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Dr. G. S. van der Merwe, ) Representing Vryheid
Messrs. J. C. Pretorius and ) Town Council,
J. Weridle, )

Mr. R. H. Smith, Compound Manager, Hlobane Collieries, " 1487 to 1490.

Messrs. B. E. Rabe and four others, " 1491 to 1505.

Colonel W. E. Peschey, " 1506 to 1518.
NATIVE ECONOMIC COMMISSION.

VRYHEID, 19th of SEPTEMBER, 1930, 10 a.m.

NINETEENTH PUBLIC SITTING.

PRESENT:

Dr. J.E. Holloway (Chairman),
Major R.W. Anderson, Dr. A.J.W. Roberts,
Mr. F.A.W. Lucas, K.C. Senator P.W. le Roux van Niekerk,
Mr. A.M. Mostert. Dr. H.C.M. Fourie.

Mr. C. Fayre (Secretary).

MINUTES OF EVIDENCE.

(1) DR. GERRIT STEPHANUS VAN DER MERWE;
(2) Mr. Johannes Cornelis Pretorius;
(3) Joseph Weindle.

CALLED AND EXAMINED:

THE CHAIRMAN: You, Dr. van der Merwe and Pretorius
are Medical Officer of Health and Town Clerk of Vryheid, res-
pectively?— (Dr. Van der Merwe): I am not Medical Officer
of Health for the town, but a medical officer in town.

You have been asked by the Town Council to give evidence

?— Yes.

Could you make a statement on the health position of na-
tives of Vryheid generally?— Well, Mr. Chairman, a question
of that sort is always very difficult, because it bears
such a lot on the work of each medical man individually. But
what I have found so far, after being in practice for almost
ten years, and a point which I wanted to raise here for inform-
ation is that of venereal diseases amongst natives. I may
say I have a fairly extensive practice amongst natives, but
unfortunately I did not keep statistics over the whole period
of ten years since I have been in practice, but I have done
so for the last ten to twelve months, and my experience has
been
been that clinically — that is, natives showing definite symptoms of syphilis, for example, I could place as one in four; of every four that I saw at least one suffered definitely from syphilis clinically — that is, they had symptoms which could be viewed with the naked eye. Well, of course, that makes it very difficult. Sometimes in practice natives have an idea that a certain doctor perhaps is good for treating venereal diseases, with the result that perhaps I am in the position of getting more natives with venereal diseases than perhaps other practitioners. That is a point we have to consider, that they go to a certain doctor.

MR. LE ROUX VAN HIEKKEK: It may be the other way round, that you get less? — Yes, it may be. Another point is this one in four, to my mind, is not a correct ratio, because you get lots of patients suffering actually from syphilis, who show no outward symptoms. In these cases if it were possible to have a blood test or a Wassermann re-action done, you would probably find your ratio would increase very considerably — perhaps half. As far as I am concerned, I am willing to state that if we could have Wassermann’s reactions with all natives who show any outward symptoms of syphilis, our percentage would be raised — as I stated in the first instance, it would be raised to 50.

THE CHAIRMAN: Do you make a practice of examining all natives for syphilis, no matter what they come for, or who come to have a tooth drawn? — Well that of course we do not do; dentist’s work is not work I do. I speak Zulu fairly well and Sesutu perfectly, and I make a practice of asking them, but you will find they deny it sometimes. If you examine them you will find in the organ there is a sure sign of an old syphilitic infection, although they do not show any other out-
ward symptoms. Of course, there is a difference now; we are placed in this position; in the town itself I find the percentage is very high. Clinically I put them at 25 per cent, because of course we have a lot of mines round the town, and with the mine natives - women as well as men - the percentage clinically remains also at about 25. Well, I get a fair number of raw Zulus, as we call them here, from the low veld; the percentage amongst them is much less, considerably less; I would put this at about 5 per cent.

So they come to the towns and the mines and take up the infection here? - Yes; well of course the question was put why is there such a big percentage in the small centres? Small centres like here are not all Zululand. The explanation to my mind is quite clear. They get a native who perhaps comes from the low veld in Zululand, gets infection here, and goes back to his own country; but he is only a small item in a vast area. Although he infects natives there, the infection there, to my mind, is not spread so quickly. To my mind, you will find in Zulu territory the infection will spread to such an extent that you may reach 30, 40, or 50 per cent; that is only a matter of time.

Is it not the case that under tribal conditions there is less sexual promiscuity than in towns? - That is rather a difficult question for me to answer, but I believe those who know the customs of Zulus will agree with me that the answer should be in the affirmative. Whether it is still so at present, it is difficult to say.

How long have you practised in Vryheid? - Since about 1923, with the exception of eighteen months, when I was on a Government Commission.

Can you say whether, during that period, there has
been any increase or falling off in the ratio?—It is most decidedly increasing; there is no question of it falling off, because there is no treatment being given, and it is a disease, as we know, which, unless it is checked by treatment, must advance. There is no question about it.

There is no free vaccine supplied by the Government?—They supply—not a vaccine, but to the District Surgeon I believe they give "Nilsalvarsan". But that is only a drop in the bucket.

It is not done on a sufficient scale to affect the percentage?—To my mind no district surgeon in a centre like this, no matter how conscientiously he goes about his work, will be able to check it, because it is not only a question of doing work, but here you have got to do with human beings where some of them are keen to be treated and be healed, whereas others do not care. Well, it all depends what proportion of the ill natives will come to a district surgeon and what proportion will stay away. Of course, this, as you gentlemen will know, is a world-wide problem; it is not only so in our country, but all over the world.

DR. FOURIE: Do you know whether native doctors treat this disease?—Well, of course, native doctors treat anything, but the success is nil.

DR. ROBERTS: Do you think it is becoming endemic in the districts round about?—I should say not only in the districts, but all through the Union. I remember speaking to a colleague who has been practising in Basutoland for a considerable time, and judging from what he says, about 50 per cent of the natives in Basutoland are affected.

And more I think in Bechuanaland?—Yes. The idea is that there are more infections in the north; but of course that also is a very difficult question, because in the Northern Transvaal you have an Institute, for example: Elim Hospital,
Dr. van der Merwe: There are a lot of excellent scientific work
is being done by excellent men, with the result that they have
statistics there which we do not have in this part of the coun-
try. That may account for the idea the infection is more pre-
valent in the north than it is here, although personally I
doubt it.

MAJOR ANDERSON: Would you say the disease is more pre-
valent than say 25 or 30 years ago?—Undoubtedly.

We have heard of course for years that it is increasing
?—Undoubtedly. I remember an old German doctor in the Free
State, prior to the Anglo-Boer War, once making a statement to
me that he never saw a single individual with the infection.
Since the Anglo-Boer War it has gradually been increasing, with
the result that the ratio I have put in front of the Commission
is the view that he holds to more or less.

THE CHAIRMAN: Thank you very much, Dr. van der Merwe.
We know your time is valuable, and we do not want to keep you
any longer.

THE CHAIRMAN: Mr. Pretorius, you have I understand a
native location under the Urban Areas Act?—Yes.

Could you tell us under what conditions natives are
allowed to live in that location?—There are natives hiring
plots living in the location and latterly we have built houses
for them, and we let the houses at so much per room. There
are two-roomed dwellings and three-roomed dwellings; we have
also single quarters. The charge is 8/- per room.

Does that include a kitchen?—Well, one room really
has a fireplace; there is no separate kitchen. These dwell-
lings I may say were approved of— as a matter of fact, the
plans were submitted to us by the Department, and approved of
by the Department of Native Affairs.

Now, the plots that are held by natives, do they build
on these themselves?—They build their own houses themselves; mostly sod houses.

You do not deny them putting up permanent buildings?—There is no restriction really. Of course, they live on a monthly lease. If the ground were required for building some of our houses, they would have to shift.

So they build sod houses, because it is cheaper?—I suppose so.

DR. ROBERTS: And also because there is a danger of moving?—There is no danger; there is very little of it; we have moved altogether about five or six, I think, in order to get room for these new dwellings which were put up. There has been no trouble with regard to that. We give them every assistance; if we remove a native we assist him as much as possible; if he wants to go on to another plot, we do not make it hard for him. We want the natives to live in the location. We mean to get the natives out of town, and try to give them every facility we possibly can. We fully understand that a native is a human being, and we want to give him all the assistance we can to live decent lives.

MR. LE ROUX VAN NIEKERK: What do they pay for these sod houses?—They pay for the plot 5/- a month; it is a fairly extensive plot, very much bigger than the plots allowed for the dwellings we put up.

THE CHAIRMAN: What are the respective sizes?—All the plots are about half an acre— or some a little more.

Which; the rented plots?—Yes, where they build their own houses.

That is half an acre. And the others?—A little more; the smallest would be half an acre.

The others?—They have very little space; just a small garden, by request of the Department; the Director of Native Affairs, who was here, advised us to give them, not too
much space; they did not want agriculturists to live there; they do not want them to carry on agricultural industry in the location. It is simply meant as a township. As a matter of fact, the Department are also advising us to discourage the keeping of cattle as much as possible. I am coming back to the question of cattle later on.

