

separate entity. Evaton I take it is not under the control of Johannesburg.

MR. LE ROUX VAN NIEKERK: You said that the native trade was of considerable importance, and you compared the native trade with other trades. You also pointed out that whenever anything was put up for the natives, buildings and so on, Europeans were employed and you considered that natives should be put on to that class of work ?- Yes, wherever possible.

Now, on the question of employing natives in the shops and so on. If they had to employ white people and give them higher wages, it would not make much difference to the trade itself ?- Well, I do not know that. The idea is that you would employ fewer white people. Of course, if you could increase the native employment it would open the way to further development. If you employ more natives, if you give them better wages, it means more trade. I do not know whether I am making myself clear, but I want to point out that for instance sixpence rise in the wages of natives would mean an enormous addition.

Why should you employ less white people ?- I take it that the wages cannot stand it. Do you think that they would employ the same number of white people as they do of natives?

Either the native must not be able to do the same amount of work as a white man or you must employ the same number ?- I always understood that the position was that the white man required less supervision than the native and that for that reason you employ more natives than white men. That I think is the idea.

Now, you state that the chief reason why the natives leave the location to go out to work is to procure clothes. Do you think that that was the original idea of the native in going out? Was not the original idea to enable him to get money to pay lobola and to get wives? - That was so for the boy, yes, but a tremendous number of girls pass through here to Johannesburg and Pretoria, especially from the Manabilo Location. Large numbers go from there and they definitely go with the idea to get money to buy clothes.

It is said as a fact that many of these boys do not supply their families with money when they go out? - Yes, unfortunately that is so.

That may be one of the causes why these girls have to go out to work? - Yes, that is so.

You say that one of the attractions is the great excitement which the natives find in the towns? - Undoubtedly.

You spoke of the desertion of wives by natives. Now, how would you remedy that? You want provision to be made for the wife to go to town, or do you want some drastic measures against the native men? - I want the native labourer to have provision made for him so that he can have home life where he lives. My contention is, and always has been, that the natives must have their own home life with their families.

Do not you think that the native who has a ^{plot} ~~house~~ in the location, where he is allowed to plough and so on, and to graze his cattle, where his wife works on the land, is in a better position when he goes to town to earn money than the native who has to bring his wife to town? - Oh yes, I do.

Why do you want to change that then? - I do not want to change that, but I want those who are in the reserces to stay there.

Why should he bring his wives in ? Do you mean those who are permanently here already? If you think it is better for him to leave his wives in the reserve and send his money back, then why should we encourage bringing the wives to the towns ?- No, you misunderstand me. I do not want to encourage the wives coming to the towns. And it appears to me to be too big a proportion to say that every native man who goes to work in town shall take his family with him, but I want to reduce, if I can, the difficulties raised by their doing so. I am thinking chiefly of those who are not living in reserves but who for long periods have not lived in reserves. In my view the best thing is to leave what is tolerable, what has to be tolerated, and therefore leave the reserves as they are and certainly not encourage any movement from the reserves; but all the people who have for long periods been away from the reserves should be encouraged to live decent lives and we should try and provide decent lives for them and also for their families.

You said that a native woman earned 10/- for washing, surely 10/- is very low ? They must take in more than one family's washing ?- They combine. Three women will combine and get three families' washing; not more than that. Also they have to buy their own firewood, which is expensive. They burn wood here, which is cheaper than coal, and then they have also got to buy their own soap. People who employ washerwomen do not as a rule provide soap, and where they do they pay them less.

Would you allow a native in a township to have property ?- Yes.

And would you allow that to be registered in his own name ?- Yes, I would allow it to be registered in his own name and it should be freehold property.

If we are to establish these townships with freehold plots, it might be a great inducement to the natives to trek into these townships and in time you may have an enormous population of natives on the outskirts of the town ?- No, I think you have to preserve the distance.

What does not matter so much. Do you think we should put a limit on the number of men who want to come and live here, or a limit of a different kind? Say a man who has been in an urban area for ten years. Say you are a detribalised native, you can live there in that case, or do you think it ought to be open to everyone ?- No, I do not think it should be open.

As regards the question of rent, from the point of view of the Municipality, do you think they are over-charging on the expenditure ?- They claim that it is not in their hands and that the shortness of the loan makes it necessary for them to charge what they do. I for one than the houses cost more than they need have cost. They were put out to contract.

You think that a cheaper method of building could be undertaken ?- Yes, I certainly think so, and it would yet be an economic proposition.

Do you think the standard of the house is too high for the native ?- No; they are quite good for a family, but a great number of them have only two rooms.

Could they put down a simpler and cheaper house ?- I think it could be done more cheaply, but it would not do to reduce the cost of the house. The cost of the labour could be reduced undoubtedly.

Now, as regards a minimum wage, could you give us a table on which you would like to base your minimum wage ?-

?- I have a list of budgets of families here, but I am afraid they do not help very much. The variation between what they earn and what they spend is so amazing that you cannot do a great deal with them. I put some of these before Lord Selborne when he was here, and this is what he wrote back to me: "I cannot believe it; it is a pity to let people have a statement like this". I replied that I could not get away from this variation.

You spoke about the question of natives deserting from farms and coming to town and being arrested. Surely they have fulfilled their contract of ninety days? What are they arrested for ?- They have to have a permit from the farmer.

How can the farmer refuse to give a permit ?- I do not know how he can, but he does.

But surely that is a breach of the law, if the man has completed his contract ?- Yes, but there are ways out. Over and over again I have known of cases of that kind happening. The labourer has gone to the nearest police station to get a permit because the farmer would not give it and the farmer follows that man and has him arrested for desertion. He has left the farm without the farmer's permission, and he is arrested.

But no farmer can arrest a native ?- But the police do it.

No farmer can lay a charge of desertion if the native has fulfilled his contract ?- It is done none the less.

But they would have a case in court against the farmer ?- All the same it is done.

In the question of cows, I believe that it is something very important that the children should have milk. We understand that a native is allowed to have cows on this

municipal commongage. It is so at Louis Trichardt. Are you sure that they cannot keep a cow here ?- I know that we wanted to get some milk for our maternity home in the location, but there was no one who had a cow.

That is another question; they may be too poor to have cows ?- Yes.

Now, on this question of food and mealie meal. Have you any facts from which you can state that they cannot do the heavy work which they do on mealie meal alone? It is a remarkable thing that natives are fed on mealie meal in their own kraals and by the farmers and they get fat on it. They get mealie meal and skimmed milk ?- If they get skimmed milk, yes.

