

their own in the reserves ? - About half a dozen inside the location.

Are those stores owned by natives ? - Yes.

How are they conducted ? - Well, they are well conducted but they are seldom a success.

Why are they rarely a success ? - Because the native does not seem to understand finance. He does not understand how to run a store for any length of time. Directly he gets any money he seems to use that money for other purposes. They are never a success.

Nowhere in South Africa ? - Never in the part of the world where I have been, certainly not in Geluk's location.

THE CHAIRMAN: Is there possibly any idea of the subtle competition of the White traders being at the root of the trouble ? - Well, of course the White traders do their utmost to exclude the few native traders we have. I will give you an instance. A native came back recently from the Lichtenburg Diggings with about £300 or £400 in his pocket. I do not know how he got it. Well, he set up a store, he built himself an extraordinarily good store, and he got in a comparatively good stock. And now I hear that he is going down-hill, and in the end he will probably fail. His brother has failed, or he is just about to fail. I have seen during my time many native storekeepers start and fail, and I can tell you that all my native storekeepers are in a very weak position financially.

MR. LUGAS: Do the natives fail to support them, or do they prefer to deal with the White man ? - The natives support them alright, but these native storekeepers seem to be too easy-going, and then eventually they cannot pay for the goods which they buy. They buy naturally from the Indian traders, they deal with Indian traders, and eventually

the Indian finds that he is let in.

Does the Indian give them credit ? - Yes, for their goods - for £100, or £50 worth, but not much more. They repay a little, and so on, and afterwards they find that they cannot pay any more.

DR. ROBERTS: May it not be due also to the communistic idea that a native will never charge from a relative ? --- The relatives can come and take what he wants and go without paying ? - There may be something in that, and I think they probably do, but I do not know to what extent.

I understand that it is part of their principles ? - Yes, it is their principle, a relative can take what he wants. But some of our native storekeepers are pretty cute and I think they would rather depart from that principle.

But still, it is the native custom that a relative can come in and claim what he wants and go without paying ? - I do not think that they do that very much out our way. It might have been a cause of failure before, but not now.

MR. LE ROUX VAN NIEKERK: Do you think our system of licences would be the cause ? - We have the same system of licences for natives as we have for Whites. If a native ~~want~~ wants to become a general dealer he has to take out a general dealer's licence.

Yes, but I was thinking that it might be that system of European licences which is the cause ? - In the native area I think it would be better if the issuing of licences were rather in the hands of the Native Affairs Department than of the Receiver of Revenue, who is 65 miles away.

MR. LUCAS: What advantages would you get from that ? - We would be able to issue these licences immediately instead of hanging them over from month to month. We are hanging them over now because we have not got this or that.

It would be much more convenient if the Native Affairs Department issued the licences, and besides, we would probably have better control, too.

Through being on the spot ? - Yes.

Taking your area, would you say that the methods of trading by the Whites are fair to the natives and generally satisfactory ? - In my area I should like to have more competition, especially in the country on the eastern side of the Lulu. There one firm of traders have almost created a monopoly. Recently on a farms the Lands Department offered a site for trading rights and put it up to tender. The firm which has the monopoly tendered for these, and I pointed out that it would simply increase the monopoly if this firm got it. The Lands Department, however, in spite of what I said, granted the trading rights to this monopoly. Well, what did he do, nothing. He did not even build a store there. He got that site and kept it vacant. He just wanted to prevent anyone else from coming in, until I went round and pointed out to the Lands Department that things had happened exactly as I said they would happen. Only then did the Lands Department force this man to put up a store. He put up a tiny place then, not even half the size of this room, and he did open a store there. He would not even have done that if he had not been forced to. That is rather beyond my control. The Lands Department helped us there, that is so. Of course, that is on Crown Lands.

