

Now, this 36,000 head of cattle - where are they kept ? - They are in the location and on private land.

Are they on land owned by the tribe or on individually-owned land ? - They are on both. Some are in locations and some on private ground, and some on native-owned ground.

Do all these cattle belong to the natives ? - Yes. I have not included the European-owned cattle, of course.

You have told us that the natives have adopted ploughs. Are there any other important changes which have taken place in your areas since you have been there ? - No, I cannot think of any.

Natives have retained their own methods ? - Yes.

You told us also that there was a tendency for the piccanins to run away. Is there any other sign of the break down of tribal control ? - Yes, there are quite a number of signs. The position is that first of all there is not sufficient ground for the tribe and they have to move on. As they move on further away from the tribal influence they get out of hand. Although they may acknowledge the Chief the Chief may live twenty or thirty miles away and they are not under the direct influence of the chief and therefore they gradually work away from the tribal part of the business. Another reason is, that the chiefs have no ~~money~~ power now-a-days as compared with the olden days. In the olden days if a native did anything wrong they took away all his stock and they put him out. Now-a-days they cannot do that. Now a lot of the natives do not go to the circumcision school, where they are taught to obey their chiefs and leaders.

You say that a lot of them do not go to the schools ? - No, I would not say a lot, the majority go to these schools, but some of them do not.

What happens to those who do not go ? - Well, they are not looked upon as men.

Are there some who risk that ? - Yes, especially in a place like Mooifontein, where there are any amount of missionaries.

Are the missions their refuge ? - I would not say that, although they do protect them in a way. If the chief did anything wrong they would go to the missionaries.

DR. ROBERTS: A boy in that case would not get married? Well, it would be very difficult to marry him among the heathens.

Or even among the educated ? - No, they have not cut it as fine as that. Occasionally there are disputes of that sort, but very seldom.

MR. LUCAS: Are there any other changes that you have noticed ? - Those are the principal changes which I have noticed. Of course, the piccanins go out to work young and when they come back they have a nice new suit on and they will not listen to the older men or to their chief. They take no notice. They are the most difficult to control of the whole lot, and that to my mind is the principal reason why the tribal system is breaking down.

Do you find that many natives go from the location and do not never return ? I/mean those who die, but do you find many who settle down somewhere else ? - Oh, any number do not return. As a matter of fact, the natives have a name for it, "legoeloe". That is what they call it, - "the one who never comes back." The reasons are that they get married up there and do not come back. And another thing is that they get into bad habits and they do not want to come home without money.

And they become town natives? - Yes. Some have learned a trade of sorts and there is no scope for that in the location and they are able to make better money in the towns, so they stay there.

We had evidence yesterday, or the day before, that the reason why a lot of natives, young natives from the farms, run away, is because of the long hours which they have to work on the farms ? - Yes, that is quite true. They do not like farm work. They get no money at all and they are simply working for the farmer. Occasionally they get a shirt, or an old pair of trousers, or something like that, and for that they have to get up early in the morning. They always get mealie-pap and nothing else, and they prefer to go to the towns and work for wages.

Do you think that that is a genuine explanation ? - Yes. They run away and the next thing is that you do not know where they are. The farmer comes and complains to the police and he wants us to help to get them back.

You told us that between 60 and 70 per cent of your male natives go away to work elsewhere. Do most of these go right away or do many of them work in the immediate neighbourhood of the location ? - They go right away. The location natives mostly go right away.

What is the effect of that on the life in the location - on the economic life of the location ? - It means of course that there is one less to feed. They earn money while they are away and they send money home and they bring money back with them when they come home again.

Do they send much home ? - Quite a lot. They do that through the office and through the resident recruiter. Many of them have deferred pay. The contract is for nine months and they defer £1 or £2 to be paid to them on their return home.

Is the deferred pay only for the younger boys ? - No, the gold mines do it for all of them, but of course the gold mines do not recruit the piccanins.

Does that system work satisfactorily ? - Yes, so far it

has worked quite satisfactorily. The Premier Mine, of course, do not do it. Their contract is only for three months.