Yes, but many farmers do not give them skimmed milk ?- You can get quite fat on mealie meal, but my contention is that it is a very bad ration. Speaking scientifically it is hopeless.

Have you got personal experience of it ?- Chemically you must have certain factors in your diet. You do not get all the vitamins that you need out of mealie meal alone. You can ask any doctor. You can grow beautifully fat on it, but all the same it is not a good ration.

You spoke about these natives being summarily arrested. Do you mean ~~thm~~ to suggest that they are differently treated from what white men are ?- Certainly, they think twice before they summarily arrest a white man. Of course, if a white man is seen stealing or actually committing a crime, they would arrest him summarily, but not otherwise. I could give you gentlemen a very good idea of what happens here. There is a line of shops at 'ones' corner, from Jones' corner onwards, and over and over again for the last five years I

have had these cases. Some boy is sent by his employer with a card to buy this or that, or to get an order. There is a white policeman parading there. He has seen the native boy get out of the car and look at the window, and the policeman has arrested the boy before he can get into the shop. He has summarily arrested him, and I want to say this, too, I know that the native who is civilised is much more likely to be arrested than the native who is not civilised. There is a general feeling among the police "I hate these civilised kaffirs."

It was said here the day before yesterday by some native witnesses that they cannot live on the wages which they earn here, and therefore they have to sell kaffir beer and moreover there is a large amount of thieving by the natives going on. Have you any knowledge of that ?- Yes, I have.

Do they steal a lot to make ends meet ?- Yes, there is a certain amount of store-breaking and house-breaking by natives, especially for clothes.

That would be an occurrence which would not happen every day; it is occasional; but do you find that ordinary natives who work in shops lay their hands on things which do not belong to them ?- Not in the ordinary way. I myself have never lost anything. I have been here for ten years and I have never had anything stolen, and I have ~~xxxx~~ chickens and other things about the place.

MAJOR ANDERSON: You are a member of the Joint Council ?- Yes.

Has it worked long enough to enable you to form an opinion on its utility ?- It has worked nearly four years.

Do you find it doing good work ?- It does not do nearly all some members would like it to do. I am in the unpleasant position sometimes of being Chairman of the Council, and both sides speak perfectly openly, whites and natives, and it is sometimes like sitting on a barrel of gunpowder. Things get quite exciting. Of course, it works; that is one thing, but I have been in considerable difficulty in consequence of it, because they all know I am Chairman and they all come down on me. Being Vicar of the English Church I lose subscriptions through it. I think that is proof of the fact that it works. I had to go to the gaol the other day to enquire as kindly as I could about certain treatment of women prisoners. I have not been welcome there since. I had to go to the location to see about something, and I have lost my welcome into a lot of houses. That is proof of the fact that it is working and doing things. Of course, it is difficult. We have extremely good men, Europeans, on it. We have one of the lawyers here who, certainly for 25 years, has stood by the natives, although he has ~~had~~ been done down by them over and over again. An inspector of schools is on it, and a doctor is on it as well, and so on.

MR. LUCAS: You say that you have been here for ten years ?- Yes.

In that time have you noticed any change in the attitude of the native towards the whites ?- The attitude here is very good. I have noticed a difference on the Reef. When I was back there last I noticed that it had not improved, but I feel that the attitude of the natives towards the whites here is very good.

MR. JOHN MORROW RICHARDSON, called and examined:

THE CHAIRMAN: What are you ?- (Mr. Richardson): I am Resident Magistrate at Pietersburg.

I understand you wish to make a statement dealing particularly with the Pass Laws ?- I just wanted to say as the Resident Magistrate of Pietersburg that I have completed forty years' service and have been stationed in various districts - in the Cape Province, Germany South-West Africa and the Transvaal, and that I have taken the opportunity therefore during many years of comparing the Pass Laws in these various Provinces. I take it that this Commission at the beginning of their labours would like to know the experience of one who has had ^{many} years' working with Pass Law cases in the courts, so that, as they go along to the other Provinces, they also will be able to compare the Pass Laws there. I take it it is very desirable that the farmers obtain labour. The farmers can get labour they require. I find it is very necessary that the natives themselves should have these farms to go to, to work. We know that on many farms there is a shortage of labour. I would like to tell you that down in the Cape Province amongst all our large number of cases in the big cities and districts we never have any Pass Law cases; such a thing as a Pass Law case is unknown; we never have them in the courts at all. The natives who want to go and look for work on the farms just go and look for it. There are many more natives in the Cape Province than there are in the Transvaal. It is much easier for the native and better for the farmer. The farmer stands at his house and the boy comes up and asks for work, and he gets it. If he does not get it there he treks to the next farm and gets work there. They do not have all these restrictions pf having so many days within

which to look for work. The result is, it is very much easier for the boys to get work. I would like you to realise it is not an experiment, it is a fact - the law that has existed for many years, and you never hear the farmers complaining about it; it works well. After all, the Transvaal Law of the Republican days - Act 13 of 1880 - is framed on Act 15 of 1856 and Act 18 of 1873.

MR. LUCAS: Is that the Masters and Servants Act ?- Yes; the Masters and Servants Act of the Transvaal is really similar to the old Cape Acts. If you compare them you will find they are nearly all the same and were established long before the Transvaal Law. In the Republican Days they had these laws so that from that day to now they have never had passes. You might say, "what are you going to do with a boy who might trek from his farm without getting a trek pass?" If a boy treks without a trek pass he gets caught and goes up for trial. One man said "If we had such a law, what is going to prevent these boys getting into the train and going to Johannesburg?" Where you have not got passes, it simply means if a man breaks the law he is arrested. These pass laws hinder the people from getting labour. I suppose the people up here are so used to them that they do not realise what is taking place in the other Provinces. Most of them are really unnecessary. I would like just to read you a letter I wrote to the Government on that subject, if I may.

THE CHAIRMAN: Certainly ?- This is after being at Lichtenburg on the Diggings, where we had 60,000 natives. I was Magistrate at the Diggings for some years at Lichtenburg:

"The Secretary for Native Affairs, Pretoria,

Transvaal Pass Laws.

Your minute No.105/170, of the 6th October last, refers. It was my intention to analyse the Pass Laws in detail and to make recommendations as to their revision, but the more I think over them the more convinced I am that they should all be abolished, except that natives moving about with stock should be required to have a pass for such stock, and that the law requiring natives to have passes to be out after 9 p.m., in certain areas remain in force."