You told us earlier on in your evidence that some of these stores are run by natives for Whites ? - Yes, we have several firms there, three of them, the one firm have their main store on one place and they have a branch store at Schoonoord, with a native in charge. They have a little tin store, which you passed just below the hospital, with

a native in charge, and then between the Heights and the Steelpoort they have another tin store with a native in charge, and besides that they have two other places also with natives in charge. That was what I meant.

And those natives, are they running the place ? - They are simply the managers for the firm and every week the principals go round and collect the money from their native managers.

As far as you know, do they manage satisfactorily ? - Yes, very satisfactorily as far as I know, and the natives like them.

DR. FOURIE: Do the natives in your area still stick to their native customs and to their old habits ? - Yes, they do.

But do most of them do that ? - Well, they vary a lot, but you can say that in our area we stick to our old customs, to our old suspicions, habits and doctrines, and everything.

Have you noticed any belief or custom which lays it down that skoffeling of the land shall only be done at certain times and whereby in agricultural work certain things shall only be done at certain times ? - Yes. We are rather breaking away from that, but that sort of thing used to be very strict in my part of the world, and even now you are not allowed to reap your crop before a certain time. These old old habits and customs die very hard. We have all those old beliefs and superstitions. For instance, the Chief's land has to be skoffled before anyone else's.

Do they still believe that fertility lies in seed that has been doctored ? - Oh yes, they believe in all these things still. They believe in doctoring the seed and doing all sorts of things which would appear to be extraordinary to those who do not understand them.

THE CHAIRMAN: Is the chief still a purveyor of seed ? - I do not know whether he is now, but I should doubt it, although in certain cases I still think he probably would be. I do not think that that applies so much to Sekukuni, but undoubtedly it is so with some of them.

DR. FOURIE: Do they still believe in the doctoring of the land and the seed ? - Yes, certainly they believe in the doctoring of the land. They doctor everything.

THE CHAIRMAN: How do they doctor the lands ? - Well, they come and ask me to be allowed to kill a certain animal, generally an animal that is protected in season as well as out, and they will light a fire in the four corners of the land, and so on, and then they will put in certain herbs, and all that kind of thing.

Could you mention a few other instances of doctoring ? - Well, there is rain for instance, we are always doctoring for a rain. We have great rain-makers in our area, and if we have a drought our rain-makers will tell us that Sekukuni is angry with his people and has refused to give them rain. Their methods are extraordinarily like those of Elijah in the Bible.

DR. ROBERTS: Do you think that those rain-makers really know, do they think they know anything about the rain ? - I think they watch the weather very closely, and I think they possibly react occasionally. Possibly Elijah did exactly the same thing.

MR. LUCAS: Do any of these customs hamper agriculture ? - Yes, they must - I should think that they all do.

Do you think they cause a shortage or limit the supply which is obtained from the land ? - Yes, to a certain extent they must do. I have no doubt about that, but of course it is very difficult to say in what proportion. These things vary such a lot.

MAJOR ANDERSON: About the Native Council. What is the procedure about proposing votes of money from the available funds? Do you propose it, or do the natives propose it themselves? - Hitherto I have very largely been the Council. Of course, we are only at the very beginning of the thing, and my Council has only been going just about a year or so. The Council simply bombards the Chairman with questions and with plenty of little, petty complaints. I suppose that probably that will improve later on. In any case, I hope so.

DR. ROBERTS: The Council can be varied? - Yes, every two years.

MR. LUCAS: Is the method of appointing your Council the same as that which is in force in the Cape? - No, we do not understand election here. Ours are not elected.

Whom does your Council consist of? - It consists of people recommended by myself and appointed by the Governor-General. It consists of Chief Sekukuni and Chief Kgolokoe. Then Chief Sekukuni's main Adviser, Moreoane, then Chief Kgolokoe's chief Adviser, Dinhonyane, Edward Pasha, who was here, and an old Headman named Tshesane. Then I have had an application from an advanced native that he should be made a member of the Council. That application was made to me recently.

