

SIR CLARKSON TREGOLD:

6886/6906

If the source of supply is readily available, you would give a cash wage only?--<sup>y</sup>es; that would be the best system of all for all concerned.

Do you think there is too much temptation to the farmer if he has to sell to his labourers?--Yes, <sup>I</sup> think so. There is another thing about these rations and the general supplies. It is a most unfortunate thing that the native is charged more in the shop than the European is for instance.

Do you say he is charged more?--<sup>y</sup>es, very often he is. I have been somewhat regretfully driven to that conclusion by what <sup>I</sup> have seen. I know for a fact that a European will very often be able to go into a shop and get what he requires more cheaply than the native.

Do you mean that for the same class of article the native will be charged at a higher price than the European?--<sup>y</sup>es, as I have said, from what <sup>I</sup> have seen, <sup>I</sup> have been most regretfully driven to that conclusion. It is a very bad thing and it will be very difficult to deal with.

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AT 1 p.m. the Commission adjourned for luncheon, to  
resume/ hearing the evidence of Sir Clarkson Tregold at 2/30 p.m.

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The Commission resumed at 2-30 p.m. the evidence of Sir Clarkson Tredgold being continued.

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Mr.LUCAS: A point I should like to ask you for information is, what is the system in connection with recruiting in Rhodesia?— There is very little recruiting in Rhodesia itself. Nearly all our recruiting was in other territories. I do not know how I could describe any system. It is very much bases, as far as I can understand, as things are down here. Men are licensed who go into the areas. They bring their recruits before the Native Commissioner, the contract is explained to them, and then they are taken up. The whole thing is controlled by an institution known as the Native Labour Bureau which is really a limited company. It has nothing to do with the Government if that is the point which was in your mind at all. As a matter of fact in Rhodesia itself at the present time as far as I know and when I left there was very little recruiting by labour agents. Men there can get a licence. In 1926 just before the tobacco slump there was a good deal of searching for labour and I know that then you could get a licence to go and look out for it, but that was not so much recruiting as looking out for labour for yourself.

Does that mean then that in Rhodesia itself no notice issued by the Government came out offering work to meet the requirements of the local employers?— No, certainly not at the start.

Is that so still?— Yes, there are a number of alien natives, as we call them, introduced for labour purposes.

Is the number large?— I could not answer that off-hand.

I do not want the actual figures, but is it any substantial proportion of the labour requirements of the country?— Yes, a very substantial proportion. In fact, as a rule, the mining is almost



almost entirely done by imported labour.

How do you account for that, is the wage not satisfactory enough to attract the local natives, or is the work distasteful?-- We had to train our natives to get used to the idea of work in the first place. After rebellion when we were settling down several meetings were held and I distinctly remember Sir William Milton telling them "Now that the rebellion is over and everything is settled we want you to work for us and we will see that you get a fair wage. There is a new idea in the country, we have got to work things, and if you do not come out to work we shall have to import natives from other parts of Africa." "If you not work" he added "you will get left." I remember that. In 1906 and 1907 we could hardly get natives on the farms except in places where they had been living. The Mashona has only recently come out much more. I think the position has changed a bit but up to the time I left it was very unusual to see a proper Matabele on the mines.

Is there anything in the nature of pressure on the local natives to force them to work?-- Nothing at all. I know of none except the need to meet requirements, economic pressure, but as a matter of fact he is extremely well off at present.

Has he lots of land?-- Yes, and a fair amount of crops.

What is the tax?-- £1 per head per annum poll tax, that is for adult/<sup>male</sup>native and 10/- for additional wives.

Is not that sufficient to force a large number out to work?-- It is not enough under their present conditions to force them out to work. It only means three bags of mealies to be sold and that tax is paid, and it is very few natives who cannot do that. When I was up there farmers were complaining of the competition of the natives in regard to local food supplies.