I had written asking if I would be in order in expressing my opinion, and he said yes, "I would like to hear it."

"I respectfully submit that the Pass Laws as enforced in the Cape Province are sufficient to meet all requirements, except perhaps for the actual mines themselves. I have no experience in regard to the mines but even there some local arrangement could be made.

"I have had to deal as Native Commissioner with very many thousands of natives on the Lichtenburg Diggings under the Native Labour Areas Act for the last two years. There was a time when for many months we had no pass officers on the Diggings and all the Pass Laws there were a dead letter. There were then many more natives than at present. I do not see that there has been any improvement in their behaviour since the Pass Laws have been enforced. On the contrary, since the Raids for Passes our gaols have been filled with natives, who otherwise would never have found their way into the gaol, which is very undesirable. The 1/- a month registration fee brings in revenue, but is it worth while? The police have to spend a great deal of their time riding about after these natives, who are not really more to blame

"than the master who fails to register them. The police seldom refer to the card system records to trace natives, nor do the courts, except to condemn natives for not having registered themselves."

These are the two laws we have in the Cape Province: no native can walk about - if he has one sheep he must have a pass; whatever stock he has he must have a pass. The other one is, after 9 o'clock at night in the towns he must have a pass. Those are the two laws in force down there, and they are the only two we had.

"It is necessary in the Cape Province to give natives passes when proceeding into the Northern Provinces, whereas in the Cape Province itself they are allowed to travel from Cape Town to Port St. Johns without a pass. In consequence of Regulations 27 and 28 of the General Pass Laws, I am seriously considering getting rid of my native male servants and engaging females. If women are allowed to be without these passes, why not the men?

"If the above suggestions are carried out the natives would be more contented. I have had a very wide experience in the Cape Province, and respectfully submit that the advantages to be gained by these laws are far outweighed by the disadvantages.

"The receipt for tax, which natives are required to carry under Act 41 of 1925 may be sufficient for identification purposes. In such cases all native males would only be too anxious to pay the tax, and they would take good care to have their receipts on their persons. These receipts should be printed on stronger paper and noted in a small cardboard case like pass-port, with the photograph of the native inside and his finger-prints, if necessary.

"The renewals could be marked on the passport cover year after year. If passports get lost duplicates could be provided at a nominal fee.

"At present it is very difficult to prove that a native who is charged with not having paid his tax has not really paid. If this passport system was introduced, with each payment entered therein, and the number of the receipt, then the proposed amended act, putting the onus on the accused to prove he has paid, could be introduced.

"I realise there would be a difficulty in regard to natives coming from non-Union native areas, but they could be required to carry a passport by arrangement with their respective Governments." I have got rid of my native men; I won't have them. With respect to the last paragraph, under Act 41 of 1925, every native has to pay a pound tax. I have just put in that last part just to say that when he pays that £1 tax he is always given a receipt. That receipt ought to be sufficient for his identification. He would only be too anxious then to pay up. I am only talking now in order to show how much easier it would be for the farmer and the native and that whenever the latter wants to go and look for work he would not have to have this pass. When you go down to the Cape Province and take the evidence of the farmers there you will see that they do not want the Pass Laws - none of them. The present system is working well. Here you are being hampered with time wastage and the expense of all the officials and everybody else. There is one other big subject, just before we pass from that, that is the registration of natives under the Native Labour Areas Act. You will see by the amendment passed last Session that full power is given to deal with men under

the Native Labour Areas Act who are in the locations and the towns and who are idling and do not work. You will remember all the mayors met and complained that they did not have sufficient power to get rid of these people. A new Act was passed last Session, which now gives them absolute power to get rid of any native in these locations who is a thoroughly bad character, and so on. You will find that in section 17 of the new Act under numerous headings.

MR. LUCAS: Do you remember the number or the name of the Act you are mentioning ?- The Native Urban Areas (Amendment) Act. Here is the section: "Whenever in any urban area a native is habitually unemployed", and then it goes on to say he may be sent out of the location - and there are various other things.

DR. ROBERTS: It says more than that ?- Oh yes; there are various headings. What I want to point out, gentlemen, is this. Of course, this point I am just putting up for consideration is this question about the Urban Areas Act. It seems to me, looking at these Regulations here, you have the power under this amendment; instead of these men having to go and stand for days at the Native Affairs Office registering contracts, ~~xxxxxx~~ should be ~~xxxxxx~~ if the registration of contracts/~~xxx~~ made optional; that is to say, a municipality could ask if that the Native Areas Act be enforced, but that/section 12 of that Act, which deals with the registration of contracts, could be made optional, it would answer the purpose. They would then be able to provide for the registration of contracts under the Urban Areas Act if they so wished.. As you know, a large number of districts in the country do not avail themselves of them

provisions of the Urban Areas Act - quite big towns - in the Cape. If you go down to the Cape Province I think you will find there are very few/towns where it is in force. What is the result? You can go to this office here and find large numbers of natives standing around; they have to stand there all day, because the officials are busy, to get their contracts registered. The natives have to leave their work and stand about to get their contracts registered. I say that should be made optional. If a municipality thinks it is not worth while, why have it at all? You will see the point there, and no doubt you will look into it. This is another letter I would just like to mention. I think on the question of the pass laws that is really all I have to say. Now, with regard to labour on farms. This is another letter I wrote to the Secretary for Native Affairs:

"The Secretary for Native Affairs, Pretoria.

Native Labour on Farms:

In view of approaching legislation, the shortage of native labour on farms in South Africa and the great shortage of land for natives, I submit for consideration that Act 27 of 1913 be so amended that European farmers be allowed to enter into leases for a period not exceeding three years, for the hire of small portions of their farms to natives for agricultural purposes only, and to graze a limited number of stock. If a farmer does ~~so~~ now he is immediately prosecuted. The maximum portion to be leased could be fixed. Leases should be invalid unless signed before a magistrate, Native Commissioner or Justice of the Peace. Provisions could be made to prevent squatting.

"The natives are gradually deserting the farms for the mines, and the urban areas, owing to better pay, housing and regular hours. There is no doubt on many farms, as our court records will show, natives are very badly paid and fed, and so they leave for the mines, where they are well catered for in every way.

"The present system which has been brought into practice to avoid Act 27 of 1913, where the farmer ploughs and sows say four acres of land, the proceeds to go to the natives for their services, three months out of the year and so on is not working satisfactorily. Disputes arise and cases frequently find their way into the court, and both parties becoming dissatisfied, and the natives drift away.