DR. ROBERTS: You can go up to nine, can you not? - Yes, if I want to. But we could not do this by election, because every one would have voted for Chief Sekukuni and his young, more advanced followers, and the Council would have simply consisted of Sekukuni and five of his immediate followers, to the total collapse of Kgolokoe, owing to tribal differences, and my instructions were to keep tribal parties on an equal basis, and for that reason I have three followers of Sekukuni and three followers of the other man. That is how things are.

Now, you mentioned another tribe ? - Well, there are a section of a tribe living inside Geluk's Location with various followers in the Pietersburg and Pretoria districts. Their main headman lives in Geluk's Location and that is why they have bought a farm in the Middelburg district and also a farm in the Pretoria district for their people who live in the two districts.

Is their chief a petty chief of Sekukuni's ?- Yes, but he is living in Kgolokoe's part of the location. They started buying land before the Bapedis did, and that is how they came to be independent in the matter of land purchases. In actual fact, they were involved in land purchases before the Bapedis began.

THE CHAIRMAN: They would have their main stem in Pietersburg ?- Yes.

Is their chief the man who is at present in gaol charged with murder ? - Yes, I think he is. I heard that one of them was in trouble.

MR. LUCAS: Do you have the Balembi among Sekukuni's people ? - No, most of our people are Bakoni. The same as the Angoni in Central Africa.

THE CHAIRMAN: There is one point I wanted to put to you; you are not on the telephone at Skoonoord; is it not a fact that you are not connected up with the telephone line and does not that mean that you have considerable difficulty in the way of the development of your territory ? - Yes, it puts me completely out of touch with my head office. Our postal service does not fit in the matter of sending replies. It is very difficult, and it is hindering the administration of my district considerably. I consider an office such as mine should be on the telephone.

THIS CONCLUDED MAJOR HUNT'S EVIDENCE.

I N D E X.

Native Witnesses: pp. 729 - 757.
Chief Kgolokwe and 7 other
natives.

Meneer E. de Souza L.V. en " 758 - 774.
Meneer H. Neethling.

NATIVE ECONOMIC COMMISSION.

TENTH PUBLIC SITTING.

(CONTINUED).

LYDENBURG, AUGUST 20th, 1930, 10 a.m.

PRESENT:

Dr. J.E. Holloway (Chairman),

Major R.W. Anderson,
Mr. F.A.W. Lucas, K.C.,
Mr. A.M. Mostert,
Professor Lestrade attended at the request of the Commission.

Dr. A.W. Roberts,
Senator P.W. le Roux van Niekerk,
Dr. H.C.M. Fourie.

Mr. C. Faye (Secretary).

MINUTES OF EVIDENCE.

(AFTER MAJOR HUNT'S EVIDENCE
WHICH IS BOUND SEPARATELY)

- (1) HEADMAN FRANK MASEROMOLE.)
- (2) CHIEF KGOLOGKWE.)
- (3) ELIAS CHAKE.)
- (4) EDWARD MOTUBATSI.)
- (5) CHIEF MANOK.)
- (6) KGOBOLALE SCHUKUMI.)
- (7) EDWARD PASHA.)
- (8) PETRUS MASANGU)

called and examined:

THE CHAIRMAN: Will you Chiefs and others who have come to see us here tell us what you wish to say. We greet you ? - (CHIEF KGOLOGKWE): Greetings to the Chairman and members of the Commission. The grievances which we wish to bring before the Commission are many. But the main one is that concerning our taxes. Because I find that we have many taxes to pay to the Government, yet our earnings are small. We have to pay a general tax to the Government of £1. Then we have other taxes. When one goes to the Civil Court, when one wishes to defend a case, one has to pay costs. I look upon that as a tax which we pay to the Government. Another tax which we have to pay to-day is a dog tax. And not only that, the natives residing on Crown Lands have to

pay a Crown Lands tax of 30/-, and then they have to pay for their stock as well. Again, there is another tax, a direct tax, the postage stamps which we have to buy when we want to post a letter. I take it that stamps are also revenue; all the pennies which we have to pay in postage are revenue, and if you wish to register a letter, you have to buy a registered envelope and you have to pay registration fees. If I wish to use a telephone I have to pay a fee, ^{if} and/I send a telegram I have to pay for it, and I also have to pay for the use of the Railway. I look upon all this as an indirect tax which we pay to the Government. In our local stores we have to pay exorbitant prices for what we buy from them, and that is because they have to pay customs duties at the other end, and, of course, as you understand, they recover those customs duties from us. Again, native landowners have to pay something to the Government, and natives on companies farms have to pay rent as well as stock fees to the companies. They have to pay motor car licences if they own a car.