Do you think that development was due to the imposition of the tax, that competition in the sale of foodstuffs?-- No, I do not think so. I think it is generally due to a better state of settlement. I have seen the growth of that. In the early days half of the country was living in terror of the other half, and that half spent much of its time in raiding the others. There was absolutely no settlement except in the case of some of the Matabele who were more in the nature of cattle raisers than agriculturists. The whole thing is that they have plenty of land, some of it good and much of it poor. The recent output of native grain is I think due to the Native Development Department who have demonstrators. There were 30 or 40 out last season showing the natives how to improve their methods.

SENATOR DR. ROBERTS: Where were they trained?-- Most of them at Dombashawa. There are other places as well. I do not know what is passing in Mr. Lucas's mind but I know where I might be able to get definite information down here. I will try to find out more about that and recruiting.

For general information and more particularly for the information of my friend Senator van Niekerk and myself can you give us the mode by which you sent out these men as demonstrators?-- No, I am afraid I cannot tell you but it seems to me perfectly simple. As far as I saw it the system seemed that they were trained and then sent out to a native locality where they showed the natives how to do the work.

Are these native demonstrators?-- Yes, and they were subject to visits from the inspector.

The school inspector I understand has charge over these men?-- Yes.

Do you think yourself that that is a good method, not

getting



not getting down to details, wherein a school inspector with a very limited knowledge directs the energies and so on of these agricultural men?— I do not think it is an ordinary school inspector but a trained agriculturist. There were three of them to my knowledge. I understand that their function distinctly was to go round and supervise the teaching. It is quite a separate department from the Education Department.

I thought it was the same?— Not as I saw it last year.

MR. LUCAS: I want to ask you some questions about the Advisory Board here at the locations. I gathered from what you said that the present system has led to a certain abuse of the Advisory Board system?— I do not know that that has not been cured now, but when I first inspected the matter three years ago that was the position.

Has it improved since?— I think it must have because I have now got Mr. Bennie as Chairman and I know he is not a man who will, to put it briefly, stand any nonsense, nor would Cook, but he is in a better position to find out things and talk to the natives. I do not want to be taken too particularly about that.

Do you know anything about the working of the Bloemfontein system, blocks, and committees for each block?— I have studied it here.

It is a purely elective system and apparently works well?— Yes.

It might be worth while finding out what the reason was that you had difficulties here and Bloemfontein none?— I can quite realise that there is a difference. It is because of individual constituencies in the one case..

And in the other the Council is elected by the whole district?— Yes, by the whole of the locations.



That is very important?-- When you have got separate constituencies you do not expect similar advantages to apply to all of them but when you are dealing collectively the same thing might affect the whole. It may be that is a little difference. Probably they have not got in Bloemfontein what was the chief cause of complaint, that is, the liquor traffic.

Can you offer any suggestion as to how to meet this difficulty which appears likely to arise among natives in a native village or location. You will have, as you have among European people, different standards of development and different tastes, and you will have the educated native with cleanly habits who will object to living alongside the man with dirty habits. How can the locations or villages be organised to provide for obviating that difficulty?-- I have not considered that point and I should say it is one of enormous difficulty unless you establish a sort of West End and East End.

Dr. Roberts? And put the location at the West End?-- Put the better class people at the West End, although our civilisation here moves in the other direction. I had not thought of that but if any arrangement of that sort could be made it would be thoroughly acceptable in the locations. I do not think that what you might call the raw Kaffir would mind it and I know that the better class would like to be more closely associated with each other, and a little bit apart from what is generally known as the heathen.

MR. LUCAS: Have you any views about the question of giving the natives a title to own land with their <sup>house on</sup> ~~use of~~ it, setting up a village where they can own a piece of land and cultivate it for themselves, like a small holding or a small garden plot?-- I was strongly in favour of that in Rhodesia and tried to get something of a scheme going in that direction. I

would



would not like to say that I would ask for anything like the same scheme in the vicinity of Cape Town. In spite of what they say we rather look upon the native here as a temporary resident in the first place and in the second place there is not the opportunity; but we have all along been trying to devise some scheme of getting natives closely settled on small holdings.