"After all, farmers will always require native labour, but the fact is there is an ever-increasing demand for native labour elsewhere, and the shortage is dwindling all the time on the farms. Moreover, the "poor whites" are drifting to the towns too.

"There are vast areas of land lying idle on large farms throughout the land. A farmer would soon cease to lease land to native families, who did not provide him with labour. In my opinion the lease should not be made dependant on the supply of labour, as, if that was so, one would have the old ever-lasting disputes, but where leases existed labour would as a rule follow. South Africa would benefit, as there would be a much larger production of cereals, purchases of implements, etc., and it would tend to the general contentment of the farming community and the natives.

"It is an obviously just thing to do, in view of the

insufficiency of land for natives for agricultural purposes. This is directly against the recommendation of the old Native Affairs Commission, but I think it is about time there was a change in the law. This pass system in the Transvaal, too, drives the natives to the town. I have written you before on this subject.

"I have seen the remarks of Mr. R.W. Thornton, Director of Native Agriculture for the Union, in the enclosed cutting, and he rightly points out that these large questions require a common policy to be solved by co-operation of all the States in this Continent, but this will take years.

"Meantime the shortage of native labour is being felt on the farms, and I respectfully submit the above recommendations for the consideration of the Minister."

I think that just deals briefly with the question of Act 27 of 1913. I should now like to hand in these documents the Chairman asked for. Mr. Chairman, this is the list you asked for of the natives employed in this town, showing their various wages, and so forth; that is taken from the registration contracts. And this is the extent of the population of native locations in the Pietersburg District and the business carried on by natives. I thought you might find that interesting. We had that prepared. This is the native revenue paid into the offices for the year ending the 30th June. I would just like to say there is one more question; I think it my duty to point this out. Although we know very many farmers treat their servants very well and have no difficulty in getting labour, still on the other hand we know that some of the farmers do not treat their servants well. I may say that in Pietersburg the natives are

well-off, but I could name some districts where I have been the Magistrate and where I specially had this recorded in the evidence in certain cases where I put the questions to the farmers, where it is necessary in the interests of justice, and these facts can be seen from those records. From the questions I put to the farmers and servants themselves I found that in some cases men with families only received very small wages - 10/- to 15/- a month and rations on Saturdays; they were sometimes of course without meat, where they had families, and had to buy blankets for the children and all that kind of thing, on a small wage. Of course, one can understand in such cases on such farms the natives would be very dissatisfied. On the other hand, I am glad to say of course that that is not the case with the great majority of the farmers. The great majority of the farmers treat their servants well. There are cases where that is done and it certainly creates a bad impression. I cannot help thinking, although we know the farmers have a difficult time, that in some way there should be some minimum scale fixed both as to the pay and rations. If the Commission could ask or recommend some fixed minimum scale with regard to pay and rations on farms I think it would tend to make it a great deal easier to get labour on the farms. One of the farmers told me this morning he could not get any labour even in this district for his farm; but I think that should be considered.

THE CHAIRMAN: You referred to passes being necessary in the districts where there are mines. Of course, at that time you had had a lot of experience on the Witwatersrand? - Yes.

I take it you meant labour districts? - Yes, under the Native Labour Act, such as on the mines there, where

they have large numbers of natives, it might be necessary, as I put in my letter, to have some local control.

Has your experience at Benoni changed your opinion in that respect at all ?- Yes; well, I have often thought over that. I do not know about that. Of course, on the mines they have all their contracts duly signed, and as I put in this letter here, I think they might have some local arrangement, "I have no experience in regard to the mines, but even there some local arrangement could be made." Since then I have had experience on the mines, and have come into contact with that. It is a very big question to answer off-hand. There is such a tremendous population on the mines that it might be necessary to have some local arrangement.

You stand by the opinion there, which is a matter for further consideration ?- Yes.

You propose that the question of finding a native, where he is wanted by justice, should be dealt with by an identification book which the native would carry ?- Yes. "The receipt for tax, which natives are required to carry under Act 41 of 1925, may be sufficient for identification purposes. In such cases all native males would only be too anxious to pay the tax, and they would take good care to have their receipts on their persons. These receipts should be printed on stronger paper and noted in a small cardboard case like passports, with the photograph of the native inside and his finger prints, if necessary." I think if you had that and your identification for all natives, and that they must carry it, it would act as their receipt too.

MR. LE ROUX VAN NIEKERK: What is your opinion; has the native in the Cape attained a higher standard of civilization than the Transvaal native ?- I think in certain parts they have; in certain parts of the Eastern Province

I think they are more developed as far as civilization is concerned, and the native territories.

On this question of the native territories and Bechuanaland, you have practically no large native locations like you have in the Transvaal here ?- Well, take Cape Town, Port Elizabeth and East London - take Cape Town for instance. There is a very big population.

MR. LUCAS: You mean the reserves, do you not Mr. van Niekerk ?- (WITNESS): I was Magistrate at Keiskamahoek, Middeldrift; and Herschal, with 5,000 inhabitants. Keiskamahoek has 30,000. Take Middeldrift, there are big reserves. Take Peddie; there are many where you have bigger reserves than these.

MR. LE ROUX VAN NIEKERK: Do not you think the state of our natives today is still somewhat barbarous - especially in the Transvaal? It would be rather difficult to abolish the pass laws altogether ?- Well, I do not know. You have just as ignorant natives down there. In practice you know there are a lot of natives who do move about without passes. You will find in certain parts that the law is not being enforced very strictly, and that in other parts it is, with reference to their moving about without passes. You will find in certain cases the chiefs themselves give the passes, and that the natives go out with these passes. You will find in certain parts that the police do not enforce those regulations too quickly in the ordinary way, whereas in other parts they arrest them at once. As a matter of fact, so far as registration in the towns is concerned, too, you will sometimes find that natives have been there for months before it is discovered they have not been working. Nobody goes round and goes through all these passes. I think you would have a much more satisfied native community, and I think it would help

the farmer. I do not think one can generalize and say these natives are so far behind. If you look about the Cape you will find just as many natives as far behind as others. A lot of these natives have come from the north; although they mostly belong to that country I think many of them are just as backward, and yet many of them never get passes. There is no trouble with them. The natives would be much happier. As it is now the natives cannot move about so freely because the police arrest them. So long as you make these two laws: that they must have a pass when they have stock, and the 9 o'clock law, and the identification paper, I do not think you will have any difficulty. The native must have his identification passport on him that he has paid his tax, and so on; that is the same thing as a pass.

Do not you think it has been the policy to follow the system known as "kaffir farming"? You mean, Act 27 of 1913?