DR. ROBERTS: Do you own a car? - No, but my brother Sekukuni has one, and I take it that he has to pay a tax for it. Certain indirect taxes are paid to the Government: hawkers' licences, store licences, general dealers' licences, butchers' licences, and so on. In the location we have recently dug wells, and we have had to employ people to dig these wells. We pay them and still we have to buy our own piping and we have to buy pumps for the use of these wells. And then, there are those of us who have to take out licences, and then for our guns, for shooting, we have to take out licences, and then we have to take out game licences as well. We have to pay the millers if we take our grain to the mills. We pay school fees for our children. Now, I admit that we

get a great deal of help and we thank the Government for paying our teachers who teach our children, ^{but} we would ask for the Government's assistance in getting a school for our destitute and orphan children, of whom there are many; for our children who have no parents, so that they may be taught free of charge. We have to pay hospital fees. We have to pay for everything. If we want to go and enjoy ourselves at the bioscope we have to pay for it before we are admitted. A man with a number of wives has to pay the Government a tax for each wife, up to £3 per year. I pay at that rate, I pay £3. We have to pay for all our amusements. If we go to a show in the big towns we have to pay too. Our people in the locations are charged by the Municipality to pay rent and fees for stands and for sanitary, and we have to pay for our bicycles. Another thing which we wish to bring to your notice is the colour bar. There are some of our coloured people who are educated and yet they are debarred from certain things. There are native doctors who do not practise as such although they have received sufficient education to practise as doctors. Others who are not allowed to work at their trade are native blacksmiths. They have not got a chance in the large towns to follow their trades. Others are qualified carpenters, but they cannot put up their workshops in the towns, although they have received their certificates from Government-aided institutions. I also wish the Government to allow our native people, those who have the knowledge to sink wells, to do so. We also want to be allowed to become drill-sharpeners in the workshops on the big mines. At the present time I am not in favour of sending our natives from the towns to come and live in the outside areas in the reserves, and such, because those people in town are working and helping us

in the locations to pay our taxes. The ground given to us at present is not sufficient to carry those who are at present away in the towns. Even if the natives were to occupy the whole of the released area, it would still not carry the whole of the native population.

Another thing which I want to bring to the notice of the Commission is the hardship which is created by the new Liquor Act, which lays it down that natives in the location are not allowed to brew beer for sale. The brewing of beer for sale has been helping our own women to make money. In some cases you find that these women who brew beer do not use it but they brew it to make money, so as to give it to their husbands, to enable them to pay their dipping fees, or their taxes, whenever necessary.

Another thing which I should like the Commission to help us native Chiefs in is in regard to our marriages contracted according to native rites. There is a case where a Chief died, and after his death his heir was not allowed to take his deceased father's place and another Chief was appointed. We wish to safeguard our children. His wife was also chased away by the tribe.

I further want to ask the Commission to represent to the Government that it would be a great boon and blessing if in a place like Lydenburg a house could be set apart for native chiefs visiting the town, so that they could be accommodated in that house. Because as it is, we have to trouble the Native Commissioners, and they have to put up tents, as they did yesterday, for us. As we are to-day, we have to report to the Native Affairs people, and they do not know where to put us. I would say that they are always pleased to receive us, but they do not know where to put us because they have no place.