Do you notice any effect on the morals of the location through these young men being away? - Not to any extent; their morals of course are different from ours.

But can you notice it? - Not to any extent. Except that a native woman is married and the husband is away for five or six years, and in the meantime she has a child by the brother; that is quite recognised.

You mentioned one effect of the men being away, and that is that the ploughing is done by the women and the old Men? - Yes.

Do you think that that has a serious effect on the location? - It is serious, as far as agriculture is concerned; how are you going to improve it.

You see no chance of improving it with the present system continuing? - Well, you cannot very well plough with the piccanins.

And generally speaking, native women are not allowed to handle the cattle? - They do now, but they used not to.

What is that change due to? - To the men being away. You find native girls herding cattle now.

And do you find women ploughing? - Yes.

I want to ask some questions about the natives on the farms. Do you find many of them leaving farms on which they have been working to go into the location? - Yes, wherever there is ground. I have fourteen tribal accounts in regard to the purchase of ground. The tribe buys the ground but most of them do not live in the location; they live outside. But as soon as a tribe acquires ground it gets filled up by natives from the farms.

By natives from privately owned farms? - Yes.

What do you attribute that to? - To the desire to be

their own masters.

In that they are very much like ourselves ? - Yes, I suppose so.

Now, taking your district as a whole, would you say that the natives working on the farms are contented ? - No, I would not say that.

What are the main causes of discontent ? - Well, the trouble is with the contracts. Say the native has a three months contract. Say he has to start to-morrow. He goes on for three days and then he starts a beer drink which lasts three days. His contract goes on, but instead of simply being three months, the time that he has been drinking is taken off and he has to go on for six months. Meanwhile, he wants to buy a blanket or something. He goes to his baas and he asks for a pass to be allowed to go to work, but the baas says, "Oh no, you must finish your contract." Then he is dissatisfied and he thinks he is being done down. That is one of the reasons. Then there is also a question of his stock. His master comes to him and says "Your bull is no good, you must get rid of it." He does not like that, and again he is discontented, and there are many things like that. An up-to-date farmer cannot afford to have a lot of scrub cattle and especially scrub bulls roaming about the farm. Naturally he cannot.

Yesterday we were told that there is a lot of bad feeling, racial feeling, between White and Black in this area, and one of our witnesses regarded this as being very serious. Have you any difficulty like that here ? - I cannot say that we have that difficulty. The only thing I know is that the native is getting more difficult to handle. Twenty years ago it was a simple thing to be a native commissioner, to-day it is not. It is very difficult now. Now-a-days they will not listen, and they get out of hand. The reason is

the breaking down of the native tribal system and substitution of nothing for it. That is the cause of the trouble. I have 40,000 natives, and how many police have I got? If the native does not want to do a thing he simply does not do it and he defies the police.

Generally would you say that the native is law-abiding? - Very much so, otherwise we could not control him at all.

You would not say that the relations between White and Black in this area have changed for the worse in the last 20 years? - Yes, I would say that; very much so.

Could you suggest anything by which that could be remedied? - One thing would be for a proper contract to be drawn up for the farmers.

You think that the omission to do that is one of the big causes of the trouble? - Yes, I do.

To refer to the question of the chief's authority, that as you say has been weakened. Now, would you like to see the chief's authority increased? - Yes.

How would you suggest doing that? - At present our chiefs have only civil jurisdiction. As far as I know there are none in the Transvaal who have criminal jurisdiction. I think there are a few in Zululand, but I am not sure.

Would you give the chiefs criminal jurisdiction in small matters? - Yes.

And are there any other changes which you would suggest? - Of course, it is very difficult to explain to a native the difference between civil and criminal matters.

It is very difficult even for Europeans to understand it? - It is more difficult even for natives.

Would you say that there are any other ways in which you would increase the chief's authority? - That is the main

thing.

What benefit would you expect from that ? - The tribes would respect the chief more, and there would be better discipline in the tribe.

Do you think that there should be better discipline in the tribe ? - Yes, certainly; we have taken away something from them and substituted nothing.

