

"We do not get enough money either," because he may be a man who has a wife and children to support. He has to support them in the way of food, rent for a house, water they have to pay for, too, in towns, also their clothes and the food they eat. They do not want to eat food like the tribe does; they like to eat European food. He would be unable to support his parents at home, because he might be getting £3, £3:10:0. or £4:0:0. a month. How can he support them when he finished all that money, and if his wife and children eat European food? Those people who are working there are looking for more money, but they will not get it, and we also will not get it. That is what they are crying for, those who are away at work. The Government sees that we are its people, but the Government does not assist us. With regard to this road which Namarangone spoke about; it is not right for people to make a road and not to be paid for it. I heard the Chairman of the Commission say that we must not speak like that. There is a motor service leaving Trichardt and going down to Sibasa. We say that is something which the Government has given us in order to assist us and that there are road gangers who fix the roads. There are several natives who leave and go and work on the roads. Some of them work six months, some eight months, and then go back home. They come back home because there are other things which they have to see to at home. The Government should see to those things, that were its children are living there should be a way to get there, and the Government should pay for it. Even if the road only ended at Sibasa - the Native Affairs Office - we would not mind. Why should we be hauled out to fix the road further along to our kraal. We do not mind if no

white.....

white people come to our kraal. Then, lots of our natives are taken, who have their work to do, to dig a road for the Government. Those people who are working there are not working on their own; they are forced by the Chief. If the Government wants to know what we complain about, that is one complaint. Again, about the cattle, this business of the cattle is an old native custom; no natives live without cattle; that is what we lobola with. We use them as our god. Some of them have names. How can we sell them? Even if we did want to sell our cattle, how can we sell them? We cannot bring them; they are quarantined. We sell cattle, yes. Lots of natives have not got food, so they sell their cattle. Lots of them sell them to pay tax. Even if there is no grazing for them, they would manage to live, but it would be hard for them to live. Now the white people have surrounded us and cut pieces off our land and said, "In between here there shall be a location." "The cattle belong to the Government and all the natives belong to the Government," which is not the case. The Government want money for tax. If a boy has got no money he runs to his beasts and sells them. That means that we and our cattle belong to the Government. Then it is said that we have to pay for the cattle if they go on to Crown Lands. Why should we pay for those cattle if they go on to Crown Lands. Why should we pay for those cattle grazing there when it is Government ground?-- Why should not the Government allow our cattle to graze on Crown Lands? There are no white men living on those lands. They should allow the cattle to graze there, because cattle are the things that help the Government on. We pay our tax, and the Government should not tax our cattle for grazing on Crown Lands. Our cattle is the source from which we get tax to pay the Government.

There.....

There are several taxes on us. The Government should cut off the taxation for the grazing of our cattle on Crown Lands. We are born in that country and want our cattle to graze there, and are agreeable to pay our tax to the Government, but they should not tax our cattle when we want them to graze on Crown Lands. There is another thing which the Government is going to bring in again. Previously we never used to be taxed on our cattle on Crown Lands. Cattle, goats, and sheep are taxed there now, and for three years this has been going on. The Commission has asked us to give our complaints, and that is one of our complaints. There are several natives in the Location. The children are growing up and increasing. We are told that our children should go to schools. It is nice for them to go to school. Although we see it is a nice thing for our children to go to school and be educated, why does not the Government assist us in connection with our schools? We would be able to build them ourselves and thatch them with grass, but some of our piccanins go away to work and come back with furniture. They see a chair there and like to sit in a chair when they go to work. We build our schools. Why does not the Government assist us with blackboards, chalk, benches, and forms for our children? The Government does not give us those. That is what we want, and it tells us to look for them ourselves. Our children have to sit on the floor and learn their lessons. That is what I say we are complaining about, and which you asked us to bring up. This (indicating) is a photograph of the children who go to my school. You will see that we have no chairs and no forms.

MR. LUCAS: Is that in the Sibasa Location?-- Yes.

CHAIRMAN: You.....

CHAIRMAN: You spoke about the cattle being quarantined. You also told us that you well some cattle to white people. How do you manage it? --- It is a long time since the white people did buy cattle; it is through them that they are quarantined.

Do they still buy cattle from you now that they are under quarantine?--- This year and last year I have not seen any white people come and buy cattle there.

Do you know whether the East Coast Fever that used to be prevalent amongst the cattle is becoming slowly eradicated?--- It is a long time since it has been eradicated.

There is no disease now?--- No.

Have you many schools in your location?--- Several schools.