Another thing which I should like to bring before the Commission, and I think they would support me, and that is

that something should be done to improve our roads in Geluk's Location. Take Dr. Roberts - I know him well, and it must have been very hard on him travelling on such roads. There is another thing I want to say. I think the present wage paid to a native labourer or skilled man is not adequate, and I would like the Commission to recommend to the Government that there should be a Board on the lines of a Trades Union which could look after the interests of the natives in this regard, and certain scales of pay should be laid down as a living wage for a native. For instance, say a native is employed in this town here. He has a difference of opinion with his master, and his master does not pay him the wage to which he thinks he is entitled. They should go to the Board and that Board should decide what should be done, and how much should be paid to that native.

I think if the Government were to do this it could do away with this colour bar, under which we think we are not being fairly treated, and I further want to say that I think that a Board like that would also help our Commissioners in many ways. There is another matter which I should like to ask the Commission to deal with, and that is that they should recommend to the Government that in a place like Sekukuniland or Geluk's Location there should be an undenominational school up to Standard VII or VIII for our people. That school should not teach book knowledge only, but we should be taught some trade, something that we can do with our hands.

Also some of our sons should be trained as doctors, some as carpenters, some as blacksmiths, and other trades.

We wish to convey to the Government, through this Commission, our thanks for what they have done for us in eradicating stock diseases in our country. Certain diseases

have been done away with, thanks to the help we have received from the Government. Also scab has been removed ~~fix~~ from our sheep and goats, and we wish this Commission to convey our greetings and thanks to the Government for what they have done there. Now, Sir, I want to say this. Our people used to know something about the stars. I see our old friend, Dr. Roberts here, who is a great astronomer, and it would be a good thing if before he died he should teach us something about the stars, and encourage that part of learning among our people.

When I was a boy at Lovedale I never had a chance of going to Dr. Roberts' place to look through the telescope. My father died and I had to come home before I could do so. There are natives and coloured people in all the different parts of the Union who know Dr. Roberts; he is known throughout South Africa through the works which he has done, and through the students who have studied with him, and it would be a good thing if the Government were to erect a school like that where the natives could learn astronomy, as a memorial to Dr. Roberts.

(CHIEF MANOK): I am very pleased to see that there is going to be some understanding between the Black and the White people, as I heard from the evidence given by the last witnesses here. Because, so far, there have been some differences between ourselves and the White people that could have been settled had we only understood each other, which we never did in the past. I speak as a landowner, being a native landowner among the White people. I also have my farm labourers, native people who work on the farm for me as my labourers. Now, the law allows us landowners if we wish to have native labour only to get ninety days labour out of them. That is all I wish to say to the

Commission.

(HEADMAN FRANK MASEROMOLE): My Chief has already addressed the Commission on our behalf. According to our custom, if one who is great greets and conveys our greetings we do not greet again, because it would be as if we disregarded his greetings. It is for that reason that I do not again give greetings to the Commission. I believe that the Chief has touched on all the points which I should have touched upon. Had it been food, or something nice to eat, we would have been quarrelling. But, seeing that it is not a matter of food we agree with him. I support him in what he said in regard to taxes. It is understood that we pay a £1 general tax to the Government, but decided that there are many taxes which we natives still have to pay to the Government. I want to say this: that there are natives who have had to leave Sekukuniland to go to Pretoria and to Johannesburg. It costs a native like that seven guineas; that is, if he were a Chief with two followers, and if he were to go to Johannesburg it would be another 30/- to go there and come back. Our chiefs and headmen sometimes want to go out and visit their people in Witwatersrand, in Pretoria, and such places. Our Chief went there at one time and when he came back he had paid £10.1.0 in various fees. On his arrival here he had to go to the Government Office and pay his £1 Government tax, and he also had to pay his game licence, so that altogether it came to more than £12. Now, the intention of our chief in going to Johannesburg and Pretoria was to get money from his followers, but by the time he got home he had spent all the money. I know numbers of instances of headmen being arrested for not paying their Government taxes. In some instances the headmen had been to the Reef, to the followers of their Chief, to get the Chief's rates, so as to help to pay the Chief's taxes on his return

home.