Do they keep cattle?—Yes; we have about 285 head.

On the Town Lands?—No; well at present they are on the town lands. The position with regard to that is—I must go back a little further; when the Department approached us for a native location we set aside 250 acres, under the impression that the town which owns the property should get a certain amount of rent for it. We drew the rent for about three or four years, when the Department refused to allow it any longer. That is one of the complaints we have. We have set aside roughly 1,000 acres of grazing for the natives. Of course, that was simply voluntary; and in order to enforce our claim for the rent we threatened to close it, and the Department turned round and said, "We do not want to encourage the native to keep cattle." It is our own paddock, of roughly 1,000 acres, the use of which we allow to the natives in the location.

Do you allow them the use of grazing free there?—Yes, so far. We do not intend to do so any longer.

Do you place any limitation on the number of cattle?—(Mr. Werndle): Per hut.

And the smaller stock?—Well, we have not made any restrictions at all.

Do they keep small stock?—Very little; it is not worth mentioning.

MR. LE ROUX VAN NIEUWENBECK: You say you have 280 head of cattle? Have you 70 tenants there?—We have more. We do
allow the natives who hire our houses to keep cattle.

Those houses were built by European labour?—By contractors; we simply get them out under contract.

MR. LUCAS: What did they cost?—If I remember rightly, from about £155 up to about £200.

THE CHAIRMAN: Is £155 for the smaller size?—No. The contracts were given out at different periods; say twenty houses now, another twenty later on, and the price varied.

The prices have varied according to the sizes of the houses, too?—Yes, of course; most of the houses are all of one type—that is, four rooms in a house; we let two rooms; two rooms as a dwelling; semi-detached.

So it is £155 to £200 for four rooms?—Yes; that does not include the fencing, and of course the roadmaking and different other items.

MR. LUCAS: Is each hut fenced off from the next?—Yes; and then in addition to that amount, we originally put up latrines for common use, but the natives objected to that and asked us for latrines to each dwelling; so each house has two latrines now; each family has their own 222 E.C.

That is the one we saw on the way to Hlobane?—Yes, that is right.

DR. ROBERTS: And the school-house there?—There is no school there.

THE CHAIRMAN: What is the large building used for?—A dwelling-house.

No; a large dwelling with a big room in it?—Near the gate?

Yes?—That is offices; superintendent's offices.

There is no school in the location?—Not yet; we have that under consideration at present.

Are there native schools in town?—The Education
Representatives
Town Council.

Department hires a church building - a native mission church building; a Dutch mission church building; and the Dutch church are rather anxious to get them out, and the Native Affairs Department are very anxious to get a school. The Education Department have approached us, and we have submitted our plans to them to build a school in the location or adjoining the location - a fairly big school, but we have not had the plan back, nor a reply. Of course, we are quite prepared to build a school out of funds which we raised for the purpose, so long as the Education Department pays us the necessary interest on the capital outlay.

THE CHAIRMAN: Do you sell native beer municipally? -
Yes.

Have you a statement of the accounts of the location? - A statement of the accounts?

Yes, for the past year? - Yes, we have.

I would like to see that? - (Statement handed in).

I can leave that with you, Mr. Chairman. This is really two years ago now; the statement for the past year is just being made out.

This is the 31st July, 1929? - Yes.

This shows a surplus in the year's working of £884.8.6.

? - Yes.

Have you any accumulated surplus on the location? - Well, at present we have not; we have spent all available moneys in putting up houses. As a matter of fact, we borrowed a lot of money as well; we borrowed roughly about £12,000; in addition to the moneys which we have on hand; of course, we spent that too.

MR. LE ROUX VAN NIEKERK: For the moneys that you raise in connection with the location with which to build
houses there do you charge interest at the end of the year?—Well of course it comes back in the form of rent to the same fund again; all money in connection with native affairs remain in that fund.

Could not you reduce your rents?—I am afraid we could not. We have to provide sanitary services and administration for the location. We have considered that very carefully. The rent originally was 5/- per room, and when the natives applied for these special E.C.'s, of course, and the special sanitary service to each E.C., they applied for fences. We fenced off each plot, and various other things you see; and we found we could not possibly do it under 8/-. Of course you will understand that the local authority does not make anything out of that. As a matter of fact, one of our other complaints is that we do not even get paid sufficiently for the work that is done. This is a complaint which I would also like to bring to the notice of this Commission, that although work has perhaps increased five times, within the last five or six years, the Department refuses to allow us an increased charge for administration. In submitting our annual estimates we have practically every year tried to increase that charge slightly, and it has simply been crushed out by the Native Affairs Department.

Have they a Council in the location?—Yes, a native advisory board; all matters referring to the management of the location are submitted to them.

DR. ROBERTS: Have you a section of your Town Council which takes up native matters specially?—Yes.

With yourself as Chairman?—No; the Chairman is here; we have just altered that; the Committees have been altered just recently, but now Captain Botha is prepared to
Town Council Representatives.

I see you make a profit of just over £700 on native beer, and a surplus on the whole location account is £334? — Yes.

DR. ROBERTS: Where is the loss? — It costs in connection with native beer the rent for the brewery buildings and for the all where the sales take place, the salary of the brewer, then the cost of material — the cost of the corn, the cost of fuel, etc., *zzzzzz* That of course has to be deducted. If you would like further information with regard to this account, the Town Treasurer of course would be the man to explain every little detail of it. If you would like, I can ask the Town Treasurer to appear before you in connection with these accounts.

I do not know that we wanted any more, except to get the point as to how the surplus is arrived at? — We are allowed charges for administration, but not sufficient.

The charges that you consider your costs — ? — That is a fair amount. There is a certain sum — I forget the amount — that has been going on over the last ten years, I believe; in that time the work has increased enormously in connection with native affairs, because when these amounts were originally put down, we had not a location; we really had very little work in comparison with what we have today.

THE CHAIRMAN: Have you moved all your married natives out of town? — Not all yet, but we are busy doing so.

How are those housed who are still left in the town? — They find their own housing; they hire a room or something in a backyard. It has been a trouble to get them out, you see.

So the Urban Areas Act is not fully enforced? — No, not quite; we are busy with it.

Of course, when the Urban Areas Act came into force we had not sufficient buildings even to enforce it.
Have you sufficient now? — Yes, I think so.

You have power to get the natives into the location then? — Yes; at the same time, they are given permits, — some of them six months, some three months.

You are only waiting for the expiry of the permits now? — Yes; all those that live in town legally now are doing so under a permit from us.

You mentioned an amount of money you borrowed to start a location? — Yes.

I take it all the charges on that loan are shown in the account against the location? — Yes; of course this amount is now over a year old, you understand; the 1929-30 accounts are being prepared now — the returns.

But how are the profits that are shown here used, are they used for paying off the capital originally invested in the location? — No, we have a sinking fund and depreciation fund, into which it has been paid, and any amount over and above that is used for anything that is required in connection with the natives in the location. If we have any money to spare, we build some more houses to provide accommodation.

You are extending the location out of/£12,000? — We have to, yes. Material

That has a bearing on the question of rents you can charge? — Exactly.

Because, if the location is being extended to a considerable extent out of profits, the rentals can come down? — Exactly, once we reach that position that the profits exceed the requirements for interest and sinking fund.

DR. ROBERTS: You surely have reached it now? — Since then of course we have borrowed a good bit of money to carry on our building operations; we have borrowed some £12,000 from the Central Housing Board.
MAJOR ANDERSON: In working out the rents, are you including amounts derived from profits as well as amounts derived from loans?—We have to. I may point out that during the past year the profits on the beer hall have fallen off considerably; you gentlemen no doubt will remember the agitation that has been going on, and instead of having a return of probably £100 a month, as we had some months, the last was £30 or £40.

DR. ROBERTS: Have you come back to your first level?—Not quite; we have given them an increased quantity lately.

THE CHAIRMAN: You mentioned £12,000 that you borrowed; I see from your balance sheet that it shows only a total amount of liabilities of £29,000, of which the Provincial Administration Housing Fund represents £3,500?—Since then we have borrowed the money.

All that money has been borrowed since then to build these houses?—Yes.

MR. LE ROUX VAN NIEKERK: What are the wages of your natives in town?—30/- to £2, average.

Is that house or store-boys?—Store-boys would be a little higher, I should say, and contractors' boys too.

Are those store-boys fed?—I could not say; in some instances I suppose they are, and in others they are not.

Would you say 30/- is the average?—I would rather put it as £2; I am afraid I am not competent to give evidence on that. I have not got sufficient information.

MR. MOSTERT: What does the Municipality pay their boys?—Roughly an average of £2.10.0; some reach £4 and £4.10.0.

With food?—Yes, and quarters.

MR. LUCAS: What is the lowest you pay any adult native?—In the Municipality?
Yes?—I should say about 30/- plus food and housing.