MAJOR ANDERSON: Have you got a Council ? - No, my people are very suspicious about a Council. They have the suspicion that the Council would take power away from the chiefs and the chiefs are very much afraid of that at present. They think that the Council would rob them of some of the little power which they have at present.

MR. LUCAS: To carry out the idea of increasing the chief's authority you would have to train the chief and you would have to guide him ? - Yes. At present where you get a good chief everything goes all right, but where you have a bad chief it is hopeless. I should say that one should be more careful about the appointment of the chief. That is a very important thing of course.

Do you think something should be done in the selection of the chief ? - I think so. I have had several cases where acting chiefs have been appointed. I have been against it but the tribe has been for it, and they have turned out failures.

Do you think that if the Government were to appoint a chief against the wishes of the tribe, would they respect him if he were a good chief and would they accept him ? - Yes, if he were a good chief.

In Lydenburg they were against it ? - They would say so out of loyalty to the chief.

That is a very important point. There must be a power on the part of the Government not only to train but to depose a bad chief ? - The Government can depose a chief now, if they want to.

Have your tribe in your area made any levies ? - Yes.

For what purpose have they done so ? - For the purchase of land.

And have they been satisfactorily paid ? - We have had five levies, which were imposed under Act 15, dealing with native taxation. Section 15 provides that the Government can proclaim a tribal levy provided most of the tribe agree. Five of these levies were collected and where the chief is good we found it easy but where he is not good, it is hopeless. The trouble is that we can get the levy from a man who has stock, but there has been a ruling in the Supreme Court that we cannot imprison anyone for not paying tribal levy. It is only a civil matter. Therefore, the young native who has no stock, although he can afford to pay, simply does not pay.

These farms which you spoke of as being owned by the tribe, they have been bought from the proceeds of levies, is not that so ? - Yes. There is a chief here who has close on £2,000 on fixed deposit. That is for ground. He has collected that himself, but he is a strong chief. What he says is law. That is Secoati.

Now, as they acquire more farms in this way do you think that that will have any effect in preventing the tribal natives from becoming urbanised ? - Yes, I think so.

There will be less tendency for them to settle in the towns ? - Yes, and that is a most important thing. This land purchase, as far as I can see, is going to be the solution of a lot of the native troubles.

You, yourself, do you favour steps being taken to weaken the tribal system or to strengthen it ? - I am in

favour of strengthening it. You see, we have not substituted anything. We have taken away something, but we have put nothing in its place.

Have any of your tribe moved out of this area to other areas ? - No.

Or have any moved into this area from other areas ? - No, but there are several about to come into my area.

Why are they likely to come ? - There is a crowd of natives at Doornkop, near Middäburg. They are buying ground.

Why are they wishing to leave the Middelburg area ? - I think there is no ground for them; that is the only reason.

Now, could you say anything about the health of your natives in your locations ? - Yes, syphilis is very bad. A very conservative estimate is that 15 per cent of the native population in my area is suffering from syphilis.

Have you discussed that with the medical officers in your area ? - Yes, I have discussed it very often.

How have you come to form that impression ? - I know by the number of natives who apply for exemption from taxation. As a rule, I refer them to the District Surgeons. When I hear that he is syphilitic I exempt him.

Is that the basis of your estimate ? - Yes, that, and coming into contact with natives every day suffering from syphilis.

You know the Skoonoord area. Is that in your opinion better or worse than yours ? - I should think it is about the same as mine.

Major Hunt has put his estimate very much higher than you put yours ? - Yes, but I may say that I am purposely putting mine low.

The Jane Furze Hospital is in your area ? - Yes, it is. And is the Medical Officer there the one whom you

refer to ? - Yes, I referred this matter to the medical officer, to all the medical people, as a matter of fact, and I pointed out that the Jane Furze Hospital is quite inadequate for the work which is required. It is the only hospital to deal with 300,000 natives and also Europeans.

Do you have a clinic in your area ? - Yes, we have quite a number. The medical officer visits them once a week.

Are there any other diseases prevalent in your area ? - Yes, malaria in locations like Magalies. It is very bad. I have a native doing nothing else this season but going round and distributing quinine. He went to places where the District Surgeon could not get.