There is another matter which the Chief mentioned, and that is about the schools. We should like to have an undenominational school in Sekukuniland, as the Chief told the Commission in his evidence. So far the Chief mentioned that there is a native agricultural department attached to the native affairs, and we already have a demonstrator in Sekukuniland. Would it not be possible to attach a Board or something on the lines of a Trades Union to this Department, to help our native people ?

Another matter is in regard to our local Native Councils. We understood when these Native Councils were created that the local taxes paid by the natives would be under the control of the Native Councils.

Now the Chairman of this Native Council is a Government Official. Sometimes the Council passes resolutions to spend certain moneys and they do so with the approval of the Chairman, but when this is sent up to the Government we are told that it has been turned down. Now, we are not satisfied with this, because the Commissioner is a man who knows; he is with us, and he sees, and he understands our needs, whereas the Government's officials who refuse to sanction what the Councils have approved of do not know our needs and our wants out here. Would it not be possible for the Chairman of this Native Council in cases where the Council has passed a resolution which he approves of that he should be given power to do what the Council wishes to be done instead of having to refer that matter to a higher authority? If that were done, our position would be greatly improved. He is always with us, and he knows what our needs are, and I can say he is always in sympathy with us.

I also support the Chief in regard to what he said

about inheritance of Chiefs. When the Chief dies his wife is chased away. Now, before the Chief died there were no troubles among the particular tribe, but after his death the Government allowed that his widow and children should be chased away by the tribe. That was done with the approval of the Government, and that is what happened among us. Now, there is another tribe, or section of a tribe, in which this same thing is going to happen in the near future, and we ask the Commission not to allow that sort of thing to be done.

I support the Chief again in regard to native wages. Natives have been receiving these wages since I was a small child - they are getting the same wage which they got in the past to-day. I know natives who were receiving a certain wage a long time ago; they are still getting the same to-day. What I mean to say is this, would it not be possible for the Government to see that natives wages are increased?

When accidents happen in mines, perhaps the shaft falls down, or something else will happen; 100 natives will die as against one White person who might have been in charge of them. We do not claim that we should receive the same wages as the White people do. We only petition the Government to do something for us and to see that our wages are raised.

We know that we cannot do anything without the White people. If the Government wishes to help us we shall be grateful. If we could receive higher wages, if we could receive sufficient education, and if this matter of the colour bar could be put right, we think that our people would be able to go forward. The Government has tried to help our native people in giving them education. Those people are educated but when they leave the schools they cannot get employment. There are no positions for them. We do not

say that the Government can do everything- no. We have to thank the Government for what it has done for us. Long before the native tax in the Transvaal was reduced, it was our chief grievance that it was too much to pay - it was too much to pay £2 for each wife, and after that our tax was reduced. Another thing which the Government deserves to be thanked for is that they have kept away cattle diseases. Since those days, since the days when they did away with diseases our cattle have increased, and we wish to thank the Government for what they have done for us in the past.

(KGOBOLALE SCHUKUMI): I wish to mention to the Commission that our Chief has been collecting money and buying ground. When we started this the movement to get that money together was very strong, but to-day this matter is weak, this matter of the buying of land. At first the Government allowed our officials to take action in cases where natives had not paid their levies, but after that it was ruled that the Commissioners did not have those powers. I do not know why the Government took its helping hand away from us in this matter. Of course, it was on account of a test case in the Pietersburg district, in Pashlele's district, but I do not see why we should suffer because something of this kind happened in the Pietersburg District. I do not see why we should suffer on their account. It is not fair to us that we in this district should be judged by actions of natives in other districts. I have hopes that the Commission will take some of our words back to the Government. I wish the Commission to try and get the Government to take action again in the matter of natives not paying their tribal levy in these parts. That would help us a lot. The Bapedi as a tribe are used to being under the rule of their Chief. Now, in the location we find that there are two chiefs of a tribe, but most of the Bapedi are east

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