THE CHAIRMAN: Will you, at your convenience, put in a statement—we do not expect you to do it at the moment—showing the distribution of your boys; how many get 30/- and how many 35/-, etc?—Yes.

MR. LUJAS: And will you, when you are making up that statement, put in the cost of building these houses, the estimated life, what they cost you in maintenance and repairs, what the cost of sanitary service is for each latrine, and you might give us what you charge the Europeans for similar service?—We would hardly be able to make a comparison there, because our sanitary charges are included in the general rate, as far as the town is concerned.

THE CHAIRMAN: And water-borne sewerage?—No, we have none; but our sanitary charges in town are included in the general rate.

Well, that is unusual in South Africa. Well, you might in that statement say how much of that 3/- per room you reckon for sanitary services?—Yes.

How much for water?—The water is not charged to the natives; the water is charged to the general account; we have a meter which meters the water to the location and the general native account is charged with that.

That is charged out of the general total?—Yes.

MAJOR ANDERSON: Are they electrically lighted?—No.

MR. LUJAS: Do you have dipping?—The charge is 1/4d. per head for dipping.

MAJOR ANDERSON: Are you making a profit on that?—I do not think so.

Is the account for the dipping there?—No; it is a special fund.
Could you give us the figures for that?— That would be included in the town dipping as well. That is all in one fund; the same charge of course applies to the white people.

I think you can make a profit out of £1, a head?— If you are a farmer you can; not if you are running a business concern.

How many beasts do you dip?— 2,000.

MR. LUCAS: Who did you say required you to limit the size of the plots for those houses?— The Native Affairs Department.

Which particular section?— The Director of Native Affairs, so far as I remember, was his title.

For Natal?— No, he came from Pretoria; it was Major Cook; he came in an advisory capacity.

To give smaller plots?— Yes.

And following his advice, you did that?— Yes. I may say that the present Minister of Native Affairs when he looked over the location— I was with him there— also considered our first size of plots rather too big.

From what point of view?— When we built the first houses.

Yes; I know; but did he give a reason as to why he considered them too big?— I suppose he compared them with the sizes of plots in Johannesburg localities, or on the Rand; I believe they had them fairly small there.

On what terms do you let these houses— just month to month?— Month to month, yes. According to the statement, you will find in connection with the amount from the beer-hall that at least there was a profit on certain things; £1889 was the income from the beer-hall— sales of native beer; that has dropped to about £1,000 for the past year. That means £800 or £900 really, and that is accounted for on account of the illicit
beer drinking. We have a certain amount of difficulty with regard to the natives. They do not want to support the beer-hall. I have been addressing them, but they prefer to get their beer illicitly; and wherever they can get it, they would rather go there. They have all kinds of faults to find with the beer; it is too weak; they do not get sufficient, and that is the way they go on. In addition to that, since the last state has been made up the Council has appointed a location superintendent - that means practically £900. So there will not be any profit to be shown in the past year. I do not think this statement should be considered at all - in fact, the conditions now are quite different from the year 1929.

THE CHAIRMAN: You think that is the end of the seven fat years? - Yes; now the lean years are in front of us.

Do you think the beer got illicitly has a greater"kick" in it? - I think it has. They are not satisfied with the 2½ per cent - in fact, as soon as they are being raided, you can see the income of the beer-hall increases again.

MR. MOSTERT: Is it surprising to you that these beer-makers like to make beer; it is a most profitable business? - Yes, of course it is. The greatest difficulty we find is with regard to over at the Railways; there is always great difficulty with regard to them; the natives employed by the Railways give the greatest difficulty.

They have got married quarters? - Yes.

Is there a lot of beer made there? - Yes; they have been raided several times.

THE CHAIRMAN: Do you think there may be any other reason why they go in for illicit beer? - I think the great thing really is the "kick".

Plus the profit? - Yes.

DR. ROBERTS: You do not think it is also because you
employ Europeans and that a considerable amount of the money goes to them?—No, I do not think so, because I have explained to them several times that all the profit we can make is again spent on the location by way of improving the conditions.

MR. LUCAS: Would there be any reason why natives should not be employed in the beer-house?—We do employ some of them. Although the Manager is a European, I have never heard any complaints about him.

What wage does the Manager get?—About £20 a month.

Have you ever thought of the possibility of having a native manager?—No.

DR. ROBERTS: And they have never approached you that they object to having a European?—No.

MR. MOSTERT: But the beer is actually made by the natives?—It is practically made by the natives, but the Manager has certain ideas, too, about the manufacture of it.

MR. REGINALD HECTOR SMITH, CALLED AND EXAMINED:

THE CHAIRMAN: What are you, Mr. Smith?—I am Compound Manager of Blobage Collieries.

MR. LUCAS: How long have you been there?—I have been here six months, but with the Group for ten years.

And you have been on the Rand?—Sixteen years.

Do you get the same type of natives at the Colliery that you get on the Gold Mines?—No; we do not get the East Coast boys here; over 50 per cent of the boys on the gold mines are East Coasters; here we have not any of them.

But of the South African natives, do you get as good a type at the collieries as at the gold mines?—Yes, just the same type of boy.

How does the treatment of the natives on the collieries
compare with that of the natives on the gold mines?—It is exactly the same, only the hours of work on the collieries are a little bit longer, but the boys have a better time; they are more free. There are no pass law restrictions like there are in Johannesburg. My boys can go out visiting and nobody will ask them for a special pass, or anything like that. They are registered when they come to the mine, though.

What is the effect on the natives of the token system in the trading stores?—Well, about 50 per cent of the boys take it up. You have to divide the boys into two classes; the boys that go home, and the boys that stay round about the mines all the time. The boys that are recruited—especially the Pondo and Basuto, do not take any credit at all; it is really boys who live here, and married boys.

It does not prevent their sending money home?—The Mavenda and Xosa will not spend any money at all. They buy a little tobacco. There is no such thing as buying blankets and things like that. The only money the Pondo spends on a dish and billy-can.

What service do the single natives put in at the collieries?—It is about the usual period. We have boys there who have been there since 1924.

Single boys?—Yes.

Do married men stay longer on the average than the single men?—Yes.

Do you find any tendency on the part of the married natives to settle down permanently?—Yes, they do. A married boy generally stays a long time—it is a matter of years with him, not months. We very seldom get a married boy recruited. As a rule the married boy is a local boy.

Have you any difficulty with prostitutes in your area?—
Mr. Hector Smith. - 1489/1490.

?— Yes, we do have them. I keep them out of the compound, but we get them from the farms.

Are there many in the neighbourhood?— Not at my place.

Are all natives examined for venereal disease?— Yes.

How often?— Periodically—every six months, and whenever the boy arrives. I left a compound about six months ago; it was very prevalent there; we had about ten cases a month.

Where was that?— Hattinghs Spruit. I find that here during this whole year we have only had eight cases.

Do you find much illicit beer brewing?— Yes, quite a lot.

Why do they do that?— Because the illicit stuff has a "kick" in it; they put hops, potatoes, treacle and sugar in it.

Is it cheaper?— I think it is about the same—6d. a tin.

Well, there is a very big profit for the person who makes it?— Yes, that is why they make it.

Your mine does not make beer for the natives?— No, we only buy beer.

How many natives have you?— I have 930 now.

Have you any other races?— I have 69 Indians—that is exclusive of women, of course.

Do the Indians come under you?— Yes.

Are they housed in compounds?— Yes.

The same compound?— They are in the top portion; they are away from the natives.

Are all these employees fed by the mine?— Yes.

What do they get?— The native women get 25 lbs. of mealie meal a week, and meat three times a week.

Do the married men get any allowance for their families?— No.
VOORLATER: Daar is seker kwessies wat U voor die Kommissie wil bring; sal een van U 'n verklaring maak?—

Ja, ons is bly om die geleentheid te kry om seker besware wat ons voel voor die Kommissie te kom le;
ons grootste beswaar is in verband met die Paswet. Ons se dat die kaffer wat op die plese bly nou nie behoorlik onder die Paswet kom nie. Soos die Wet vandag is druk dit verkeerd op die witman sowel as op die kaffer, want hy beskerm nie die ouer van die jong kaffer of van die maaid, en nog minder iets waarmee die boere later opgeskep word—namelijk die ou kaffers, dit wil se die ou kaffers op die plese.

In die verlede was ons altyd gewoon gewees aan die TransvaalPaswet. Die verskil soos dit nou is, is te groot en die onregverdighed wat plaas vind is teenoor die baas sowel as die kaffer. Ek sal probeer uit te le hoe kom.
Ek het vandag kaffers by my wat 40 jare op een plaas is gewees, kaffers wat met my saam groot geword het. Ek het vandag klein kinders van daardie kaffers in die werk; wat vandag gebeur, of ons 'n kaffer 'n pas gee of nie, is dit:
as mens hoe 'n pas gee, hy kom nie terug nie in die sal
maande wat hy verlof vir gekry het; maar gee mens hom nie
'n pas nie, hy kom tog nie terug nie; hy trek weg nnder pas.
Daar is geen "check" op die kaffer nie wat wil doen kwaad
doen en wat nie pas het nie. Al die dinge druk baie
swaar op die eisenaar en oop op die ou kaffer op die plese,
want die eisenaar van die pleas wil nie opgeskep sit nie met die ou kaffers wat nie kan werk nie en wat nie kinders het
Nie om te werk op die plaas. Hy dryf die ou kaffers weg want die klein goed is weg na die stede of na die Rand.