Yes? That was the opinion certainly of the Commission which sat before, and for that reason they introduced that Act and, as I say, the new Act of Parliament which has been introduced this year puts that in again. They are still apparently going to bring it before Parliament, that that same restriction should remain; but I think if you limited the amount of ground that the farmers could allow a native to plough, on the halves or by shares, I think it would be better to let them do it. I see this new Bill allows them for three years to stay with a farmer on certain conditions - that is to say, it does put that in. But the new Bill does seem to rather propose doing this, except there are a few differences; it still keeps the same restriction I

notice; Act 27 of 1913 is still there;

Kaffir farming has proved a very big thing to the farmer ?- My suggestion is to limit it to not too many acres. When I was at Lichtenburg and Magistrate there I found several times that the farmers had ~~max~~ let lands to natives on the farms, and of course the police prosecuted them and started to fine them; but there was not much harm done. What I am aiming at really is this; if this native knows he can stay there for three years and get land on the halves, it is an incentive for him to stay on the farm. I will show you what the new Act says. Some of these things mentioned here are very similar to what appears in the new Act. Of course this is a proposed new Act; it has not gone through.

THE CHAIRMAN: Has it been passed by Parliament; is it a Bill still ?- Yes; it has got a lot of these things in. You want to look at that. It has quite a lot of these suggestions in here. I think you will find this is the one: "Native Servants Contract Bill". They are putting some new things in here...(quoting)... Well, now, of course this Act is rather against what I am arguing. Probably you gentlemen will say a lot of this native farming is quite right and "we can see the danger of it", but if you are going to limit them to a certain amount of land, seeing the natives are so short of land, you will get a lot of them settling down and entering into contracts with the farmers, because they know they are going to be there for three years.

MR. LE ROUX VAN NIEKERK: Why cannot I say to a native, "You can come on to my farm; I will give you six morgen or acres ~~max~~ to plough" ?- That is not for any definite period.

He can make the contract with his master for more than one year ?- Yes, you mean that should be considered as part of the remuneration, and not as a lease.

If you go back to the leasing of land, it is kaffir farming ?- I only put this Bill to you to consider it. I am not advocating it very strongly, but I think it is worth consideration. There is just one other point I would like to mention. With regard to the punishment by whipping, mentioned there; you want to consider that very carefully if you want to encourage the natives to be on the farms.

DR. ROBERTS: I suppose you know the use of the receipt in place of a pass has been under consideration for some time ?- No, I did not hear that, that receipt would be instead of the pass.

Why should you ask that the native should put his finger prints on ?- I just put that in my letter. I do not know that it is necessary. I think if you had a photograph put in, the same as when you wish to proceed to Lourenco Marques, or overseas - a very nice passport on a nice, strong piece of cardboard - why could not that be done?; do you think there would be difficulty in that ?

I would not care if it were on cast-iron. I fail to see why you have made reference to finger prints or photographs; why should they carry them ?- The only reason why I think of a photograph is because it would do for identification purposes.

You know the native is becoming more and more ~~know~~ educated; they are galloping on. Do not you think that might be taken into consideration with regard to finger prints and photographs ?- Yes; but you see when we

go overseas we have to do it.

He is not going overseas ?- But it is the same principle.

Not at all ?- Well, leave out the photograph; I only put that as a suggestion. I tell you one reason why I am putting these things. You know the judges have held lately that when we try men for not paying their tax at Pietersburg or any other town, and these natives come from East London, the onus is on the Crown to prove that the man is not bad. Well, as it is now if they had these passports that would have to last for years. A man would only put one little photograph in and each year would be written on that passport that he had paid, and thus you put the onus on him. That is quite fair. Now it is very difficult. We have to call people from elsewhere to prove a man has not paid his tax. If we did not do it the judges would sometimes quash it - under certain circumstances of course.

You were at Herschel ?- Yes, for some years.

You are now at Pietersburg ?- Yes.

Which do you think is the better native of the two - the more advanced and better supplied with stock ?- Which is the better of the two?

Yes ?- Well, that is difficult to say. It is a big question.

That means that neither of them is very far forward ?- That is a big question. You see, I have not been long enough at Pietersburg to judge; so far as Pietersburg is concerned, I only came here a few months ago, and the natives here seem to me very well off; they have fine lands and so on, and it is difficult to make a comparison. At Herschel they have the same.

But the disparity is not so much as to lead to at once say that Herschel is the better ?- No.

I do not know if you see what I am trying to get from

you. The Colony is not much more advanced ?- A place like Herschel - I do not think the natives are more advanced than here.

Can you give the Commission the number charged at the courts with not having passes ?- We can get that; we can work it out.

I see that your district brings in about £30,000 of money from the natives, and your population is 60,000. Would you say that your people are comparable with the other natives right throughout the Union ?- How do you mean?

In any way that you like ?- That there is not much difference between them?

Yes; I mean in the way of having money and education; could we take your people here as an average of all the natives in the Union ?- Well, so far as the value of property is concerned, I think they are very well off here; they are very much better off than other districts in the Union. If you look at the map you will find they have large tracts of land here; and if you look at this old Act, it is supposed to give them a lot more land; it is painted pink on the map. Many of the other districts are not so well off.

You have a population of 60,000, which brings in £30,000. Could one reasonably deduce from that, that the natives of the Union would bring in three millions of pounds ?- That I could not say.

If you have a population of 60,000, that is a tenth; and if they bring in £30,000, you would multiply that by one hundred. So that is what one would think the natives of the Union would bring in ?- I do not know what the actual revenue is; it is a question of working it out.

It is very difficult, and one would like more light thrown upon it ?- Do you mean to say it would bring in

a revenue of - how much ?

Three millions ?- That I do not know. You have native pass fees and compound fees. Of course, you do not get that in other districts down south. Some of these taxes do not apply to other parts. Runners' permits - that is only in certain districts, and squatters' rents. They vary tremendously. In some districts they pay none at all. You cannot make any hard and fast rule. If you come to analyse this statement, it has all different things. There is one thing I would like to mention. In Benoni there is a tremendous death rate amongst the children. There I know that the natives between Springs, Brakpan and Benoni pay in some £90,000. Although they pay £90,000 roughly in taxes, yet there is very little hospital accommodation for them, except that provided by the mines.

MR. LUCAS: You spoke about having experience of Lichtenburg, of natives without passes; for how long was that ?- For the last two years. There was a time when for many months-I suppose we could say for eight or nine months - there was no pass law.