Dr. Roberts? There is a native village about four miles outside Bulawayo where they have got small holdings, how is that done?-- I know there was one; we bought a bit of ground and tried to establish the natives on it, and let them get their own holdings. The first attempt failed and then they tried another one and I think that was only a partial success but I would not like to be too certain. It was one of the last things I tried to do, to arrange these titles. We merely took the ground there. At that time there was no distinction between native areas and European areas for holding land and we just sold the land there to the natives. That could not be done now under the new system.

Do you think it is possible to have say 10 miles outside a place like Cape Town or East London, a native village where the natives could have their own plots of ground and title?-- It would depend upon what you mean by the word "possible". I do not know whether you mean practicable from the point of view of land holding. As a matter of fact I do not see the slightest objection to a system of that sort but under our present conditions it would be rather difficult.

SENATOR VAN NIEKERK: Would not the question of transport kill it? Transport to Langa is killing it?-- I was going to put in that qualification. I think that the 10 miles mentioned might after all be too far. But I understand that

these



these holdings of the class suggested would not be occupied by a similar sort of people.

Dr. ROBERTS: This village must depend on the town. There is no use in having a village extraneous to the town. This village must depend upon the town for a living. Is it possible to have a <sup>village</sup> ~~town~~ within eight or ten miles living on the town? You tried it at Bulawayo?— Although I had to deal with the idea in Rhodesia I have quite forgotten and the question is a somewhat new one again to me. I would not like to give definite information upon it. Going back on my previous ideas and experience I am rather in favour of it, provided you can get it near enough to the scene of the labour.

But if you got it too near then you would immediately have conflict between white and black?— I do not think you could do it down here without that conflict; there is a big conflict between native and European down here. The place is too settled so far as that is concerned. While I like the idea and I think it tends to better contentment and really more settlement of the natives, I do not think there is any opportunity....

SENATOR VAN NIEKERK: You could have the same control in the native village that you have now in the locations?— You would put them under the control of a Native Village Management Board. I think it would be an excellent thing. They have got sufficient pride in themselves to try and manage their own affairs, as far as I have seen them. It is a novel proposal to me as applied to the Union.

Dr. ROBERTS: But you tried it in Rhodesia?— Yes, but it was not a screaming success.

THE CHAIRMAN: Why not?— The natives did not seem to take to it. Our natives up there had hardly got hold of the  
idea



idea of holding land then. They could not understand why they had to pay so much to own like that. I would not like to make any statement about that beyond that it was not too much of a success. It was a good way out of town and there were no means of transport except bicycles or on foot. That was the main way. As far as I remember the thing got into disfavour owing to the proximity of a beer drinking institution and it got a very bad name. But I had forgotten the question.

DR. ROBERTS: You were about six miles out I think. At the time it struck me as a possible solution of the difficulties outside East London, Port Elizabeth and even Johannesburg, if it were possible to institute native villages such as you thought of where men would have a distinct hold upon a bit of land to live on. But as you say at the time <sup>or</sup> and since then, it has "gone bust", do you think that is due to the lack of the natives developing it?— No, I do not know the causes of it. The failure really was after my time as far as I remember.

Major ANDERSON: You gave us some figures of an estimate of the amount paid by Rhodesian natives in Customs duty; did you make up a complete comparison of native revenue and expenditure in Rhodesia?— At that time?

Yes?— Yes.

Can you give us the figures, how do they compare?— I cannot turn them up just now.

But <sup>roughly</sup> ~~exactly~~ did the expenditure on native services exceed the contribution by natives to revenue?— No.

