

Mr. ~~de~~ Jozza

taken now is to go to the courts of law. They think that the law allowed us to have these reserves transferred to us. We are not safe; we cannot call a reserve a home; we cannot say that we have any right on the reserve. I will give specific cases about that: I have three sons myself living with me on the reserve; I approached the Native Affairs Department and asked that, although the sons were still minors, they should have their allotments, which was done by the Department here. Unfortunately, the local representative of the Department down there stood against me for all he was worth to defeat that. After three years, he turned round and got the Department to say that the allotments allowed my sons are cancelled - a word which does not exist in the regulations governing the Reserve. We do not know the word "cancelled". We know this much, if anyone lives on the reserves and misbehaves himself or does some deed^{for} which perhaps he went to gaol without a fine, he could be turned off the reserve. But as to cancelling land under his feet, this was a new thing. This has gone on. I sent money last year for my three sons and the money has been returned to me. The very reason that I am asking now to be allowed to go down to Durban is to meet a gentleman who is handling the matter for me, and to get him to make representations for me in the proper quarter.

Is your point that what has happened to you ought not to have happened and may happen to other people; it is a general matter? - Yes. The only reason was this, when the money was due, I approached an inspector and asked him for a little time - I did not have the money for four of us; and then again, when the time came due, I approached him and

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he then turned round and got the head office here to say "No".

Your point is that there has been a cancellation and that it is wrong; there is no ground for cancellation. I do not think you need give us all the details about that, because the whole point that you want to bring to us is the cancellation is now being done illegally?- Yes.

I think we have got that ?- Yes, that is the point. And then I say, until these reserves have been allotted and transferred to us we have nowhere to live, sir. And then, of course, if the Commission would now take the matter up we should be glad. The local committee recommended this long ago and we hear that the missionaries are also willing to have these things done for us, and yet this report says they are co-trustees with the Chief Native Commissioner. If that is so, why these things are not carried out, I do not know; nobody can understand it. We have been legally advised to take the thing to Court, but if the thing could be done without having to go to Court, we would be very grateful. If anybody would make these representations on our behalf, we would be very glad. I did not pay my rent when it was due, but always waited until my son's rent was due. My sons are sons of the soil; yet they have no right; if I were to die today, where could they go? I am speaking, of course, of conditions in mission reserves in the Province of Natal. I thank you for the opportunity of hearing what I have to say.

Do you not want to say something about the effect of certain legislation ?- I did, sir, but I thought there was no time.

What was the legislation you wanted to deal with ?-

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The Land Act has brought about a lot of hardship amongst us. One thing amongst others - I shall put it this way - I do not know whether it is a word I should use; but I say it is veiled slavery: that is to say, the farmers are not allowed by law to give me land to rent; I can live simply by my sweat on the farm. Sons and daughters are all subject to the farmer, and he can do with and use them as he likes. I know specific cases where the children of these people from the farms have deserted their employers and have come to Maritzburg and Durban away from the Northern part of Natal, to look for work, and while they were there, found themselves where they never knew they could get to; the women became women of the street; they did not come for that purpose: they came here to work. But what is a town like? I was here in Maritzburg 30 years ago, but it is not the same Maritzburg that I saw 30 years ago. When I came here, I found the conditions quite different.

I could not trust my children to be in Maritzburg, - either my boys or girls. It is a pity. I saw enough of these young people in the streets of Pietermaritzburg. While going through the streets of Maritzburg sometimes, late at night, I have seen these youngsters; the employers, particularly of the males, allow them out in the streets after dark. We did not allow that. We have our own way of dealing with this matter. The children, the womenfolk, - it does not matter of what age - are always looked upon by us as children; they are weak people and are always protected. For girls to be allowed to run about the streets - and the boys have learned to run with the girls, -

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is something foreign to us. Another thing I would like to point out is now, according to the new conditions or the law, - for it is law, - I am not talking particularly about my own wife, but as the head of a family, - my wife does not look up to me or complain to me, she does not bring to me any grievances or complaints at all, but takes them to court. My daughters go and lay complaints against me, leaving me at home; they go to court to complain and say that I do not give them food, I do not give them clothing. What is the state of affairs? They do not trust the father; they do not trust the husband. What is the result? I go to town and go and work for myself because I am starving; they are not feeding me.

In the olden days, the idea or law or custom amongst the Natives - call it whatever you like - was this, if a man marries a woman he marries the woman to feed him, and he, in turn, is subject to the chief or king and he is called upon to do anything by the head of the tribe - and the woman has to find the food. Supposing there was a bad season and there was no food, then it was the duty of the husband or father to turn out one beast or two and go and buy food and bring it home for the rest to live on. What do you find now? The court is the husband of the wife; the court is the father of the daughter. They run up there for their clothing and food. That is the legislation that affects us. It is ruining us; it brings the people into town. I was told by a gentleman living here who has taken the trouble to go through the suburbs of Maritzburg - that he found loose women - about 800 of them - in Pietermaritzburg alone; that is, Natives.

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CHAIRMAN: How did he distinguish the loose women from the others to the tune of 800? - I do not know. That is what he told me. I did not say I knew myself.

We cannot accept a figure like that without some evidence. Does a loose woman look different from any other woman? - What they call a loose woman is this - we reckon she is a loose woman if she lives with a man not as his wife. Now, I will deal with the beer question before I close.

There is a law here about beer. The beer was ~~in~~ to benefit the Natives, when it was allowed to be brewed and sold by the Municipality. I remember distinctly when Sir Frederick Moore went to Durban and spoke to them about it, that he was going to allow it to be done. That is being done, but I do not think the Natives benefit at all. I deny that they do. If the beer was to benefit the Native, the only way I myself think it should be done is for a company to be floated and to allow the Natives to take shares in it. Let the beer be sold and the money go to the Natives. Why I say that is this. Hundreds of thousands of pounds are being used in building these huge barracks in Durban. On whose land? The Corporation land. What I understand of the law is this; if anyone builds his house on anybody else's land, then the house belongs to the owner of the land and not to the person who built it. If that money is being spent in building these huge barracks, for whose benefit is it? That of the Corporation. ~~Either~~ They should have used the money to buy land for the Natives and then put up cottages, as in Maritzburg, and if I went there and took one of the cottages, by paying this rent I am simply buying the cottage in which I am going to live and would/then have a place where to go.

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