There was no enforcement of the pass law there ?- On the Diggings?

The Diggings were amongst the least controlled areas there are ?- Yes.

Did you have any difficulty ?- This is what I put here, and I think it is quite right: "There were then many more natives than at present". That is when the pass laws were a dead letter. I put here, "I do not see that there has been any improvement in their behaviour since the pass laws have been enforced. On the contrary, since the roads for passes our gaols have been filled with natives who otherwise would not have found their way into the gaol, which is very undesirable." There was no doubt that the gaols were very often packed with natives who had never been to

gaol in their lives before, just because they have been caught without a pass by somebody. You take these men there; it is waste of labour. Instead of working for the farmers they are sitting in gaol just because they have not a pass.

MR. MOSTERT: You consider their general movement about the country would be freer to look for work, instead of their having to go to the office to get a pass ?- That is quite right.

You do not propose to take away the monthly pass from the labour areas ?- No, not on the mines; but at a place like Lichtenburg Diggings, in connection with that I have put in here that I think one could really do without it, but I do not know about the Reef itself.

All labour areas for instance ?- Yes, labour areas; it would be difficult to say that; that might be allowed to remain. It wants consideration by the Commission.

That is a very big revenue ?- Yes; labour areas, especially on the mines. I would not like to say that; that is too big a question. I think the Commission will have to consider it. Personally, I think there would have to be some such system.

MR. LUCAS: In connection with another question you raised; I take it you do not desire to see promiscuous squatting of natives on the farms which are not occupied by the owners, which is called "kaffir farming" ?- No. I am only advocating it on a small scale; limiting the land that they can occupy, so that they can have a home and work those farms on the halves without punishment.

That is for a native working bona fide as a farmer ?- Yes.

And not absentee landlordism ?- No; I am only advocating this for labour for the farms.

THE CHAIRMAN: On farms occupied by Europeans ?- Oh, yes.

MAJOR ANDERSON: We had evidence this morning that it continually happened that natives who were working as squatters on farms having finished their three months' work ~~may~~ would apply to their employer for permission to leave, the employer refused it, they then left, and were arrested on their ~~way~~ ~~way~~ to town, at the instance of the farmer. We were not told exactly what happened to him, but can you tell us anything about that, or is it quite a common thing? - No, I do not know about that. You mean in this district?

Yes ?- As a matter of fact I do not take the local Criminal Court in the town. I take all the outside criminal and civil cases. I do not think that could possibly happen, that a native is arrested for theft.

No; for being without a pass ?- I have not heard of such a case. Of course, the law justifies a native always going to the police to lay a complaint, even if he has not got a pass. So far as the native urban areas are concerned, I suggest that the law be altered so that it be optional for a municipality to enforce the registration clause.

MENEER HENDRIK ARNOLDUS VISSER, MENEER JOH. HENDRIK LEROUX, DANIEL LEROUX en MENEER CHRIS. HOFMEYR L.P.R.

VOORSITTER: Kan een van U vir ons se wat die algemene kontrakt van plakkars is in hierdie distrikte?— Hul is op die basis van 90 dae in die jaar en dan kry hul lande om te ploeg; en dan kan die kaffer boondien nog vee hou op die plaas; en as sy 90 dae klaar is, dan is hy vry om te gaan werk; hy kan vir die baas van die plaas werk of hy kan vir iemand anders gaan werk. Dit is die posiesie hier.

Sluit die kontrakt gewoonlik die vrouens en kinders in?— In sommige gevalle/, maar nie altyd nie.

Wat sou die meeste veorkom in hierdie distrik; is dit omstreng half en half?— In die Lage veld waar daar meer kaffers is werk die vrouens, maar hier is die kaffers nie so volop en hier wil die meisie nie werk nie.

Hoe veel land kry die kaffers gewoonlik?— In die meeste gevalle ploeg hul net so veel as hul wil.

Is dit omdat die ploeg land nog volop is?— Ja, die merendeel van die place in hierdie distrik is groot.

Is daar enige beperkings op die aantal stuk vee wat hul mag aanhou?— Dit is verskillend; op sommige place mag hul nie te baje aanhou nie; dit hang daar baje van af hoe die eienaar sy plaas bewerk; sommige doen baje werk op hul place, sommige bewerk die hele plaas, maar daar is andere wat maar baje min bewerk. Daar is mense wat klein place het, maar wat 50 kaffers en hul families op hul place het. Daardie mense laat die kaffers vir hulle ploeg en vir hulle self ploeg wat hulle wil. Maar daar is ander beere wat vir mielies ingaan en vir ander gesaaides en op die place het die kaffers nie so baje grond om vir hul self te ploeg.

Onder die beperkings wat hul het is dit moontlik om 'n vaste aantal te set waar hul nie oor moet gaan nie; is daar 'n syfer wat in algemeen gebruik is op die place in hierdie distrik?— MoenspanseleheRoue/s MENEER DANIEL

LEROUX: Nie wat ek van weet nie.

Daar is nie 'n aantal wat hul nie te baô moet gaan nie?— Nee; in die meeste gevalle, viral waar hul huur betaal kan hul maar net soveel beeste aanhou as hul wil.

Is daar gevalle waar die boer die esse van die kaffers gebruik om te ploeg?— Ek weet nie van sulke gevalle nie; nee, ek kan nie se nie dat daar gevalle is waar die boer die esse van die kaffer gebruik. (MENEER VISSER:) Nee, ek het ook nooit van sulke gevalle gehoor.

Die kaffers wat 90 dae werk, kry hul oek leon betaal?— Nee, hul kry alleen kos.

Is dit die algemene gebruik dat hul kos kry vir hul 90 dae?—Ja, sover as ek weet is dit die gebruik.

Dit is net alleen vir die tyd wat hul in diens is dat hul gevoer word?— Ja, net s'leen vir die tyd, nie daarna nie.

Wat is die gebruik in verband met die 90 dae; doet hul die 90 dae dadelik, of is daar boere wat hul oproep vir twee dae in die week?—MENEER D'NIEL LEROUX: Die boere wat baje plakkars het, laat hul twee dae in die week werk; hul verdeel die werk so dat hul kaffers kry wat hierdie week twee dae werk en dan werk hul volgende week twee dae en die week daarna werk hul weer twee dae; daartusse werk ander kaffers ook twee dae per week en so gaan hul aan; maar ander boere wat nie baje kaffers het nie laat hul kaffers die 90 dae reg deur werk. In daardie geval werk hul drie maande aaneen.

