shows that they are not detribalised?

(EDWARD PASHA): I am very pleased to hear that the Commission has been to Chief Sekukuni. They have now seen what our country looks like. From what I believe the Commission has seen, I feel that they will ask to get more ground for us in the Location, as the Location is full. ~~What~~ Wherever you go it is all dust. We feel very sore over this.

(PETRUS MASANGU): I heard the two White witnesses who gave evidence before the Commission here. If it is as they said in their evidence, it is no wonder that there are complaints. I personally do not think it is as they said. I am a farm labourer on a farm here. There are five of us in that family, myself, my wife, and three children, and I work from one January to another. Two of my children have now run away. Why they have run away is that they are made to work from one January to another. My children had no clothing, so they ran away to go and earn money to cover themselves. Now my master has given me a trek pass on account of these children who have gone away. That is why I say that I do not agree with all the evidence given by the farmers.

THE CHAIRMAN: Chief Kgologkwe complains that the

sale of beer is not permitted in the locations, but to whom would the beer be sold if it were permitted ? -

(CHIEF KGOLOGKWE): It would be sold to the young men who come home for, say, two weeks, or three weeks, or two months. They come to visit their homes.

Do they come to their own parents ? - Yes, they come home to their own parents.

And would they own parents sell the beer to them ? - If a young man comes to his home and he finds there is beer there, his mother would give him his own pot for his own consumption, and she would sell the rest. And the other men who accompany him home, they will buy the rest. Because they will have tasted from his own pot which is given to him by his mother what the beer is like, and they would find it good and they would buy it.

Now, you complained about a chief who was deposed by the tribe. What chief was that ? - I was referring to the widow of a deceased chief who after his death was chased away by the tribe.

You said the widow and her child ? - Yes.

Was the widow the great wife of the deceased Chief ? - Yes, she was the chief wife. She was made such by the deceased chief while he was still alive, and the tribe used to work for her. It happened that this chief had married a wife by Christian rites legally, and after that the tribe was not satisfied with this, and the Chief wanted more wives. But then when he took other wives he did not disregard this one, his legal wife. He still regarded the legal wife as his chief wife. She is now living on a private farm.

Was it the wife whom he married by Christian rites who was driven away by the tribe ? - Yes, it was the legal wife who was afterwards driven away.

The Chief drove her away before his death ? - Yes.

And did she have a son who should have succeeded the Chief ? - Yes, the woman had three sons. Two died, and there was only one alive, and he should have been the next chief.

Why did the tribe drive away the boy who should have become their chief ? - They said no. When the chief married this woman the tribe was against it, because she was the daughter of a nobody.

Has not the tribe got to pay lobda for the chief's wife ? - Yes, that is a question between the chief and his tribe.

And did they do it in this case ? - No, she was not married with tribal cattle. She was married by the chief with his own cattle.

Is this case still before the Native Commissioner ? - No, this matter was settled by the Native Commissioner's Court. It is finished, and the woman is gone. The tribe has now appointed one who is now their chief.

Could a woman be the chief wife if she is not married with tribal cattle ? - Yes, when the chief is still alive. We complained that this matter was not raised before the death of the chief. If the tribe was not satisfied they should have brought this to the notice of the chief during his life-time. They should have brought the matter before the chief and said "We are not satisfied with this", but that was not done.

If the Government appointed a chief whom the tribe did not want, would the tribe obey the chief ? - Yes, they would obey. If I were to be deposed and another man were to be put in my place, they would listen. But if the White

Government would withdraw from that area the ~~tax~~ tribe would depose that man.

Do you consider it a good thing for the Government to appoint a chief whom the tribe do not want ? - No.

MR. LE ROUX VAN NIEKERK: You said here that you were not allowed to act as blacksmiths and carpenters, and so on. Are you quite sure of that ? - Yes, here in Lydenburg there is not a single native blacksmith. There are natives who have certificates as competent blacksmiths, but they cannot work.