Are these schools increasing?--- Yes, they are increasing.

Formerly you never had a plough with which to plough your lands?--- No, we did not have ploughs.

Since you have been using the plough, can you see there is an improvement in the yield of your crops?----- Why is it that in these days of ploughs we have starvation, whereas in the old days we used to have lots of food to eat?

Was it not on account of the rain?--- It is on account of the rain because sometimes we get too much rain and it kills all the mealies; sometimes we do not get enough and sometimes we get barely enough.

Do not you think the plough has been a good thing to the natives in connection with cultivating the lands?--- Yes, it is a good thing; it is an improvement.

We have been told by a former witness that you

have.....

have not a native demonstrator in your location as yet?---
No, we have not a native demonstrator there.

But have you heard that there is one in the district already?--- I have heard it said there was someone about.

Would you welcome a man like that in your location?---
Our teachers in the schools teach the children how to work and do all sorts of jobs.

Yes, but this man will teach you how to work your lands to better advantage?--- Yes, if he does come down our way what good will he do? When he comes there he will find us ploughing with a plough and holding it in the same way as we hold it.

He will tell you you are not ploughing deep enough, have probably to use a little manure, better seeds, and so on?--- Yes, he will come and tell me that, but I will not have time to leave my work and run and look for better seed.

Can you tell us when the natives in the Location stop going out to work; is it when they reach a certain age, or when?--- When he gets too old to go and work he stops going. How can a native get rich? Who is going to give him all that money?

He may be rich in cattle, have plenty of wives, have plenty of food, and does not want to go and work?--- Yes, the wives have their food, too. It is only the white people who get rich; some run about in motor-cars and some go in aeroplanes.

What is the state of health of the people in the Sibasa Location?--- They are quite healthy.

Do many of the children of the location die when they are small?--- Yes, if there are lots of people in one place, of course you will find lots of deaths in that place; there

is.....

is always somebody dying.

Yes, we know that; but, to your mind, do the children die too much, or what?--- No, not too much.

When there is a case of serious illness - say a man has broken his leg or got an internal complaint and has to be operated on, have you the opportunity of sending a man like that somewhere? - Yes, we take him to the Sibasa Native Commissioner and he is sent by lorry to Elim Hospital.

You used to pay a higher taxation some years ago, did you not?--- Yes.

You used to pay £2 where you are only paying £1 now?--- No, we pay £1, £1:10:0., £2:0:0., £3:0:0., and so on; £3 is the highest we pay.

What do you pay the £3 for?--- The £3 is for a man with several wives.

No, you are mistaken?--- (WITNESS HANDS IN SEVERAL TAX RECEIPTS).

The law is, you only pay £1, and you pay 10/- local tax. The official poll tax you pay to the Government is only £1?--- It is £1 which I have to pay. If I have only one wife I pay 30/-.

No, the poll tax you pay to the Government is only £1. Formerly you paid £2, and formerly, if you had more than one wife, you had to pay another £2?--- Yes.

Now the Government has reduced the tax from £2 to £1?--- Yes.

And the Government has also taken away the tax of £2 on the extra wife?--- It has taken £1 off for the extra wife.

Do you understand that you pay less taxes today than you formerly did?--- It is less, but not much less.

Where.....

Where we used to pay £4, we now pay £3.

It is something which, to a poor man, means a lot?--
A man who used to pay £2 only pays 30/- now.

Therefore the poor man has gained 10/-?-- Yes.

That was something good which the Government did for
the natives?--- Yes.

This extra 10/- which you pay - the extra tax of
10/-; do you know that the money is used for the natives
themselves in the location?--- If it is saved for us,
why do not we get it to assist us in our schools?

The law says it cannot be used for the schools.
But you do not pay anything for your dipping today?-- No.

That money goes to pay or the building of the dip
and for the dipping of the cattle?--- Would it cost as much
as that for each boy to pay 10/- say just for dipping and
building a dip?

I have to pay two pennies every time I put a beast
in a dip. I myself pay 8/8d. to dip for a year - that is,
one ox; I as a white man have to pay 8/8d. per year for
every ox I own. The dip is an expensive thing; it costs
lots of money. It eats up this tax money, and when sickness
is away from the country and we need not dip so much, there
will probably be money over?-- The man that used to pay
£2 tax now pays 30/-. His tax is less by 10/-. That
one 10/- which he does pay still goes to the dip - to the
Trust Account - and now the man who is paying £3, does
the 30/- of his go to the Trust Account? Why should one
man pay more than the other?