The other way round?— Yes, in 1910 the native tax alone yielded in the neighbourhood of £200,000 and we were not spending that amount on the natives. That was one of their complaints, I have got a paragraph here in this report which gives some particulars. The total revenue for Rhodesia for the year

ended



ended 31st March 1910 was £613,000 and the expenditure for the same period £614,000 which is a little over the estimate. The natives paid £206,000 by direct taxation in addition to what they paid in Customs duties about £27,000 per annum. On the point you have put to me I can say off-hand that nothing like £206,000 was spent on the natives or in relation to them.

Has that position been altered considerably since then?— It has been altered but it has not been balanced. There is far more being spent on the natives now but at the same time their contribution has increased very largely.

DR. ROBERTS: You are including I take it in expenditure, Justice, Police and everything else?— Those I have given are the two sides of the whole of the estimates for that year including everything.

THE CHAIRMAN: The point is whether you are including in expenditure on the natives their share in the administration of Justice, Police and so forth?— Yes, I know that. We came to the conclusion - one member differed from the rest of us - that on this statement it would not be fair to ask the natives to contribute any more. That is one way of putting it, and also at that time, as far as we what expenditure was due to the natives, they were more than meeting it by their payments in respect of taxation. But it is really very difficult to try to separate the items, Justice, Police, etc. apart from the actual administration of the Native Affairs Department. Of course a lot of people said that if we did not have any natives we should not require such a large force of police.

How many police did you employ in Bulawayo as compared with outside say from Bulawayo to Gwelo?— I think as many inside as outside. I can remember that arguments were brought before us in all sorts of ways on these points. That is why I gave



a general answer that the native more than met his liabilities.

MR. LUCAS: What is the method of getting out the expenditure of the natives?-- That was followed in those <sup>two</sup> ~~the~~ statements which are taken from leading grocers' books. I have been trying to get some information but I think that is hardly a fair case to put before the Commission because these represent the expenses of a family which is fairly well-to-do; the man is earning £2-5-0 a week. I asked for average because I took it that was the case. With regard to the Wage Determination Act I am <sup>not</sup> very much in favour of wage determination but if it should be applied to anybody I think it should be applied to the natives. But whether they are ripe for employment under a system of collective bargaining is very doubtful; personally I think they are hardly ripe for that. I have tried to give the Commission what information I could.

THE CHAIRMAN thanked the witness who then retired.



ABNER M TIMKULU, examined, states:

THE CHAIRMAN: With which church are you associated?-- The Wesleyan Methodist.

Will you proceed?-- Perhaps it would be well if my evidence could be interpreted.

But you speak English well?-- Yes, I can manage. I shall begin according to the general questionnaire here, No. 2, the Tribal System. The question is "What is your opinion of the advantages or disadvantages of the tribal system of the natives?" Well, the tribal system has its advantages; it has this advantage, effective control, with regard to the women and children of the kraal. There was no age limit, therefore there were no young people straying into the towns without their father's consent. But the tribal system had this <sup>dis-</sup>advantage that one man was <sup>times</sup> doing the thinking for the lot and ~~some~~ <sup>times</sup> the people were not consulted at all. This system did not allow of the education of the children because the chief had the right to say: "I won't have a school in the location." The system does not allow people to develop on their own lines, because as everything must be done according to the desire of the chief, and most of the chiefs are illiterate if not heathen people. It is a question of Christianity and education as opposed to the power of the chief because he is afraid that some of his people will be led to go out of the location and out of his control. I shall not go into the question of the power of the chiefs, No. 6. any further; that can be done better by someone else.

On the question of "The Social and Economic Conditions of the Natives" might I say at the beginning that the movement to the white settlements is not of recent date, it dates back to 1856, the time of the great cattle killing and burning of crops.

DR. ROBERTS: That brought about poverty?-- Yes, I was

short



to make that point. There was great scarcity of food among the people and many died. They began to move to the old military camps and mission stations. The second movement was from the beginning of the diamond mines at Kimberley and the natives there got better food and clothing, and almost everything they wanted. Then in 1896-97 the rinderpest came and the people were forced to go and seek their living in the towns and other places outside their homes as most of their stock died.