Can a native be a mason ? - Yes, there are natives who are qualified masons, but if the Government wanted a building here they would not be allowed to build here.

But we had a native here who told us that he was a mason and that he built houses and engaged other natives ? - Which building did he work on here ?

I do not know, but I know that he said he was a builder. His name is Dirk Kana. Have you never seen a native bootmaker in a town ? - Now, they are all White people, these bootmakers. I have never seen a native bootmaker.

Well, let me tell you that there are plenty of native bootmakers who are working for themselves and by themselves, all over the country, and I have seen carpenters too, so you are wrong when you say they are not allowed to work. These native carpenters do work. Now, you complained that the Government did not agree to all the recommendations of the Local Council. Why do you want to build a road ? Is it a bye-road which you want to build ? - Yes, we are told that it was within our power to repair certain roads, but it would be a good thing if the Provincial Council built the roads.

You have complained a lot about the men working in

Johannesburg, Pretoria and Premier Mine, not paying their levies to the chiefs. Do not you think that if the Government were to make it compulsory for these men to pay the levy that many of your young men would be driven away from Sekukuni's Location altogether, because they would say, "No, we do not want to belong to Sekukuni because we have to pay the levy" ? - Well, this cry comes from these young men to whom I referred. They come to us and they say "We have paid £8 in levy now. Why has the law been stopped which enforces this levy ? "

I am speaking of the tribal levy. If the Government were to compel all your young men to pay tribal levy into your fund to buy land, would not that drive all your young men away ? - Every time I have visited the Reef or other labour centre my young men have come to me and asked me to ask the Government to enforce this levy again, because they felt that we had no land at home.

Why did not they pay on their own account ? - Our people are not all the same. Some have paid up as required, but there are many who have not paid at all.

About this beer-drinking, do not you think it is a good thing for the men coming back from Johannesburg that they should keep their money or give it to their parents, or buy cattle, rather than spend it on drinking beer ? - According to our customs, when a young man comes home the money which he brings with him is for his own use. They have their money in their right hand, and they say "This is for us." They have already given other money to their parents.

Do you think it is a good thing ? - Yes, I think it is good. The parents will only give their consent because they have already received money from their sons.

If a young man comes home with £10 he will give £8 to his parents and he will keep £2 for himself to spend.

Does not he generally give £2 and keep the £8 for himself ? - There are exceptional cases, I will not deny that, but most of our young men when they come home give most of their money to their parents.

MR. MOSTERT: Now, Petrus Masangu, you say that you worked for a farmer. You and your sons all worked for the farmer, and two of your sons have now run away and the farmer has now give you notice to trek. What was your contract with the farmer ? Was it a verbal contract or a written contract ? - (PETRUS MASANGU): We made a verbal contract, but it was understood that after some time he would make a written contract.

Was the verbal contract for you and your three boys ? -
my
No, /boys at that time were too small to be taken into account and there was no mention made of them.

How long have you been on that farm ? - Fifteen years.

And the boys have now in the last year worked for the baas ? - Yes, for the last eight ~~six~~ years they have been working regularly for the master, and it is only this year that these two of them have run away.

Are you surprised now that the boys are away that the master has told you to trek ? - Yes, I am surprised.

Because now the baas has lost the two boys ? - Yes, he has lost the two boys.

How much land have you got ? - I have about four acres.

How many head of cattle have you got ? - I have seven head of cattle.

And how many calves ? - I have seven altogether, including the calves.

How many oxen have you got ? - Altogether I have seven, three are oxen.

And four calves ? - No, I have two cows and two calves, and three oxen.

How many did you have when you went to the farm ? - I had one which died shortly after I took up residence there.

And the baas ploughs for you ? - Yes, he used to.

MR. LUCAS: What is the name of your baas ? - Piet Coetzee, of Rietfontein.

And you say that you work from January to January ? - Yes.

Do you work all the year round, or just at times when the master wanted you to ? - No, right through.

Do you work every day ? - Yes, with the exception of Sundays.

Do you get any pay ? - No, he only used to pay the £1 general tax for me.