Have you any record of the mortality ? - I could not say. There were about forty deaths reported. Those were deaths of which we were more or less sure as being from fever.

Is that in the whole of your area ? - Yes.

Have you come across any cases of miners' phthisis ? - Yes, I have come across any number.

Have you any record of the number ? - No, I have no record. You see, as soon as they are discharged from the mine they go straight home, but I come into contact with such cases when they apply for exemption from tax, and then I send them to the doctor.

Can you give us any figures ? - It will be very difficult to estimate.

You send the men along to the medical officer and he notifies you as to what is the matter ? - Not necessarily; not always. He may simply say "There is something the matter with the lungs", and then he will recommend exemption perhaps.

He does not always say that it is a case of phthisis ? - Well, sometimes he does, but not always.

When we ask a native where he got ill, he will tell us

"on the mines", and you can trace his history generally, and if it is his lungs, you can guess practically that it is miners' phthisis, but I am afraid that a very few get compensation.

What is your own opinion, are there many cases of phthisis among the natives who come back to you ? - Yes, I am afraid there are any number of them who come back with phthisis.

Now, let us come to the young children, is mortality very high among them, or is it low ? - No, it is high. It is especially high in some parts. Magalies Location is high.

Why should that be ? - Well, I think the water is bad. In certain parts of the year, in September and October, when the water is at its worst, the mortality is heaviest. You see all the cattle and the stock in the water at that time of the year.

Are any steps taken to improve the conditions there? - No, I do not know what steps you can take unless you spend a lot of money on bore-holes, and so on.

And that is likely to get worse and worse from year to year ? - Yes, it is likely to get worse. At Pokwani we are better off, there is plenty of water, and the death rate among children is not so bad.

Is the death rate high or low there ? - Well, I should estimate that it is low.

Have you anything to go on so as to be able to give us an estimate as to the percentage ? - I have only got the chief's report. I asked the chief what was the health in their location like, and he tells me "Last months twenty or thirty children died", but we keep no statistics, so that is all I have to go on.

Approximately, what would be the number of children in that location in Pokwani, where the conditions are better? -

The population in my location is about 5,000, and of those 500 or 600 are children.

That would make your twenty or thirty rather high ? - Not there. Magalies is worse.

What is the death rate at Pokwani ? - It is very small in a way. They do not report anything like twenty or thirty dying in a month.

Have you got an adequate number of schools for the children in the location ? - Yes, there are any number of mission schools.

Do they provide sufficient schooling for the needs of the location ? - Yes, the grievance among the natives is that they want a Government School.

Do you know why that should be so ? - There are several reasons. One I have been agitating for at Mooifontein. There you have an English Church School, a Wesleyan Church and a Lutheran Church. All have schools within a few hundred yards of one another and these children between the various churches - there is always friction among the various members of the churches, which should not be of course.

And does that extend to the children ? - Naturally, they take the parents' part.

That is very serious ? - It is most certainly. That is one of the reasons why they asked for a Government School, and it is one of the reasons given by the chiefs; and the second reason given us why we should have a Government School is this: "We would have a better chance of getting better education if they were all in one school." The chiefs said to me that they had a number of their people who were heathens and they do not want to go to ~~church~~ church schools. If there

were a Government school they would go there, but now they do not go at all.

Is there a keen desire among the natives in your location for education ? - Yes, there is.

Would that be a reason at any time for natives wanting to leave the private farms because they cannot get education there ? - That is one reason among the Christian natives certainly.

Is there any sign in your area of the missions co-ordinating in their work ? - No, I tried to get them to co-ordinate in this instance, but so far without any success.

The point you mentioned is a very serious one from any point of view ? - Yes, it is, I know.

Is there much serious crime in your location ? - No, I shall just show you. I have jurisdiction over the natives there as magistrate. In seven years I have had six or seven stock theft cases. But it is outside my area, where the natives are not under tribal discipline, that stock theft is a very common offence. Then we have the trek-boers. They bring in some fifty or sixty thousand sheep, and I do not think there have been more than one or two instances where sheep have been stolen. And that is in the midst of native area.

