

the *maballan*, his head clerk, and the *sibonda*, a man in charge of quarters, the *induna* assigns duties and provides leadership for his respectful tribesmen.

Facilities for religious services are provided on Sundays, usually in the outdoor arena. About 60 per cent of the men profess the Christian faith, with various sects represented and Methodists predominating. The post office supplies free stationery and self-addressed return envelopes to facilitate letter writing between the miners and their families. Since at least half of the miners cannot read or write, professional scribes do a thriving business.

In this city without women an unmanly scene is enacted daily outside the latrine buildings: dozens of men bent

over laundry tubs, briskly scrubbing their clothes with foot-long bars of mottled blue soap. In and around the latrines and barracks members of a special sanitation squad — the only paid Bantu employees in the compound — scrupulously enforce the rules of hygiene.

From dawn until 9:30 P.M. pushing but good-natured men inch in long lines into the mess hall, file along the serving counters, pick up their food and carry it back to their hutches. The Bantu has great respect for food — he has known well its scarcity — and mealtime is an important event of the day. Supervised by a dietary officer, the day's ration gives the miner about 4,000 calories — in meat, fish, vegetables and fruit. He

usually roasts the meat in a fire outside the barracks; fat and entrails of beef are special favorites. The main staple, however, is "mealie" (corn) meal served either as a sour gruel called *mahewu* or as *lambalaza*, a boiled, sweetened and fermented porridge that pours from the cooking vats in an endless stream that seems unable quite to satisfy the men's appetite for it.

To assure everyone that no favoritism is shown in apportioning the food, the men behind the serving counter represent every tribe. Second and even third helpings are permitted. Commissary statistics indicate that the average miner gains 15 pounds over an eight-month period, and that it costs \$1.26 to feed one man for a week.

Every compound has its brewery where the thirsted-for "kaffir beer" is manufactured. Made from the ubiquitous "mealie" meal fermented for 48 hours, the 3 per cent potion is doled out four times a week in gallon pails which are carried to the barracks by a bucket brigade and divided among the men. Before amendment of the liquor restriction laws which denied alcoholic beverages to nonwhites, do-it-yourself brews were widely concocted in the compounds. A lot of unsavory ingredients such as animal viscera and carbides found their way into the distilling pot, and police vans operated regular shuttle services to nearby jails.

Though the presence of so many thousands of spouseless males naturally creates a flourishing market in sex, many tribesmen, particularly those who have taken virgins for brides back home, abstain strictly from sex while away from the kraals.

Leisure Hours

Except to sleep, the miners spend little time in the crowded hutches, where double-deck bunks line the walls. Many of them devote their leisure hours to quiet pursuits: tending pet chickens or sheep, knitting wool hats or socks. Some engage in private trades; an enterprising miner may set up a sewing machine or devise a shoe repair kit or improvise a barber chair — and so earn a few extra *rands* a month.

During the week entertainment is limited, but on Sundays tribal dance competitions are often held, with groups from nearby mines taking part. Once a week movies are shown; cowboy films are the big favorites. Though soccer, rugby and skittles games are organized and instruction in the three Rs is offered, most of the men prefer to wander off the compound until the 9 P.M. curfew.

A more strenuous pursuit is the "slogging match," which takes place behind the golden-yellow mine dumps. There tribal factions face each other across a

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