Ek het die kwessie vir die ou Naturelle Kommissaris gebring toe hy nog hier was en ons het op die punt gekom ons kan nie anders maak nie; ons kan nie vir die ou kaffers daar laat bly, want ons moet ons lande bewerk kry en hulle kan niks vir ons maak nie. Die kaffers se hul kan niks met die kinders maak nie—hulle loop weg en wil nie terug kom nie. Wel, wat kan ons maak? Die kaffer kan leef waar hy wil zonder pas; hy kan op enig plaas in die distrik gaan bly. Ek het baie van die gevalle gehad waar ek vir die ou kaffer gese het hy moet die kind laat terug kom, maar hy se hy kan nie. . Ek het gevalle gehad waar ek vir die vrou op die kraal het kom se "waar is die kind; hoe kom hy nie by sy werk gekom gêê nie". Die vrou se vir my "ek weet nie; die kind is al 8 dae weg" en later vind ek uit die kind het al die tyd daar gewees en was glad nie weg nie.

As my kaffer ses maande vir my gewerk het, gee ek vir hom 'n pas sodat hy vir ses maande kan weeggaan om vir homself te gaan werk dan te gaan geld verdienen. Wat gebeur? Hy gaan nie werk nie; hy swerf net rond; hy se "wat sal ek gaan maak, die ses maande is my eie tyd".

Wel, hy kan gaan werk waar hy wil, maar ek verwag dat hy in ses maande tyd sal terug wees om weer vir my te kom werk. Ek verwag dat hy terug sal kom om vir my te kom werk vir die grond en vir sy ouders. Naar wanneer die ses maande byna om is, dan trek hy weg en hy kom nie terug nie. Moe ek nou die ouders weg jaag? Moe ek die ouders wegjaag omdat die kind nie vir hulle beskerm nie? Mene sal se dit is nie regvaardig nie, maar wat kan die boer maak. Hy het werkvolk nodig om sy lande te bewerk en dit die ou kaffers neem die plek in wat werkvolk sal kan vat as hulle vir.
die boer kom werk. Daar sit vandag baie kaffers in Zululand wat weggejaag is van die plassie deur die kinders. Hulle se dit is slaverny dat die kaffer 'n pas moet dra. Dit is nie so nie, dit is onsin om so iets te se. Ek vra -- is dit slaverny dat mens onder daardie omstandighede pas moet dra? Vandag gat doet hulle hulle die ouders kwaad deur te maak som hulle nou doen. Die groot moeite is dit-- daar is mense vandag op die lokasies wat daar is omdat hulle nie vir hulle kinders kan regee nie. U kan vir die ouders in die lokasies gaan vra en die ouders sal vir U se "Ja, dit is waar; ek moet hier op die lokasie woon omdat my kinders is weg". Dit is die Paswet wat dit veroorsaak en die Woonwet is net so sleg. Vandag jaag ek 'n kaffer weg, en more wat my buurman vir hom. Die man sal miskien een kind met hom saam bring, maar hy wil nie kontrak teken nie. As hy teken, dan teken hy met vir homself alleen. En dan val die kind nie daaronder nie. Die kinder wil nie onder die kontrak kom nie, maar dit is die kind wat vir my moet werk. Die kaffer is vry om weg te bly so lang as hy lus het. Ek het vandag nog kaffers by my en ek ken vandag nog kaffers wat hulle testament gemaak het en wat gese het die kind wat nie wil werk nie sal nie erf nie, maar wels/s die kind wat vir die baas werk. En dit is ook reg; maar ons weet wat die Zulu wette en gewoontes is. Ons vind vandag dat net soos die vader dood is, kom die leegloper en hy se "ek is die erfgenaam, ek is die oudste". Dan kom die leegloper, die nikodoener en hy vat die vee van die ander kaffers wat gewerk het vir sy vader. Is dit reg? En dan is daar die kwessie van Lobolo.

Dit is 'n derde punt wat ek iets oor wil we. Wannier die lobolo gee hom nog aanleiding om te werk. Die kaffer werk en spaar op om lobolo te kan betaal. Maar nou se die Kristen Kaffer "ek sal nie my dogter verkoop nie,
ek geloo nie in lobolo nie", maar agter die rug het hy tog
wat hy kan kry. Hy vat tog van sy skoonseun wat hy vir
hom betaal. Maar ek se dit is 'n goeie ding. Dit is
oorsaakdat die kaffer werk.

Op my plaas werk die kaffers ses maande in die
jaar; natuurlik is daar baie wat se hulle wil nie ses maande
werk nie, hulle wil nie meer as drie maande werk nie.
Maar die kwaasiste is die vry rondloper sonder pas en die
Woonwet waaronder die kinders nie hulle plig sien nie.
Ons wat is nie so nie dat ons die kaffers kan dwing om
hul ouers te vervel op hulle ou dag. Ek kan nie vir die
ouers wegjaag met groot geword het met my op my plaas.
Die jong kaffers denk hulle kan maar weg trek en hulle oudem
oorlast aan die genade van dié boer. Mens kan die jong kaffem
voor die Magistraat bring, maar wat kan die Magistraat
doen? Die kaffer se "ek het nie kontrak gemaak nie" dit
is so. Hy se "My pa het die kontrak gemaak". Hy loop
vandag vry en doen niks nie. Sy die ouer se "ek sal nie
vir hom koe gee nie omdat hy nie wil werk nie. Ons se "gee
ons net die Transvaalse Wet terug". Is 'n mens 'n slaaf
omdat hy pas moet dra? Ek wil dit se: as 'n mens van dag
100 kaffers nodig het om sy werk op die plaas te doen, dan
beteken dit dat hy 200 most aanhou; hy moet twee span aanhou.
Ek het 'n plaas wat ek spesiaal vir kaffers gekoop het, maar
ek kan nie my werk uit hulle uitkry. (Meneer Berkenstock)
Daar is net een punt wat ek wil maak. Ek het dieselfde
ondervinding as wat Meneer Rabe gese het Daar is net iets
wat ek wil aanvul. Die jong kaffer gaan weg en hy is
sonder pas of hy loop weg uit die diens uit. Hier in Vryheid
raak hy gehelp met geld en dan trek hy myne toe en niemand
weet waar is hy. Hy is weg en bly vir 10 of 12 jare weg.
Hulle rekrut hom. En hy is weg. Ekwil dit se-- hy behoor 'n pas te dra en op die pas moet hulle skryf dat hy verlof gekry het om miskien ses maande of nega maande weg te bly. en dan moet diegene wat vir hom in die werk vat aar dat hy terug kom by die boer op die tyd wat in sy pas vermeld is. Soos ons nou gaan kan ons nie langer maak. (MEENEER BOTHA) Ek wil net 'n paar woorde byvoeg by wat Meeneer Rabe gese het. Die Lobola wet is een van die redemes. Toe die Lobolo nog bestaan het was die kaffer beter gewees, want hy het iets direk van die vee gekry. Ek wil nog net iets se oor die gesondheid van die kaffers op die plaas. In die laaste vier jaar. In die laaste vier jaar is daar op ons plaas 10 of 11 kinders gebore, en nie een van hulle het oor die vier maande oud geword. Daar is nie een klein kind op ons plaas nie; hulle sterf baie gou. Hulle sterf uit op die manier. Maar nou die Lobolo Wet. As hy kan vas gehou word, dan het die kaffer nog direk iets verantwoordelik vir die ouders, maar nou het hy dit nie. Nou gaat hy werk op sy belasting pas en die belasting pas doen alles. Die kaffer kan maar loop net wanneer hy wil. Ek het 16 kaffers in die werk, maar ek weet nie of ek more 5 sal het.

VOORSITTER: U wil graag die Transvaalse Passe hier van krag kyf?—(MEENEER RABE) Ja.

As ek vir U se dat die Transvaalse boere net so kwaad is soos U oor die wegloop van die kaffers as wat U is, sal U dan nog se dat U die Wet wil he?—Wel, die kaffers loop weg, dit is so. Maar as ekself die kaffer 'n pas moet gee en ek set op die pas dat hy vir 6 of 8 maande weg kan bly, dan het ek tog iets om op terug te val. Ek sal dan teminste weet waar is hy. Maar vandaag weet ek nie waar hy is en sy eie vader weet dit ook nie.
Vandag het ek glad niks om op te gaan.