Kan U se of die kaffers liever drie maande aaneen werk, of werk hul lieverste twee dae per week; watter sisteme gee hul die voorkeur aan?— Dit word gewoonlik aan hul self oorge-laat; daar die kaffers wat liever 3 maande aaneen werk, kan daarna ander werk gaan soek; daar is baje kaffers wat dit lieverste sal doen. (MENEER VISSER): Ja, daar is baje wat liever 3 maande agtereenvolgens sal werk en dan ander werk gaan kry. Dit is die algemene ondervinding hier.

Geloo U nie dat daar enige voorkeur is vir die ene sisteen oor die ander; geloo U dat daar enige dwang of verpligting is — dat die boer die kaffers miskien dwing om twee dae in die week te kom werk? — Nee, kaffers sou wegloop; hul sou nie bly nie.

Is U bekend met gevalle waar 'n boer, wat kaffers vir 90 dae in sy diens het, hul aanhou as die 90 dae ~~gesels~~ virby is? — Ja, daar is baie sulke gevallen, viral as die kaffer goed werk.

Hoeveel kry daardie kaffers in loon? — Hul kry van £1.10. tot £2; dit is die gewoonlike loon wat hul kry.

Is dit vir volwasse kaffers? — Ja, vir groot kaffers.

En wat sou die loon wees vir klein kaffertjies, van 15 of 16 jaar? — Die klein kaffertjies, die picannins kry 20/- vanaf tien shillings, of miskien vyf shillings, tot £1. Dis gewoonlik tien shillings vir picannins.

En ook ~~kos~~^{kos} daarby? — Ja, hul kry kos.

Is U bekend met gevallen waar die boer, nadat die kaffer 90 dae gewerk het, weier om hom 'n permit te gee om werk te gaan soek? — Nee, ek het nooit daarvan gehoor nie.

Is daar miskien punte waarop die ander getuies nog wil antwoord voordat ons verder gaan? — MENEER DANIEL LEROUX: Nee.

MENEER LUCAS: Die kaffers wat vir leon werk, kry hul ook kos daarby? — MENEER VISSER: Ja.

Kos net alleen vir hul self of ook vir hul familie? — nee, hul kry kos net alleen vir hul self, nie vir die familie nie.

En U se dat die loon gewoonlik van £1.10.0 tot £2 is? — Ja, dit is wat gewoonlik betaal word.

En die jong kaffertjies? — Die jong kaffer wat nog nie belasting betaal nie, maar wat al tamelijk groot is, hy kry £1 of 15/- party maal kry hy 10/- dit hang af hoe groot hy is en watter soort van werk hy kan doen.

En kry hul ook kos? — Ja, hul kry kos op die dae wanneer hul werk; nie op ander dae nie.

En die meide, kry hulle ook loen? — Nie wat ek van weet nie.

VOORSITTER: Kry hul nie loon nie wanneer hul vir soveel sakke mielies werk — wanneer hul 'n seker aantal sakke moet volmaak? — Ja, as hul vir geld werk, maar nie as hul op kontrakt werk nie. Daar is boere wat meide in hul diens het vir soveel per dag. Daar is boere wat kontrakte maak, dat die mans moet werk en die meide oek; in daar die gevallen kry die meide nie leon nie; dit is die gevallen waar hul twee of drie dae in die week moet werk of anders 90 dae. Maar wanneer die 90 dae verby is, dan moet hulle betaal; dan betaal hul lene.

MENEER MOSTERT: Is U bekend met gevallen waar die boer vir die kaffer ploeg? — Ja, daar is baje.

Doen hy dit vir geld? — As daar nie baje kaffers is nie en wanneer die ploegtyd kom en as die ~~ky~~ boer die dienste van die kaffer nodig het, dan sal hy vir die kaffer se "ek sal vir jou ploeg as jy vir my werk — ek sal jou land vir jou ploeg!". Dan blyf die kaffer in die diens van die boer; dit is natuurlik nodig vir die boer om die kaffer te hou, maar as die boer dit nie doen nie, dan sal die kaffer se "nee, ek moet nou vir my self gaan ploeg". Dit is met die doel om die kaffer in sy diens te hou dat die boer vir die kaffer se "ek sal vir jou my ploeg leen en tweem of drie van my kaffers" en op die manier hou hy die kaffer in sy diens om vir hom te werk.

MENEER LEROUX VAN NIEKERK: Is dit 'n huur kaffer, of wat? — Dit is 'n man wat op 90 dae werk.

Hy woon op die boer se land? — Ja; in die meeste gevallen het die boer hom gehuur. Die kaffer se "ek moet vir my self gaan ploeg" en die boer se "all right, ek sal vir jou gaan ploeg".

En moet die kaffer betaal vir die ploeg werk wat die boer vir hom doen? — Nee, hy betaal nie. Die kaffer

betaal nie vir die ploeg wat die boer vir hom doen.

MENEER MOSTERT: As ons die 90 dae wat die kaffer vir die boer werk uitsluit — en vir daardie 90 dae kry die kaffer seker voorregte — betaal U die kaffer £1 of meer per maand. Is daar gevalle waar die boere die kaffers nie 'n pas gee nie nadat hul 90 dae gewerk het?— Ek weet nie van sulke gevallen nie. Ek het gehoor wat die ander getuie hier vanmoerre vir U gese het, maar ek weet nie daarvan nie.

Is dit swaar om kaffers te kry in hierdie distrikte — gewoon kaffers?—Ja, in sommige gevallen is dit swaar. In meker tye van die jaar kan mens vele kaffers kry, maar wanneer ons hul meest nodig het, dan kan ons hul nie kry nie. Die kaffers kom van die lokasies of van kompanie's plase, en wanneer die ploeg tyd kom, dan wil hul trek om self te gaan ploeg. En dieselfde ding gebeur wanneer een tyd kom — dan wil hul gaan oes. Maar wanneer daar nie werk is nie, dan kan ons hul kry, maar dan het ons nie vir hul nodig nie.

Wanneer U hul meest nodig het, dan kan U hul nie kry nie?— Nee, dit is die moeilikheid. Wanneer die boer wil ploeg, of wanneer hy wil oes, dan wil die kaffer ~~not~~ ook vir homself loop ploeg of oes.

MENEER LUCAS: Het U kaffer families op u plaas?— Ja, ek het vier families op my plaas.

Hul werk 90 dae?—Ja, en daarna werk hul vir my vir loon. Maar dit is vrywillig. Ek kan hul nie dwing nie.

Hoelang is hul al daar?—Die langste is daar nou 6 jaar.