You attribute that entirely to discipline ? - Yes, and to another reason. The natives under their customs will never steal in their own locations. They do not steal the grain on the lands, but you get farmers away from the locations and they tell you that the natives steal wholesale. They steal the mealies away from the lands.

Why do not they steal in their own lands ? - Because they are afraid of their chief.

Why do they steal from the Europeans' lands ? - Well, there they need not be afraid of their chief. The farmers

run to the police, but the policeman finds it practically impossible to catch a native for stealing mealies in the middle of the night.

I have heard it said that the main reason for stock theft is the inadequacy of the wages ? - I have heard that given as the reason, but I do not know.

Does that apply to your natives ? - No, it does not apply to my part. You see, most of our natives go out to work. They do not work locally.

Now let us come to this question of native taxation. The taxation which the natives have to pay, what is its effect on the native labour supply ? Would many of the natives go out if they did not have to pay taxes ? - No, they would not. The labour agents all advance money; the natives want to stay at home a few months, but unless they pay taxes they get run in. So they go to a labour agent and they get an advance and they pay their tax and stay at home for a few months. But if it were not for the tax driving him out he would not go.

What is the sort of tax that drives him out ? - Well, there is a heavy tax on goods used by the natives. For instance, on cotton blankets, and so on.

How many blankets would you say that a native man would use for himself in a year ? - The men do not use it, the men wear clothes as we do, but the women and children are the ones who get cotton blankets.

At Hectorspruit we were told that the native women could only afford to buy cheap blankets, but that the men wore heavy ones ? - No, that is not so here. In Basutoland the storekeepers sell many rugs, but not here.

What would be the main articles of native trade here ? - I should say cotton blankets, ploughs, agricultural

implements, pots and pans, and sugar, and such things. And they buy a lot of soap too.

THE CHAIRMAN: Do they buy a considerable quantity of soap ? - Yes, it is a remarkable thing the quantity of soap they buy in Basutoland from the stores. All the companies have travellers in Basutoland, and the various soap people do a big trade there. They sell any amount of soap.

MR. LUCAS: Is there anything peculiar in your area about the method of distributing the land ? - No, it is generally one old person appointed by the tribe, and he continues doing until he is incapable of carrying on any longer. The chief does not do it.

And is there any dissatisfaction among the natives themselves ? - Well, I get a lot of appeals.

Do they appeal to you ? - Yes.

What is the type of complaint which you get ? - Well, it is this way. The head of the kraal gets a certain area as belonging to him. This is his land. As the land gets ploughed up there may be a little near his kraal which is not ploughed, and then somebody ploughs it and he complains.

Do they have the same plot every year ? - Yes, practically. The head of course distributes the land amongst his own family.

Does the head keep the same portion ? - Yes, where it is allotted it is given for good.

Now, I want to ask you a few questions about the effects of native customs on the availability of labour to the farmers. The native customs interfere to some extent with the employment of natives. First of all there are the circumcision schools ? - That is only once in four years, of course.

Can you mention any customs which affect the working

relations of natives and Europeans ? - No, those are the only two, unless you refer to beer drinks and so on.

DR. ROBERTS: You have had a great deal of experience in various parts of the Transvaal. Do you think the native could live on what he earns on the farms and elsewhere if the children did not go out to work ? - Yes, I think so. After all, the children very seldom bring any money home.

But they return money ? - Very seldom.

What about the young men who go out to the mines ? - That is a different proposition. In most of the locations they could not live unless these men went out to work on the mines.

That is to say, that the natives would be bankrupt if the young men did not go out to the mines to work ? - That is so.

Therefore, his going out to the mines is a necessity? - Yes.

And nothing that we can do will change that ? - Quite so.

So it is futile to try and change it ? - You can make it less by giving them more ground.

But the amount of ground is not sufficient ? - No.

Is it a necessity in the economy of things for the young man to go out ? - Yes.

Now, let us take passes. Do you think the system of passes could be modified in any way ? - Yes, very much so in their own areas, in the native areas.

Now in what way could that system be modified ? - Well, I shall try and explain it. At present I have a location here. It is surrounded by European farmers. A native steps out of the location and he can immediately be run in by the policeman. He is contravening the pass laws, and he is wandering about

without a pass. It is not really necessary to have a strict pass law in the native areas.