Do you get anything else, any clothes ? - No, sometimes once a year I receive a pair of old trousers from him.

And did you get food ? - Yes, I got my food from him.

And food for the family too ? - Yes.

THE CHAIRMAN: How did you get your cattle ? - Dowry paid for my sister.

Did you have anything else to live on except what you could get from the piece of land ? - No. The only other help I could get apart from the piece of land was selling fowls and eggs. My wife did that and we have very few requirements.

Did you know that your boys were going to run away ? - Yes, I knew about that. They told me times out of number

that they were tired of working and going about naked. They could not dress themselves.

Did they give any other reason for going away ? - No, that was the only reason which they gave.

MAJOR ANDERSON: They did not make any complaint to the magistrate about it, did they ? - No, they did not.

MR. LE ROUX VAN NIEKERK: Did you speak to the master about it when he did not pay you or your boys ? - Yes, I complained to him about it.

What was his reply ? - He used to tell me that he was also a servant and he had no money, and he would not allow my boys to go away.

Was he the master of the farm ? - Yes, and to my knowledge he had five farms.

Has he many natives on them ? - No, I am the only one on the farm which I am on. I am the only farm labourer, but he has others on the other farms.

Has he many on the other farms ? - On one farm there are six boys but on three of his farms there are no natives.

How does he do his work if he chases away the boys he has ? - I am also surprised; I do not know how he is going to do it, because that is how ^{he} treats us all.

Why did you stay there for fifteen years if you found the conditions to be so hard ? - I was afraid to leave the farm because I had nowhere else to go. I thought that if I left this farm and went somewhere else I would be no better off. So far as I know, they are all alike.

Where are you going to now ? - I do not know, I have to go somewhere.

You have heard what these other witnesses said this afternoon ? - Yes.

They said that the farmers are anxious to get native

labour ? - Yes, I know that the farmers need boys on their farms.

They said they were anxious to get them either on wages or three months' work ? - Yes, I understood that.

DR. FOURIE: Where are you staying now ? - I am still on the farm now but I have got notice to trek.

MR. LUCAS: I want to ask a few questions of Chief Kgologkwe. You said that there was no room in the locations for natives who had been chased off private farms ? - That is so. That is our experience generally.

Have any natives been chased off private farms in the last twelve years ? - Yes, we place these natives on our own farms because we have nowhere to put them in the location.

Why were they chased off, do you know ? - No. When these people come to us and say "Chief, I am one of your followers and I have been on such and such a farm and I have been chased off", what are we to do ? We say "Well, you can go and live on such and such a farm." We know that we are no match for you White people, you always get the better of us. This is the way we look at it. You cannot discuss a thing with a man when he chases you out of his own house. You simply have to leave. Although I am Chief of a tribe, if I were to go to one of my followers and if he ordered me out I would have to go.

Do any natives come to you who leave the farms of their own free will, natives who want to come and live in the locations instead of living on the farms ? - Yes, they do that.

Are there many of them ? - Yes, there are many of them, but we do not put them into the location we put them on the different farms belonging to the tribe, because there is not

sufficient ground even for those who are at present resident in the location.

Do you know what it is which makes them want to leave the farms and come to you ? - Some of these people have to leave the farms. They have to pay for their stock, large and small stock, and some of them leave private farms because they are tired of always being farm labourers for the master. He goes to his master and he says "Master, I am now tired of living on your farm". They come to an agreement and the native leaves quite peacefully. Then he comes to us, but we have nowhere to put him in the location.

And what happens then ? - Well, all we can do is to send him to a tribal farm.

Is the number of people who leave the farms peaceably like that getting bigger each year, or is it getting less ? - Yes, they are on the increase, but our difficulty is that we have nowhere to put them, and it is getting more and more difficult.