Ja, maar die middelvat U aan die hand gee is nie doelmatig nie?—Ja, ek weet. My broër op Piet Reitie se vir my die pas skrywery is iets verskrikkeliks, maar ek se dit is niks nie. As ek 'n kaffer drie maande verlof gee en hy kom te laat terug, dan kan ek vir hom se dat hy sy pas misbruik het en ek kan hom straf.

MEENEER MOSTERT: Kan U hier huurkaffers kry?—Ja, as alles op die plaas weg is dan moet ons huur. Die meerderheid van ons maak so.

Kan U huurkaffers kry?—Ja, as mens hulle met soveel betaal as die myne. (MEENEER BOTHA) Ek kry baie.

Betaal dit nie vir die boere om kaffers te huur?—Ja, as ons vir hulle kan kry.

Wat is min of meer die loon van kaffers?—£1 per maand, of 1/- per dag.

Maar denk U die boere sal genoeg kaffers kan kry om hulle werk te doen?—(MEENEER RABE) Nee, ek is bang hulle sal hulle nie kan kry nie. As die kaffer werk kan kry, dan kan die boer hulle nie kry nie. Dit is die moeilikheid: op die myne kryhulle vaste ure, maar dit is nie so by die boer nie.

Wat betaal die boer in die algemeen. As U huur kaffers kan kry vir 1/- per dag of vir £1 per maand dan sal dit vir die boer beter betaal as om woonkaffers aan te hou?—Ja, maar waar kry die boer die kaffers op die oomblik wanneer hy hulle mees nodig het. As die kaffer sien hy het hom nodig, dan se hy "ja, maar ek wil 5/- per dag het.

Maak U mondelike kontrakte met die kaffers of skriflike kontrakte?—As ons hom vra om skriflike
kontrak te maak dan se hy "nee, my kinders wil nie; maar
dit sou beter wees as die Wet dit ou bepaal dat almaal moet
skriflike kontrakte maak.

Sou dit goed wees as daar 'n wet sou wees wat sou
se dat alle kontrakte moet skriflike wees? --Ja, seker.
(MEMBER BERKENSTOCK) Ek maak skriflike kontrakte, maar
dit gaan baie swaar.

Die boere reken dit sou die beste wees vir die
naturel? --Ja, seker.

As daar 'n kontrak aangegaan word tusse die
boer en die naturel, die vader van die huis en die krai
met een of twee kinders--- denk U die jong kaffers sal
ook dit teken onder daardie omstandighede? --As dit wet is,
ja, dan sal hulle. Hulle sal nie na die myne gaan nie. Hulle
sal op die plaas moet bly. Hulle is bang die kontrak sal
vir hulle vas bind; maar as die Wet gemaak word dat almaal
moet doen, dan is daar misoosikheid nie. Die enigste
ding is dit-- ons moet almaal gelyk wees, en dit moet nie
oorgelaat word aan mense om te doen soos hulle wil.

As U 'n kontrak maak met die ou kaffer, is die
jong kaffer dan meestal daar? -- Ja, hy bring su oudste seun
saam, hy bring die "ou kinders saam" en ek vra vir hulle
"se ja ook ja" en hulle se ja. Maar hulle vervul die
kontrak nie. Ek weet van gevalle waar hulle met vir een
dag gekom het en dan stap hulle weg.

Is U daarvoor dat kaffers moet van ander
lande ingevor word? --Nee, ons het genoeg; ons sal net
sonde kry van hulle as hulle van ander lande moet kom.

Wat is nou min of meer die mondelike kon-
trak wat U maak met die naturel? --Die kaffer kom en se hy
het so veel kinders. Dit is hang af van hoeveel werkvolk
'n boer moet he. Die kaffer se hy het sowel wee en soudel van dit en sowel van dat. Wel, sy wee teel aan. Ek het 'n kaffer gehad met 150 beeste en 300 bokke. Dit betaal natuurlik nie vir 'n boer nie. Dan moet U reken hoeveel kinders het hulle en hoeveel kan werk-- as hulle nie siek is nie. Want daar is baie van hulle wat se hulle is siek--hulle kul baie.

Wat is die kontrakt?--Net sodra as ek vir hom die pampier wys, dan hy ek vil vir hom vas trek.

Ja, maar wat is die ondelyke kontrakt?--Hy moet ses maande werk; die jong kaffer en die meis, ons sal se van 12, 13 of 14 jaar op, hulle moet ses maande in die jaar werk, en die ander 6 maande kan hulle vir hulle self werk. Hulle kan dan geli verdien om klere te koop en ook om beeste te koop. As die een nie terug kom nie, dan hou ek vir die broer vas en ek se vir hom "hy moet werkvir jou broer en as hulle heelsmaal wegble, dan kom die ander punt-- ek moet die ongelyke oeder wegsag.

Hoeveel beeste kan hulle hou?--5 beeste en 10 00k bokke; dit is die gewone getal.

En as die beeste aanteal?--Dan moet hulle verkoop. Daar is plece in die distrik wat deur die kaffer beeste totaal kaal gevreet is. Maar die boere hou die kaffers aan net met die gedagte "ek moet werksvolk hou".

Wanneer die kaffers weggaan, is dit die gewone uit van die boere om die ou kaffers weg te jaag?--Wel, wat kan mens maak as die volk nie kan werk nie. Die selfde plek kan 'n ander kaffer wat wil werk, herberg.

So nou U het 10 kaffers; wat is die persentasie, hoeveel kaffers werk tegelykertyd; hoeveel van die kaffers kan U op reken dat vir U werk?--Nie die helfte nie. Nie meer as vyf nie.
U het nou 10. Laat die aflossing staan—hoeveel kan U uit die 10 reken dat elke dag sal werk?—Mens kan nie anders reken nie. As ek 20 het, reken ek daar sal nie meer as 10 werk nie; ek het selfs gevalle gehad waar daar maar net 5 werk.

Maar die een deur die ander in die jaar; sal die helfte werk?—Mens kan maar se een derde. (MEMEEER LILJE) Ja, net een derde. Nie die helfte nie.

VOORSTELLING: Sou daar 'n neiging wees om oor een derde te gaan?—(MEMEEER BERKENSTOCK) Ja, tot op die helfte.

MEMEEER MOE TERT: Wat is nou so omtrent die gemiddelde; hoeveel méide werkvir U in die huise?—Dit hang af.
As mens vir die kaffers aanneem moet mens sien. Miskien een en miskien meer méide.

Hoeveel kan die boer op reken. Hoeveel werksvolk moet 'n boer aanhou om sy komplement op te werk. Se U het tien werksvolk nodig, hoeveel moet U dan aanhou om die komplement van 10 geseeld op te maak?—Dertig werksvolk en meidjies.

Dit betaal nie?—Wel, miskien nie, maarwat moet 'n mens doen; mens kan miskien meer mense aanhou, maar wat as hy sy méielies nie kan verkoop nie. Dit is baie swaar om huurkaffers op€5 per maand te betaal.

Maar U het gese U het 'n plas gekoop vir die naturel lie wat U nodig het?—Ja, ek het gekoop vir wattle.

MEMEEER LEROUX VAN NIEKERK: Wat is die groot oorsaak dat die kaffertjies so wegloop van die plase?—(MEM. BERKENSTOCK) Die groot oorsaak is dat hulle in die dorpe hoog lome kry en wat hulle daar verdien kan hulle spandeer net soos hulle wil. Die naturel gaat dorp toe en
alles wat hy kry kan hy verteer; maar na jare kom hulle terug met absoluut niets nie. Dit is die groot oorsaak, hulle kan spandeer. Dit is die soort van beskawing wat heelmaal verkiesd werk.

Betas U die kaffers glad nie vir die ses maande wat hulle werk?--Ja, ek betaal tog iets, want as hy seker werk doen, dan moet ek betaal. Maar daar is dagelike werk wat nie swaar is nie; maar as die ses maande om is, dan gee ek hom tog iets. Hy se "ek het getrou gewerk" en dan kry 'n jong kaffertjie nog Él boonop, omdat hy een of ander moet aanskaf. Die kaffer wat iets aanskaf is vir ons meer werd as die kaffer wat niets doen nie.

Ons het getuigenis gehad dat die oorsaak le by die ou kaffer, omdat die ou kaffer alles van die jong kaffer wegvat; is dit so?--Ja, dit het daarmee te doen. Maar dit is feitlik meer die aug om self te spandeer; by hom is die groot punt dat hy iets moet verdien om te spandeer.

Hat U bese hier in Natal groot ongerief omdat 'n kaffer á 'n pas dra nie; in die Transvaal het ons die sisteem en ook in die Vrystaat, maar nie hier nie. Is dit nou 'n groot ongerief dat as 'n kaffer op u plaas woon, en by wil na U buurman se plaas gaan -- by trek weg en hy kom terug wanneer hy wil?--Ja, dit is 'n groot ongerief. Dan is daar nog iets; ek het vricane kaffers op my plaas gevang wat so maar so daar gekom het; hulle het nie pas nie en hulle trek so maar rond. Ek vra vir hulle wie is hulle, maar hulle gee verkeerde name. Ek se 'n kaffer behoor 'n pas te dra. (MENSE BADE) As hy 'n pas moet dra dan sal ek tenminste iets hê waardeer ek vir hom sal ken.