Like the Transkei ? - That is so. It is only when a native goes out to work in a labour area or is going from my district to some other district, for instance, that he should have a pass.

Do you think his receipt for his poll tax would be sufficient ? - Yes, it would be sufficient in the native area but not out of the native area.

You gave us your opinion that the Councils, if established, should not take the place and the power of the chiefs ? - No.

And you think that if the chiefs got more power things would be better ? - Yes, I think so.

And they might have criminal jurisdiction ? - Yes, provided you have a good type of man.

You know that in Bechuanaland they have criminal jurisdiction, and that is the worst part of South Africa ? - In Bechuanaland you have a lower type of native.

In Bechuanaland they all have criminal jurisdiction, even in the Cape part ? - I think you are wrong there. In the Union part there are only very few chiefs who have criminal jurisdiction.

No, they have certain criminal jurisdiction, and that is the worst part of Bechuanaland ? - I agree with you. The worst labourers I have seen come from Bechuanaland.

One would think that where chiefs should have criminal jurisdiction and full powers --- ? - Where you have a suitable chief.

Where Councils have been established, as in the Transkei, there you have the highest type of native; is not that so ? - Yes.

So that my argument that giving the chiefs more power would not have bad effects is quite sound ? - Yes,

I think so, but at the same time you must remember this, that conditions in the Transkei are entirely different from what they are in the Transvaal.

At one time they were not. My memory of the Transkei goes back fifty years. In that time what with wars and other troubles they were a very difficult lot to manage ? - Yes, undoubtedly that is so.

Now let us get to another point. Do you not think the native has a business head ? - I do not.

Do you think he has had opportunities ? - Well, I say this, his training has not been for business.

Because I want to tell you that I have met natives who have very good business instincts ? - I know of very few, in fact I do not know of one who has made a success of business. Have you ever met one who has made a success of it?

Yes. I need not give you the names. Now you do not think that they have not had an opportunity ? - In Basutoland they are the only people who can get a licence, but none of them that I know of have been a success so far, and they are supposed to be among the better class of natives in the Union.

At some institutions, I do not know whether you are aware of it, the natives are trained in business habits ? - I do not know of any such institutions in the Transvaal.

But down South ? - Yes, I suppose so.

With regard to the amount of taxes that you draw, would you say that you bring in about £8,000 ? - Yes, that is about the amount of the local tax. That is just the £1. There is a local tax of 10/- for all the location natives, but that is not included.

And to go back to what I said at the beginning, you do not think that that £8,000 would be collected unless they went out to work ? - That is so.

It is collected because the young men go out ? - Yes.

Really, the economic situation is that these men could

not pay the tax without the young men going out ? - That is so.

And that is the chief reason for their going out ? - It is one of the chief reasons.

If they became bankrupt that would be the chief reason. If the natives could not get that £8,000 they would be bankrupt, they could not pay it ? - Yes, I suppose so. The position is that they have to work in order to earn the money.

So the native has to go out to get this money and when he goes out he gets it ? - Yes, and he has to go out to get clothes too, and so on. The tax is only a small part of what he earns, we must be clear on that.

Quite so. Now, since you have been in this district have you seen any great improvement in the condition of the natives ? - No, I have seen very little improvement.

Would that be due to the poverty of the people ? - It is largely due to the land being worked out, and also to the population increasing.

So that it would be a necessity to get more land ? - Yes. That question is very easily proved in Basutoland. A trading station in the low land in Basutoland is worth nothing to-day whereas in the past it was worth thousands. All they get to-day are the crops, and the same applies here.

Is it due to the opposition of the missionaries that you have been prevented from having these big common schools ? - Yes.

Then how does a man like Pashlele get his school ? - I do not think he had these three big mission schools.

He has five ? - Yes, but he did not actually have missionaries living there.

He had the Wesleyans and others ? - Yes, but they were natives who were living there. Here you have the White missionaries. Pashlele, too, was a very strong chief and he could manage it as a result of the influence which he had.

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