Another contributing factor was the Glen Grey Act which allotted a few morgen of land to each holder. The eldest son could inherit the allotment which sometimes was inadequate for the entire family. This caused most of the younger sons to leave their homes and seek pastures new; as most of the native areas were already full, the best place was the town.

SENATOR VAN NIEKERK: What would these younger sons have done under the old system?-- They would remain inmates of the kraal.

But would the kraal provide for them?-- Under native custom all things are pooled. All the men worked for the kraal. If a man had ten cows they were milked for the use of all although the cattle belonged to that one man.

DR. ROBERTS: Do you contend that the Glen Grey Act introduced individuality?-- Yes, it did much to take away his social system. I was dealing with the factors which tended to drive the native people into the towns. The question is "Why do the natives go into the towns?" and that is one of the factors.

They do not go to see the bioscope and that sort of thing?-- No, some of us do not go to the bioscope at all.

THE CHAIRMAN: Are there many of the native people who do

not



not go to the bioscopes?— Yes, especially the lederly people who do not go at all.

Why not?— Because there is only a picture there; they know that men are not there in reality and they feel that they waste their time in looking at a picture. It is no more than looking at a picture in a book; it is a waste of time to look at a picture only.

But if it is a waste of time to look at a picture is it not equally a waste of time to look at a picture in a book?— I will reply to that by and by.

MR. MOSTERT: Don't you think that natives spend half-a-crown a week on bioscopes?— No, the native does not. The ordinary native does not, unless he is a detribalised native, who has got into the ways and customs of the Europeans in the towns. The ordinary native would not spent 2/6 a week to look at a picture on the wall. He would not do that.

The next contributing factor is drought. It happens nowadays that rain does not fall as it used to do. We have got drought almost every year. The native is a small farmer and has not got a large number of cattle. What he has get lean and are not then of much use for ploughing purposes. Consequently he does not plough much. He does not know anything about scientific and intensive farming. He is not like his European neighbour who ploughs in a scientific way and has money to get manure. The native can only buy a No. 75 plough and his ground is on the side of the hill. He has generally to use a No. 75 plough.

SENATOR VAN NIEKERK: I am not sure that a No. 75 plough will not plough as deep as you want to and the natives are not all living on the slopes of the hills. Have you been to the Transkei and to Zululand?— Yes, I have been there. It is not all on the slopes in the Transkei but in Zululand it is now that the sugar plantations



plantations have come. The sugar farmers have removed the native people to the sides of the hills. It used to be not so but it is now. They have had to give way to the sugar farmer. Now I come to the question of education in regard to which the native people living under tribal conditions suggest a great disadvantage. Nowadays a plot of land and a place to call his own appeals more to our young people. The question of land is causing many native people to become detribalised; they leave their homes and go to the towns. Sometimes they become tied down and live in civilised areas near the towns. For example in the case of a man like myself; it would be very difficult for me to return again to tribal life. There are numbers of us placed more or less similarly. I have one son a single man who was admitted last year as an attorney at law and another one has passed his B.A. There are numbers of others like that.

DR. ROBERTS: It is a great honour to you that they have got so far?— Well, there are a number of others like that ~~in~~ whom tribal life in the present stage of our civilisation would not benefit. It would be a hardship to the children. I am trying to prove that we have got some advantages in detribalisation.. We have got advantages in respect of land and of education. One can get land and use it whereas we cannot in tribal life.

Don't you think your sons would have reached their present standard if you had belonged to the tribe?— No, the environment would be all against it. As soon as one passed his Third Year he would go to teach. and the next thing would be that he would get married and go in for cattle.

So you hold that detribalisation tends to advancement?— Yes, we cannot advance on/<sup>our</sup>own lines. We have got light from the European and we want to use that light.



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