The one man is rich, has plenty of wives, has lots
of cattle and lots of lands?--- I have said that a native
never gets rich; why should one pay more than the other?

The man.....

The man who has got three wives is certainly richer than the one who has one wife. He must be richer otherwise he could not buy those wives?--- How can he be rich if the Government is taking everything from him?

It does not take everything from you; it takes the 30/- from you and pays it back to you?--- I have not seen the 30/- yet. What has been done with it?

It has been spent on the dip. When the sickness among the animals disappears there will perhaps be money over?--- Before, we used to pay 1/6. a year for dipping fees per beast. But since then, all the natives, even those who have no cattle, have to pay 5/- a year for the dip. Now we are paying 10/- even those who have not got cattle.

MR. LUCAS: Do all the children in the location go to school at some time?--- Yes.

All of them?-- Yes.

In that photograph you showed us, some of the boys look big?--- Yes.

What happens to the boys who herd the cattle; when do they go to school?--- We manage that all right; the school goes on to 11 o'clock; then they let the one herd-boy go out that day to herd the cattle. They change it from 11 o'clock; they change round. The next day there is another one, and the one stays in school.

How often would a boy be away from school in that way: once a week or once a month?----- Every second day. If there is more than one in the kraal who has a herd boy - if there are two, he would be out every second day; but if there is only one - if that father has only one son, then he would leave every day at 11 o'clock.

He goes to school till 11 o'clock?--- Yes.

When.....

When we have been to the different locations we have seen native women carrying baskets of mealies to the store; at Sibasa's Location do they sell a lot of mealies, or do they grow enough for just their own food?--- Even if they do not grow enough they do take the mealies and exchange them for something to wear.

Do they get money for the mealies, or do they always have to take goods?--- No, they always get goods.

Do they take other things to the store besides mealies?--- Anything which they grow, such as monkey-nuts, manna, etc., they take to the stores.

And in Sibasa's Location do they buy other things from the store besides clothes?--- Beads, soap, and things like that.

We saw a shop at Lomondo; that shop had sweets in it, tins of condensed milk, tins of jam; do any of your people buy those?--- Yes, some of our people buy them; but some of them have been away long in Johannesburg and they come back again.

DR. FOURIE: You told us there are several schools in this Location?--- Yes.

Are they Missionary schools, Government schools, or Private schools?--- They are Private Schools, but the Mission gives teachers to teach in them.

Native teachers?--- Yes.

You said only the white people are rich and drive in Motor-cars?--- Yes.

Are there any motor-cars owned by the Mavenda?--- If the Mavenda is rich he would buy a motor-car.

So there are rich black people, too?--- You would not get many of them.

Has.....

Has your Chief a motor-car? --- No.

MR. LUCAS: When you say that there are not many rich people among your tribe, what things are they wanting; what things are there that they have not got? Because, after all, you do not call a man poor if he has got all that he needs?----- Our rich man is one who has got a few cattle, and a couple of wives, even though he goes about naked.

Have most of your people got a few cattle and two wives?--- Yes.

Do you call your tribe a tribe of rich people?--- No, they are not rich; but I say that one day when they are starving and need money they have a few cattle and can sell one of them now and then.

SHIPANGO, called and examined;

CHAIRMAN: Do you represent the tribe of MPafuri?--- Yes.

Are you an Induna?--- I represent the Chief.

You have heard all the other witnesses and what they said?--- Do you agree with what they have said?----- Yes, I agree with what they have said.

Is there anything new that you wish to lay before the Commission which the others did not mention?--- Yes, there is something which we are worried about. A man comes and buys a piece of Crown Land, we are not informed before he comes that there is a piece of Crown Land to be sold; we do not know anything about it; the first we see is him buying it, and then we see the man living there. Then he calls to us and says "You must know that all these people on this piece of Crown Land belong to me." That is what worries us. If they had informed us before, we might have been able

to buy.....

to buy that piece of Crown Land. Some of them come there and day they want to put up a school; later on they measure a piece of ground off and say, "That is my farm."

THE CHAIRMAN: Is that inside the Location?--- Inside the Location. This man and we work together and our Chiefs work together with him, and later on he turns against us. When we go to the office to find out what is wrong, the office informs us "Well, that is his farm; it is Government ground and he has bought it." That is the first we know about it.

Who are you speaking about, is it the farmer, missionary, or who is it?--- These missionaries on the Location.

Are there many missionaries in the locations?--- Yes.