Hat U as boer ooit gereken wat is die waarde oor die agtman wat 'n boer moet betaal, nie in kontant nie, maar in waarde in weiveld en land en hout wat die kaffer gebruik en wat die kaffer op die land kry van so'n plaas?--Ek bereken die kaffer moet my £1 per maand kos.
1/- vir sy beeste-- 1/- vir elk-- en 6d vir skape en bokke en sy lande moet op sewel uitkom; ek reken £1 per maand.

Hoeveel land gaa jy ver 'n kaffer?--Ons asook om kost te win. (MEENEER BERKENSTOCK) Dit verskyl tusse die een en die ander; as hy een meid het dan kry hy van vier tot vyf akker; dit hang af van die getal van sy meide. Ons bereken dit op die aantal meide.

Wat sou die huur van vyf akkers per jaar wees, sou dit 10/- wees?--Wel, ons kan se 10/- per akker.

Wat sou jy se is die average van die vee wat hulle aanhou?--My vee loop glad nie met hulle vee deur elkaer nie; hulle loop heelmaal apart, en die gedeelte wat ek reken moet hom toekom is 10 beeste vir 'n meid. Twee ose, en die ander koeie en kalvers, tot op 15.

U reken die beeste 1/- per bees per maand?--Ja, maar dit is nie die dipping daarby nie.

Dit is 10/- vir die 10 beeste,dit is £5 vir die 10 beeste. Wie betaal vir die dip?--As hy sy kinders in die diens het, dan is dit vry.

Hoeveel maal díp U in die jaar?--52 maal in die jaar. 1d per dip, £5 per jaar vir 10 beeste. (MEENEER RABE) Dit is die dorp se prys; daar is baie wat minder as dit reken.

Het daardie kaffers kleihvee?)--(MEENEER BERKENSTOCK) Ja, hulle het bokke; ek gee 15 tot 20 bokke per meid. Ons reken 'n bok is 6d per maand.

Dit is £4.10.9?--Ja, dit is meer as min billik.

Oor die algemene kry U van een hut met een werkvolk?--Een kaffer van een hut. Een kaffer en een meid.

Wat doet die meid?--Sy werk in die kombuis vir die vrou; ook ses maandeliks.

MEENEER LUCAS: Kry sy geld?--Ek, net presente.

MEENEER LESROUX VAN HEERK: Wat sou 'n boer
moet betaal vir so'n meid?--Van 15/- tot £1 per maand.

(MENEER RABE) Ek weet van 'n geval van £3. (MENEER LILJE):
Ons het pla sa waar die kaffers moet ses maande werk en
hulle kry 2/6 tot £1; en daarvir het hulle vry weiding vir
hulle bestee.

Is daar beperkings op die aantal bestee wat
'in kaffer op die plaas mag hou?--Nee; net vir bokke. Na 6
maande werk het hulle ses maande vry vir hulle self; en as
hulle ses maande klaar gewerk het en hulle wil nog langer
werk, dan betaal ons vir hulle volle waarde, 30/- tot £3
per maand.

Dit word gese, virnemelikdeur naturelike dat die
posisie van naturelle op plaas is hopeloos. Hulle kla oor
die lange ure wat hulle moet werk; hulle se hulle kan nie
bestaan maak nie en daarom wil hulle weg; is daar hier 'n
neiging vir naturelle om weg te trek?--(MENEER BIRKENSTOCK):
Nee, hulle wil nie trek nie omdat die ou kaffer het voren-
toe geboer by ons; maar dit is die kinders wat wil trek.

As U nou onmiddel opnieuw wil gese, waar is
die naturel beter af-- in die dorp waar hy £2 kontant kry
of op die plaas?-- Die kaffer op die plaas is beter af;
my kaffers op my plaas sal vir £ se hulle is beter af.

(MENEER LUCAS) Daar is 'n verskil tussen die ou
kaffer wat vee het en die jong kaffer wat niks het. Wat
is beter, die toestand van die jong kaffer op die plaas of
in die dorp?--Die toestand van die jong kaffer op die
plaas sal in die einde beter uitwerk. In die tyd van jare,
want hy sal haderhand vee moet aanskaf om te lobolo.

Hy moet ver in die toekoms inkyk?--Ja. (MENEER
BOTHA) Ek kan dit se, as ons sy besittings in aanmerking
dan is die kaffer op die plekke baie beter af as die ander volk. Ek het vroeger in Greytown geboor, daar is kaffers met wie ek bekend is wat na Johannesburg en Durban gegaan het en hulle kom terug met niets nie; maar die broers wat op die plekke gewerk het, hulle het 14 of 15 beeste. Die wat op die plekke werk is die beste af. Ek het ondervinding van verskillende van hul. As ons volgens besittings gaan dan is hulle sommer veel beter af.

MENNER MOESTERT: Jare gelede was die posisie van die kaffers anders gewees as wat dit nou is; toe het hulle meer beeste gehad as wat hulle nou het?--Ja.

Sal die jong kaffers wat nou opgroei later ook in dieselfde posisie wees dat hulle meer beeste sal het?--(MENNER BIRKENSTOCK) Ek weet nie; baie van hulle trek nou weg en kom nie terug nie. Maar daar is nog iets -- die lande word elke jaar kleiner en kleiner.

Die posisie vroeger was dat die jong kaffer 'n paar beeste gekry het van die boer, maar vandag het hy niets nie?--Dit is so.

Vandag is die posisie dat die jong kaffer kry niets nie op die plekke, en as hy sy loon kry--as hy naby die plekke werk -- dan wat die vader alles wat hy verdien het. As die jong kaffer vir 'n boer werkwir in of twee beeste en as hy daar die een of twee beeste van die boer kry, dan sal hy nie van die plekke afwegloop, want sy beeste is daar. En in 4 of 5 jaar sal hy klopmie beeste by elkaar het, en hy sal se "ek is wel af"; maar vandag het hy niets nie?--Wel ek weet nie--die kaffer teenwoordig het baie bus vir allerlei nuwehede--'n mooi broek en sulke dinge. (MENNER RABE) Ek het self vir 'n kaffer gevra -- ek het gese "ek sal vir jou drie beeste in die jaar betaal wat sal half. Wat gebeur het was dit: sy
broër wat weggewees was kom terug absoluut sonder iets en die ander kaffer moes hy beeste verkoop om daardie ander sondaar uit sy moeilikheid uit te help.

DR. FOURIE: Onder die stelsel wat U opgedoen het, gee U ook lande om te beploeg?—(MENEER LILJE) Ons gee onbeperkte lande, net soveel as hulle wil he. (MENEER RABE) Die plase word kleiner en die kaffer moet fertilisers koop en ons moet vir hom 10 akkers laat ploeg; die kaffer begin te verstaan hy moet ook fertiliser gebruik. Dit is beter om vir die kaffer te leer hy moet sy bees mis op die plas bring en as hy dit doen dan kan hy klaar kom met 5 akkers in plaas van 10. Hoe kleiner die grond word, des te beter moet hulle die grond bewerk.

MENEER LE ROUX VAN VIEKERS: Maak die kaffer voor- dering?—(MENEER BIRKENSTOCK) Ja, hulle mask. Ek gee die kaffers op my plaas elke jaar 10 vrugte bome sodat hy nie my vrugte sal steel nie.

DR. FOURIE: Is dit ook al die gebruik hier in die distrik dat die mense jong kaffers in die kombuis laat werk, of is dit nog die ou stelsel van meisies?—Ja, dit is nog altyd meisies. (MENEER BOTHA) Die moeilikheid is daar is nie jong meide nie. (MENEER BIRKENSTOCK) My vrou en ek het baie oor die ding gesels en ons reken ons moet kaffers neem in die kombuis omdat die meide wegtrek. Die meide wat mens nou kry—jj kan hulle nie gebruik nie; hulle het te veel siektes.

VOORSTEER: Sal die geneesmiddel nie erger wees nie as die kwaal?—Vir elke 5 kaffers kry mens maar een meid. (MENEER RABE) Die moeilikheid is met die siekte wat hulle het; hy word al hoe langer hoe meer. U het hier gehoor—soveel kinders het gekom en soveel is dood. gehoor
Dit is nou tyd vir die Regering om in te stap en die vuil- 
siekte te stop, want die ding word anders te ernstig. Die 
distrik is verrot daarmee. (MEYER BOOTH) Daar is nog die 
kwaasie van die hoof-belasting. Dit kom baie swaar op ons 
as boere. Ons het kaffers wat ses maande werk. Ons gee vir 
hulle 36/- net as 'n bonsella en nie as loon nie; ons doen 
dit swat hulle iets vir hulle families sal he; en dan is 
daar nog baie ander dinge wat hulle kry. Dan kom die be-
lasting. Die kaffer is 'n loafer; hy sal nie die ses maande 
werk wat hy vry is; hy sal nie uitgaan nie om geld te ver-
dien – hy sal liever by die huis bly en liever rondswerf.
Hy is skaars terug by die werk of hy moet belasting betaal.
hy het nie geld nie; ons betaal dit en nie die kaffer nie.
Ek weet dit is so –£1 vir 'n plaas kaffer is 'n baie groot 
som geld. Maar dit kom al byna net so swaar op die boer 
as hy dit vir die volk moet betaal. Die tax is baie swaar 
en dit is die moeilikheid van die boer en nie van die kaffer 
nie. Die boer ondervind hy moet die belasting betaal as 
hy wil die dienste van die kaffer behou, want, betaal hy 
dit nie, dan gaan die kaffer tronk toe.