You also said that in some ways the farmers were not satisfactory. I did not understand your answer there ? - Well, by that I meant that we chiefs should be allowed to visit our people. If I were to go to the Rand, the Government allows us to visit our people and we should be allowed to do the same thing on the private farms. I want to go to them and be able to tell them what I want, and they will do it. I shall not be taking away the people from the farmers, and I am not going to teach them not to obey their masters. The only reason why I am going ~~to~~ is because they recognise me as their Chief and it is a good thing for all of us that I should go to see them.

Do you as a Chief like your people to go and live on private farms and work for the owners ? - Yes, because at present I have nowhere to put them, and therefore I am willing that they should go out and earn money, and if they bring in money for me then I can buy more ground for them, and we shall all benefit, but to-day they are not getting very much, and that is very difficult.

Then I want to ask a few questions of Elias Chake. You told us that the umfaans ran away and you gave us some reasons. Are there any other reasons why they run away ? - (ELIAS CHAKE): They told me that they ran away because there is too much work on a farm. They say "We get up very early in the morning, and we get back very late at night, and we get nothing for it ."

Do you think that that is the only reason ? - Well, that is the only reason they gave me.

Do you think if they had not to work such long hours they would not run away ? Do you think that they would stay if the work were not so hard ? - I think it is a question of treatment.

MR. LE ROUX VAN NIEKERK: Have you heard that the picannins run away from the locations and also from native reserves ? - No, I have not.

MR. LUCAS: Do not they run away from their father's reserve, from Sekukuni's reserve ? - Not that I know of.

Are you working in Geluk's Location ? - Yes, I am working there.

Do not the parents there complain of the children running away ? - No, not there.

It is only outside ? - Yes, outside.

MR . LE ROUX VAN NIEKERK: If the children run away

do not the chiefs send to get them back ? - Yes, the chief would report to the Native Commissioner, and he would try to get them back.

Now, why do you want an undenominational school ? - (HEADMAN FRANK MASEROMOLE): Well, why I say that is because we have had denominational schools for a long time, but we do not see that we are making much progress.

Do you think you will get better teaching if you get undenominational schools ? - Yes, we think so.

Do you know that until recently the missions had to pay all their own expenses in the schools ? - No, I did not know that.

Is not that perhaps the reason why the missions could not do more ? - I do not think that is the reason. As far as our people are concerned, they are still very backward. Now these denominational schools belong to different denominations. Our people have the idea that if they send our children to the different churches the churches will absorb the children and they will live in those churches. Again, there is another thing, and that is this. The missionaries object to the lobola custom, and they object to the native circumcision schools. If a boy goes to the circumcision school he will not be allowed back in the mission school. But if there is an undenominational school there will be no objection to a boy going to the circumcision school and then going back to the ordinary school.

DR. ROBERTS: Do either of you two chiefs know the Council System ? - Yes.

I gather that you spoke slightly in favour of the Council system ? - Yes.

Now do not you think that it would be an excellent

thing if you had a big Council gathering in all these other areas - Pokwani, Pashleli, Sekukuni, Mapoch, and Geluk, in the same way as they have in the Transkei, and if you had a big Council to deal with the whole of that area? - I would say this, that when these Councils were first suggested in Sekukuniland we were in favour of all of them being put together.

I did not mean that; if all the local Councils sent their representatives to a big general council, would you be in favour of that? - Would it be possible?

Yes, I think it would be possible. It is possible in the Transkei? - I would like to think that over.

Now, it is very easy to say that nothing is done for education. My friend, Senator van Niekerk, has asked me to make a short statement on that. Do you know that there are 360,000 native children at school? There are twenty large institutions with 8,000 students training for teachers. And as regards the cost of all this, I am not sure if you know the exact amount. I do not think you can know, but the Commission to which Senator van Niekerk and myself belong spends £670,000 per year on native education, and the cost of education has increased three-fold in the last five years. You have heard of Fort Hare, where the higher students are trained from the twenty institutions. The Government gives that school alone £6,700 per year, and I need not speak about the agricultural schools and the demonstrators, for which you pay nothing. Now, I do not know if you knew these things, but I think you should know them, because very often it is said "What is the Government doing for education?" The

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