Do everyone of them do the same sort of thing?---

There are several missionaries who do that. The next thing I want to speak about is dipping! We dip every seven days and hardly get time to do our ploughing. With reference to this man who was going to show us the ploughing and how to work our lands: our grandfathers, great-grandfathers and fathers have died, and nobody has come yet to show us. But how can he come and show us amongst the stones and hills how to work there the lands? He might come and show us small pieces of ground to work, whereas we are a lot of people and cannot live on small pieces of ground; we are still living impossibility! Some of these people pay £3 and some £1: 10:0. Why do not they ask, when they are making this tax less, how many cattle each one has got and if there are any who have not got any cattle? Some of them you find without any cattle; they have not even got a goat; they might have wives.

A man.....

A man goes to work and hears that a single man has to pay £1 tax and for the others it goes up from £1:10:0. and so on up to £3. When I go to Johannesburg I pay £1. tax; when I come home they want me to pay more. How is it that the Government makes a man pay £1 in Johannesburg and when you come here they make you pay more? I say that we have done something very wrong to the Government and that is why they are doing this to us. Now, about the roads: we have to go and start repairing the road this month until October, and the ploughing season will be here. We have to work there on the road, we take our own food, and we get nothing back. Our clothes we wear out there working on the road. We speak to everybody and tell them to go and help work on the road. We have to use our own picks and things. The Government should assist those boys who look after those boys who are working on the road, by giving them a little, and the Chief a little more than those. If we were not forced to do that work we would not do it.

MR. LUCAS: Who forces you?--- Our Chief forces us to go and work because he is told by the Government Office that we must go and work. They should call in the P.W.D. then, and make them come and work on the road.

Where would the money come from to pay?--- Down at Sibasa we pay tax; there is plenty of tax from Sibasa country. Why should not our road be fixed too?

You think it should come out of the tax that has been paid?--- Yes, and the people to whom the Government is selling Crown Lands give the Government plenty of money for that land; the Government should take that money and fix the road. There is a motor service down to Sibasa; the

Government.....

Government has assisted us by putting a motor service there, but we do not get it free; we have to pay for it. If you have not got any money you cannot get on the motor lorry.

THE CHAIRMAN: But if there is no road you will not have any motor lorry?--- We used to walk from Sibasa to here, but we did not mind that.

Will not the people complain if the motor lorry is taken away?--- The one who complains is perhaps one who has his pocket full of money. We used to have trollies; our natives used to have trollies and little carts and they used to go to the station here and pick up natives for that district and would get a few shillings for it, and they used to cart transport. Now the lorry has taken everything and we cannot make a living. If a man comes here with his waggon to the station they chase him away; some of them arrest him and take him to gaol. He is asked: "Who gave you permission to come to the station?" The Government wants everything. It has taken away everything. How are we going to get money to buy clothes? A lot of these Indians and some of these native people who have lorries, if they go to the Station and want to pick up something, they are chased away. The Government takes everything. That is what our complaint is today; the Government does not want us to make any money to get rich. That is all I have to say.

You have been complaining about the missionaries coming in and taking a piece of ground on which to put up a school and a house?--- Yes.

Are you against the missionaries coming there to teach the people and giving them education?--- The missionary

comes.....

comes there, builds his house and a school, and later on he beacons off a piece of ground and says, "This is my farm," and the natives who are in between those beacons he takes and makes them work for him. If our cattle come across the boundaries there he rows with us, he will not allow our cattle to come and graze on his farm. We are against them bringing schools there, if they would only send a native teacher there and let the white missionaries stay on the farms where the mission stations are on private farms.

Does not the missionary beacon out that piece of land with the permission of the Chief?--- No. If the Chief refuses to give him permission the Government forces him to do so.

You complain about the dipping of cattle every week. I sympathise with you. I am also a farmer and I know what it means if you have to dip your cattle every week; it is a hardship. I have to suffer under the same hardship as you; but it is better that we suffer a little and keep away disease because we might find that in the long run we have less - that all our cattle are dead. So we can only hope it will not be too long a time, that you have to keep dipping every week. When the disease goes away you will find the Government will tell you that you can dip every two weeks, and perhaps later on once a month. You have complained about some natives having lots of cattle and others nothing, and that the one has no money for dipping the cattle of other people; but there must be some money to dip cattle. Would you be in favour of taxing the cattle?--- We have to do

everything.....

everything that the Government wants.

We must do something - put a tax on the cattle and say to you "pay 10/- each and all of you dip the cattle."?---I am paying £3 tax. What is the other £2 for; is that for dipping?