DR. FOURIE: Is dit nie die algemene sisteem vir 
die boer om die belasting vir die kaffer te betaal? ––Ons 
doen dit meestal– dit moet ons doen omdat die omstandig-
heids vir ons dwing.

As die boere dit altyd sou betaal, sou dit nie 
help nie om die kaffers te hou?–-(MEYER BIRKENSTOCK) Na die 
betalings deur die boer stap hy tog weg. As ons die eko-
nomiese toestand van die kaffers in aanmerking neem is dit 
baie swaar vir hulle om elke jaar £1 te betaal. Dit is 'n 
baie hoog persentasie van wat hulle verdien, en ons hoop 
dit kan verander word.
THE CHAIRMAN: Until two years ago you were magistrate and Native Commissioner here?—Yes.
And now you are on pension?—Yes.
And I believe you want to give certain information to the Commission?—Yes. First of all, on the question of tribalised and detribalised natives. Detribalization may be attributed to various causes, the foremost being the fact that natives are not immune to the fascinations which civilization has introduced in large urban centres. The higher rates of pay, the increasing tendency to ignore tribal authority and enjoy individual independence. In many instances natives have a rooted objection, particularly in Natal, to the system of rendering labour to farmers for six months in every year, in return for the privilege of occupying land, and they make every effort to evade this obligation. There is much to be said against the system which compels native tenants and their families to render service without payment for so long a period. The most uncivilised amongst them have acquired tastes for European luxuries, clothing, food, etc., and cannot be expected to be satisfied unless they are paid the same wage which will enable them to make the necessary purchases. The native's economic personal assets are probably advanced by contact with civilization, as he spends most of his earnings upon himself; any stock he may possess and have left at his kraal continues to increase in his absence.

Secondly, the advantages of tribal conditions, regarded from an administrative point of view, are greatly diminished by the policy which has practically denuded chiefs and headmen of all their authority over members of their tribes. This
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policy of course suits the farmer, as he is only interested in so far as his labour supply is concerned. We expect the chiefs and headmen to exercise authority and in many instances hold them responsible, but we have robbed them of any hold they may have over their subjects. Take for instance chiefs and headmen living on farms, there are cases where they are required to render service to the farmer like any commoner. An example can be produced where the chief of a tribe has been required to hold the tow-reim of a team of oxen ploughing his master's lands, and one of his subjects was the driver. This sort of thing is hardly conducive to the dignity or respect, but a recommendation to the Native Affairs Department that chiefs should be made independent by the purchase of land for their occupation was completely ignored.

Thirdly, the result of detribalization is that the native becomes a greater spending factor. He meets greater temptations and his requirements as regards clothing, food, luxuries, etc., are more freely indulged. Socially I would say it has a demoralizing effect. In his crude state he has great respect for the old traditions, habits, and customs; to be separated from his home surroundings has the effect of causing him to overlook and forget that his actions would be regarded with disapproval amongst his tribal associates, and he is inclined to drift with the tide of immorality and crime, for which urban areas are noted. The effects on efficiency and earning capacity of association with conditions entirely foreign to his nature are bound to be detrimental for a time and must be faced in the ordinary course of devolution; but no doubt by gradual development the native intellect will be raised to a standard which will realize that efficiency and economy are amongst the greatest 

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factors towards peace and comfort in life.

Fourthly, in Natal and Zululand native customs are observed and adhered to, more strictly than in the Transvaal. The lobola custom has not been shaken to any extent, even amongst christianised natives, and in spite of the efforts of missionaries and others, if not practised openly, it is carried on secretly. At the present time, owing to the improved methods introduced by European Government for the prevention of stock diseases, methods which are not sufficiently appreciated by the natives, there is little or no scarcity of cattle, and consequently the use of substitutes is not necessary and is not resorted to.

On the question of land, the usual contract between landlord and tenant is that the latter and all members of his family must render six months' farm and domestic service for the privilege of living on the farm, which includes grazing rights and limited areas of land for cultivation. In many instances this arrangement works satisfactorily but in the majority of cases trouble is constantly arising from various causes. Often the farmer expects too much but in the majority of cases the native who has been endowed with a spirit of independence, is at fault. A farmer for instance will have some difference with a labourer, male or female, and will in most cases resort to the too common practice of taking the law into his own hands and administering corporal punishment. This the native resents, and probably deserts; very often the farmer then has the whole family evicted. On the other hand, the farmer has to put up with a lot. Sunday is generally regarded as a 'day off,' and natives make the best of it, indulging in beer drinking to such an extent that they are useless for work the following day, which they more
often than not realize, and do not turn up to work at all. As a general rule the farmer relies upon squatters for his labour supply, but there are many who prefer to engage outside labour and keep no squatters. On the whole, however, the farming industry would be greatly crippled if demurred of squatters. The urban industries are supplied chiefly from reserves and native locations.

With regard to Landless Native Population: if natives will conform to reasonable requirements of European farmers there is ample demand for their services and no necessity for the existence of a Landless Native Population.

In connection with Native Migrations, to the rising generation the attractions of town life, the more exciting features of which have a peculiar fascination, are responsible for a large influx from rural to urban areas, and though it is somewhat painful to make the assertion, it is nevertheless true that the easy manner in which the natives are able to procure European liquor in towns tends to keep men away from their homes when once the taste for spirits in preference to their own beverage (beer) has taken a hold on them.

In this connection, and as a lesser of two evils, I strongly advocate the "Tot" system, under European control. I believe it would help the farmer to retain his servants and to obtain better results in respect to labour returns, and at the same time would satisfy the native's craving for liquor, with far less evil results than those existing at present. Illicit liquor traffic is carried on in every town to a far greater extent than the authorities are aware of.

Inter-rural migrations are controlled principally by the relations existing between farmers and their tenants and not in any great measure by tribal influences. Natives introduced from extra-Union Territories are chiefly for labour on mines, though farming industries are also
affected in a lesser degree.

With regard to Native Agriculture: generally speaking the plough has been adopted in preference to the hand-pick and tenants have profited by the example set by their European masters. Their ambitions are, however, limited by the area at their disposal for cultivation, and usually they are satisfied to produce sufficient grain for their own requirements.

Without native labour European farming would cease.

There is room for great improvement in the class of stock. There are very few natives who entertain any great desire to breed good animals. The chief aim is to increase the number and not the pedigree and "scrub" males are one of the most serious menaces to the production of saleable animals. A native, however, only looks to the number of beasts that walk on four feet, and 10 head of cattle, no matter how inferior, are sufficient to purchase a wife and so far as he is concerned that is the main consideration. Over-stocking on farms is a complaint which will be made by a great many farmers and is a frequent cause of disagreement between landlords and tenants, causing litigation with the almost inevitable result that natives' cattle are seized under process of execution, sold, and the proceeds utilised to pay attorney or agents' fees.

On the subject of native labour, Vryheid District and all Districts in Northern Natal are unsuitable for recruiting as they are comprised of farms owned by Europeans who rely upon the native occupants for farm labour. The system of making advances under the Recruiting regulations is open to abuse in many ways. Natives who obtain advances cannot be compelled to enter service unless they have been attested
and where they reside long distances from magistrates' offices it is difficult to have this done, and consequently recruiters incur considerable losses, and natives are encouraged in the dishonest practice of accepting advances from several agents without any intention of proceeding to work. Greater facilities should be provided for attestation, or better still, the system should be abolished, as it undoubtedly leads to pernicious practices amongst labour agents.

If properly handled, both male and female servants are an asset.

General Economic Conditions: In urban areas natives live more up to European style, as the facilities are greater. They earn higher wages and are in a better position to do so. In rural areas they are to all intents and purposes vegetarians, and meat does not form a part of regular diet.

With regard to the Credit system: this is to be found in vogue on the mines in this district, but carried out in such a discreet manner that neither the mine companies nor the storekeeper lose by it, and the natives are baited and tempted to make purchases which they would otherwise resist. Discs bearing figures which represent values, such as 6d, 1/-, etc., are issued and with these discs purchases are made. On pay-day a representative of the storekeeper attends at the compound office, and as each labourer is paid he recovers the amount due for discs issued. The mine management claim that the system leads to efficiency, as, according to the number of shifts a native has completed, so his credit is advanced or diminished.
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But it also has the effect of encouraging him to spend his money as he earns it and remain at the mine longer than he would if he were encouraged to save it, and be able to return to his home with his savings.