Yes?--- Why should I pay £2 and another only pay 10/-?

That is because you have more wives?--- Why should I pay for more wives?

That is the old custom: the rich man pays, and the poor man pays less?----- You might not be rich even if you have several wives; your children might all die.

You complain of a man who lives in Johannesburg and only pays £1 there?--- Yes.

And the man who lives in the location has to pay 10/- extra. But everyone who owns land or lives on it has to pay tax. I also have to pay tax. Mr. Lucas, who lives in the town, does not pay tax because he has no land. As regards the question of payment for road repairs. The Commission will tell the Government and the Native Commissioner what they have heard here?--- (No answer).

MR. LUCAS: HAVE you yourself worked in Johannesburg?--- Yes.

What work were you doing there?--- I was Foreman at the Booyens Range in Johannesburg.

Did you see any of your natives from the tribe staying in Johannesburg and not coming back?--- Yes.

Why were they staying there and not coming back?-- Some of them stay there because they work there, spend all their money, and buy clothes and this and that, and then

when.....

when they want to come home they find that they have not enough money, so they work another month, and so it goes on, at the end of each month they find they have not got enough money to get back.

Do all these who go there send money back to their wives or parents at the kraal?--- Not all of them; some of them have forgotten all about their wives. They do not even know that they have got wives any more. They do not send them anything to buy clothes.

Do all the children in the Location where you are go to school?--- Yes.

All of them?--- Yes.

What happens to the boys who have to herd?--- The herd boys go in at nine and come out at eleven.

Are the cattle shut up until 11 o'clock?--- Yes, they stay in till 11. Sometimes if there are two herd-boys they are let out early. If there is only one, it is till 11 o'clock.

(ADJOURNED TO 2.15 p.m.).

PIET BOY, called and examined:

THE CHAIRMAN: Have you heard what the other witnesses have told the Commission here?--- I heard.

Do you agree with what they said?--- I agree, but I want to be given time to say what I am told to come and say here.

Whom do you represent?--- All those who are residing beyond Levudo; beyond Chigalo Location, Chikundu Location, and Mlinga Location. We thank you very much for coming here and listening to our complaints. The first thing

I want.....

I want to say is that we have boys who belong to this country working in Johannesburg; they all belong to the Zoutpansberg District. Nearly all of them left this country and went to work while they were not married; they left their parents at home, and now they have got married up there, they have also got children. The Municipality build buildings for them and tell them that everyone who wants to hire a room - and this they are doing - has to pay £1 for it a month. They are also crying out that they have not got enough money with which to return, and that they have a lot of expenses to meet. They are told that they had better get more wages. We are complaining about the dipping of cattle every seven days; we contend that we should only dip twice a month. They say also that there should be a bridge for us because in time of flood they cannot go and report matters which they wish to, and as they are afraid of crossing the river. They complain also about money, because a man who has got four wives has to pay £3 to the Government. They say, "why should we pay £3? We have not got stock." With reference to the schools: every location at our place has its school. If I wish to hire a teacher and I speak to the Ministers they tell me they cannot take my report in urgently. So I hire a teacher and pay him, and this school is no longer under my control but under that of the Government. It has been under the Government now for about four months. These people whom I represent tell me to come and say the Government should have pity on us and that we should only dip our cattle once a month.

We want to know more about the schools; what

complaints.....

Collection Number: AD1438

NATIVE ECONOMIC COMMISSION 1930-1932, Evidence and Memoranda

PUBLISHER:

Collection funder:- Atlantic Philanthropies Foundation

Publisher:- Historical Papers Research Archive

Location:- Johannesburg

©2013

LEGAL NOTICES:

Copyright Notice: All materials on the Historical Papers website are protected by South African copyright law and may not be reproduced, distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

Disclaimer and Terms of Use: Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

People using these records relating to the archives of Historical Papers, The Library, University of the Witwatersrand, Johannesburg, are reminded that such records sometimes contain material which is uncorroborated, inaccurate, distorted or untrue. While these digital records are true facsimiles of paper documents and the information contained herein is obtained from sources believed to be accurate and reliable, Historical Papers, University of the Witwatersrand has not independently verified their content. Consequently, the University is not responsible for any errors or omissions and excludes any and all liability for any errors in or omissions from the information on the website or any related information on third party websites accessible from this website.

This document is part of the archive of the South African Institute of Race Relations, held at the Historical Papers Research Archive at the University of the Witwatersrand, Johannesburg, South Africa.