Indigency: This is a thing which is most rare amongst natives, they invariably help one another; a return showing the number of instances in which pauper relief has been granted to local natives in comparison to Europeans would not reflect to the credit of the latter.

The principal trade in the form of barter is carried on with local stores.

Trade: The principal trade between natives is the exchange of cattle for women. Between Europeans and natives the ordinary trade is conducted at country stores.

THE CHAIRMAN: With regard to the breaking down of the chief's authority, can you suggest a method of dealing with that in areas where there are no reserves; could you suggest a method of dealing with that in reserve areas?—I was referring principally to this district.

The break-down in the chief's authority, did you notice that in the Transvaal?—Yes.

Could you suggest methods which would be applicable there, to keep up the chief's authority?—I think it is due to the fact that the natives wander off and remain away from their homes for such long periods. If that could be stopped, it would be a very good way of dealing with it.

You do not think that the Government could do something directly by giving the chiefs a certain amount of civil jurisdiction?—I would certainly advocate a certain amount of jurisdiction.
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Civil jurisdiction, do you mean ?- Yes, civil jurisdiction, but I should also advocate a certain amount of criminal jurisdiction.

You have seen the pass laws at work in both Natal and the Transvaal. Could you express an opinion on the relative merits of the two systems ?- I have heard what was said by Mr. Rabe, and I do want to say that I do not altogether agree with him that the law admits of as much freedom as he contends. In my time, and I think the same principle is carried on at present, we adapted a law under which natives were not given outward passes unless they produced a sort of pass from their masters, from the farms on which they worked, to the effect that they were granted three or four or six months' leave, and then on that the pass would be issued. Unless they produced such an authority, no pass would be issued.

Do you think that the Transvaal system gives the farmer a better hold over his labour than the Natal system does ?- Yes, I do. I think in the Transvaal the period as a rule was for three months in the year, and not for six. And in those days of course, if the native produced a certificate from his master to show that he had rendered ninety days' service, he was granted a remission of tax. But since then the general poll tax has come in. That was a very great inducement to the native to perform his period of service in a more satisfactory manner.

The pass in the Transvaal which the natives must have to move from one farm to another, is that an advantage ?- Yes, it was an advantage, a big advantage, and it was a check.

Is the limited influence on the movements of the natives not more harmful than the holding influence? Do you follow what I mean? Would you recommend the extension of that system
to Natal ? - Of the Transvaal system - most certainly.

MR. LUCAS: In whose interests, of the farmers or of the natives ? - Of the farmers.

Now, looking at it from the native point of view, seeing that the native regards it as a hardship, what would you say ? - Well, one has to face the position, one has to face the position of abolishing the pass law altogether and giving the natives one document which covers him for anything. That is a position which one will have to face sooner or later.

DR. ROBERTS: Do you think that a reasonable change ? - Personally I would, but from the point of view of the farmer it would cripple him tremendously.

MR. LUCAS: Have you any experience of the Cape ? - None whatever.

We had a magistrate with long experience of the Cape who said that none of the difficulties which the farmers complain of here prevail in the Cape ? - That could only be proved by experiments. From the farmers' point of view it would be a hardship, but I have made recommendations for years to the Government that they should abolish the pass laws. I think it is iniquitous that in native areas a native has to provide himself with four or five different documents and carry them about and show them to every policeman who cares to demand to see them. If some system could be evolved under which he had to carry one parchment document only, to show - that document might have his fingerprint - some identification of some kind on it, or his photo; it might have to show that he had fulfilled his obligations; if that were done it would bring about greater contentment in the native mind. It would perhaps suit his master's convenience in the long run, and I think in such circumstances the native would endeavour more to suit his master's convenience.
THE CHAIRMAN: If the abolition of the pass system crippled the farmers' activities, would not that have an unfavourable effect on the economic condition of the natives? - I do not think I know that it would. If it crippled the farmers' position, it would in this way, that if the natives were to be allowed to go without passes, matters might be somewhat inconvenienced for the time being. I quite agree if a native remains on a farm, his master will invariably pay him for the extra six months which he stays on the farm. The first six months are free, but for the rest of the time the master would pay him. The native would be able to do more with that money than if he were to work in industrial centres or in a municipality where he would spend all he earns.

Do you consider, with regard to the Natal Pass Law, that it should be either made more efficient or it should be abolished? - Abolished entirely.

With regard to the system of credit on the coal mines, do you think in effect it forces the native to spend all his money at the stores? - It does not force him, but he is not sufficiently intellectual to resist the temptation which is hurled at him.

It works by way of tempting him? - Yes, I should prefer to see the mind running the stores themselves and charge a percentage on cost price, as is done on the Witwatersrand.

DR. ROBERTS: You do not think that the mines are in favour of that, because it keeps the native working longer on the mines? - I know in some instances the mines take up this attitude and say we have an efficient boy. After he has been on the mine for six months he is more or less efficient and it pays us to retain that boy for longer rather
than have a greenhorn.

THE CHAIRMAN: These discs they get, can they re-exchange the discs for cash? - I cannot say. I take it that they can redeem them if they have to leave at the end of the month. Supposing they had a number of discs at the expiration of their contract and they were leaving, I take it that they would be able to redeem them.

The arrangement by which the representative of the store sits at the mine's pay office, do you think that that is a good one? - Very good from the storekeeper's point of view, because it makes his business a weekly cash business.

Would you as an administrative officer have agreed to a thing like that if the matter were entirely at your disposal? - No.

For what reason? - Because I think it is creating a monopoly. The native gets these discs. If he wants to buy from another store he cannot use these discs at any other store. They are only negotiable in the particular store where they are issued.

And also presumably because it places more temptation in his way? - Undoubtedly.

MR. MOSTERT: You must have experience of these younger natives leaving the farms to go to work somewhere else? - Do you mean the adult native over sixteen years of age?

No, the umfana, about 16 or 17 years of age. Farmers complain about this? - He is not supposed to go and work unless he has an identification pass, and he can only get one if his father goes to the magistrate's court and there applies for one.

That is up to what age? - Up to sixteen, I think it is sixteen.
Do not you think that the trouble is really due to this, that the young native does not get anything for his services from the farmer, and therefore he absconds?—Personally, I am entirely in favour of a cash wage system.

Are you against the cattle system?—No, provided he gets a wage.

But after all, cattle is the native's bank?—That is so. Still, supposing a boy on a farm, a boy under sixteen or eighteen, were working for a farmer and received a wage, the old man would collar it and take it, whether it be in cash or in cattle. Under the native law, the father is entitled to it. A minor can possess nothing at all, neither a woman nor a minor may possess anything at all; it is all the property of the father. That is the position under the Zulu custom.

MAJOR ANDERSON: You refer in your remarks to the effects of detribalization. You refer to two effects. One you say might lead to a lower spending power and also that detribalization where a chief had no land and lost all his authority, that might suit the farmers better. Do you think it really does suit the farmers better? Do not you think that the better discipline which would arise from the chief's authority being supported and possibly extended would help farmers rather than the other way round?—The farmers do not recognise the chiefs. They deal direct with the tenant and not with the chief.

Might not it help farmers if there were a chief through whom they could work and maintain discipline?—I think if the chief had greater authority he would be able to influence them in the interests of the farmers.

Then, as regards the spending power, why do you think that detribalization would decrease the spending power and
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the economic position of the native?—I said "increase the individual standing." They can go into towns and get higher wages and spend them.

Detribalization has that effect? Undoubtedly.

DR. ROBERTS: Do you think it is possible to stop the dry rot which is going on in the tribal system—do you think it is possible to stop that by any support of the Government?—It would be very difficult in districts where tribes are so scattered owing to natives living on farms, but I should think it would not be so difficult in reserves or in locations. There are no locations at all in this area.

MR. LUCAS: Is there any individual tenure of land by natives in this district?—There is only one native in this district who possesses land.

And does he work that land?—Yes.

Does he work it satisfactorily?—Yes.

Better than the ordinary natives?—Yes, I think so.

Does he have squatters on his land?—I believe so. He has squatters living on the farm as the same system as the white farmers.

In some districts natives have to borrow money from the owner of the land, if their crop has failed, and then they are compelled to work off these loans. Is there much of that in this district?—I have not had many cases before me of that nature. Most cases are in connection with disputes over their labour.

I was thinking of holding them to the land on account of their indebtedness?—I have not seen much of that.

DR. FOURIE: Are you in favour of the lobola system for the natives?—Undoubtedly. I do not think it is possible to abolish it.

THE COMMISSION ADJOURNED AT 1 p.m. AND IN THE AFTERNOON TOOK CONFIDENTIAL EVIDENCE FROM MR. J. J. BIRKENSTOCK.