Kan U self sien dat die kaffers nou beter werk as wat hul gedoen het teen hul eerst by U gekom het; is hul werk nou beter as wat dit vroeger was. Vind U nou dat die kaffers beter metodes gebruik as wat vroeger die geval was; kan U

se of hul meer of min na-aap wat die boer doen?—Nee, hul doen dit maar baje min. (MENEER DANIEL LEROUX) Dit hang af van waar die kaffer is. Daar is gevalle waar hy die boer vraag om hom te leer. (MENEER J.H.LEROUX) Wat betref sy bewerking van die grond — die kaffer kap die bome af waar hy wil werk; in die laaste tyd het hy gesien dat dit die beste is om die bome heelmaal uit te haal; op my land maak di kaffer sy land eers goed skeon voordat hy begin te bewerk. (MENEER HOFMEYR) Dit is omdat die land beperkt is. Hy is verplig om die bome uit te haal om die beste van sy grond te maak, maar dit is maar min die geval.

MENEER MOSTERT: Vind U as plaas boere nie, dat die kaffers die grond baje verniel?— Ek wil se, dat dit nie vir alle boere betaal nie om kaffers op hul grond te het. Dit is baje voordeeliger vir 'n kaffer om 90 dae op 'n boer se plaas te bly as om na die lekasie te gaan. 'n kaffer op my plaas kan net soveel vrouens het as hy wil en net soveel kinders as hy wil. Kaffers hier het 'n heerlik lewentjie op ons plase en ons kry nie die werk uit hul waartoe ons geregtig is. Die 90 dae wat hul behoer te werk is maar net 90 drie-kwart dae; dit is nie vol dae nie. hul begin last en hou vroeg op.

Sou dit nie beter wees nie as U alles wat U wil he kan kry sonder die 90 dae?— Die engeluk is dat ons die kaffers nie kan kry nie wanneer ons hul meest nodig het. (MENEER VISSER) Die virnaamste rede waarem boere kaffers op hul plase laat bly is dat hul hul dan kan kry wanneer hul hul nodig het. Maar as 'n boer nie kaffers op sy plaas het nie, dan beteken dit, dat wanneer hy hul nodig het, hy hul nie kan kry nie. As ek sou weet, dat ek hul altyd sou kan kry wanneer ek hul wil he, dan sou ek nie 'n enkel kaffer op my plaas laat woon. Ek het nou vier families op my plaas, maar as ek morre tien sou kan kry, dan sou

ek vir hul vat, en ek sou hul op dieselfde kondisies vat wat Meener Hofmeyr genoem het, en ek sou hul teelaat net soveel vee aan te hou en net so veel meide te het as hul wil.

VOORSITTER: Wat U net nou gese het, dat hul die stompe van die bome uithaal, is dit tamelijk gewoon?—(MENEER JOHANNES LEROUX) Nee, die gevallen is maar baje min. Dit word maar net hier en daar gedoen.

Geloo U dat die kaffer enige motief het om die stompe in die grond te laat?—Nee, net alleen dat dit baje makliker is. Hy sny maar net die bome af en laat die stome in.

Hy weet nie beter nie?—Nee, hy weet nie beter.

Kaffers het vir ons gese dat die rede waarom hul die ~~staam~~ laat staan is omdat die stomp die vogtigheid in die grond inhou?—nee, hy is te lui om die stomp uit te haal, dit is sy enigste rede. (MENEER HOFMEYR) Die kaffers woon hier vir onbeperkte tye; daar is nog grond genoeg vir hul om te trek as hul wil en dit is daaraan toe te skrywe dat hul niks permanents doen nie. Hul huis is primitief; hul bou nie krale nie wat moet blyf staan. Hul set net tydelike plekke op en sodra hul sien dat hul voordeeliger op 'n ander plek kan woon, dan trek hul. Waarom sou hy onder die omstandighede meer substantiele werk doen; dit es goedkoper vir hom om niks te doen nie. (MENEER JOHANNES LEROUX) Ek wil net dit se; ek wil virnamelik spreek met die oog op ons moeilikheid om kaffers te kry om op ons plase te kom werk. Die vorige getuie het hier gepraat van die moeilikheid wat veroorsaak word deur die feit dat kaffers na die stede trek. Ons moeilikheid is om werkvolk te kry vir ons plase. Nietteenstaande ons omring is deur verskeie groot kaffer lokasies, soos Zebediele, Pashelle en ander plekke, kan ons eenvoudig nie genoeg werkvolk kry nie, terwille van die volgende oorsake:— 1. Goevernementse plase; 2. onbewerkte private plase; 3. eortollige saampakkings op sommige bewerkte

plase; 4. bierbrouwery van kaffers en die verkoop daarvan; 5. onbeteugelde luiheid en die ingebore lust van die natuur vir 'n lui, lekker lewe met 'n groot kalbas bier. 6. toestroming na die dorpe.

As 'n blanke persoon 'n stukkie grond wil he, dan moet hy dit koop en soms ten duurste daarvoor betaal, tesame met belastings en ander verpligtings; maar nie die kaffer nie; hy gaan woon eenvoudig op die Geovernements plaas en betaal niks, of hy trek na die onbewerkte private plaas, betaal 'n pond of wat per jaar, en hy het wat sy hart begeer, woonplek vir niks, volledig gebruik van brandhout, roei die bome uit vir krale, maak lande soveel as sy hart begeer, verkoop een deel van die opbrengs, maak bier van die ander, onbeperkte vryheid van weiveld vir net soveel vee as hy wil aanhou, en roei wild uit. Dus waarom sal hy vir die boer gaan werk; hy is ryk en leef lekker, en het min nodig. Is 'n boer gelukkig dat daar 'n paar huisgesinne op sy plaas woon, dan trek daar gedurig meer en meer maar die selfde plaas, en pak saam, meer as dit vir die bewerking van die plaas nodig is; die aangrensende plase loop leeg, want die kaffer se hee meer volk, hoe minder werk. Bierbrouwery is 'n ander oorsaak van die skaarsheid van werkvolk. Elke Sondag word by een of ander stad bier gemaak; die bier word verkoop; die gevolg is dan dat elke Maandag 'n bleu Maandag is; jou werkvolk is dronk en kom eenvoudig nie werk nie; die baas staan alleen, sonder volk; die werk staan stil; die baas lei skade, en die bierbrouwer maak geld. Waarom sal hy nou gaan werk seek? Deur die verregende luiheid van die kaffer sal hy enig iets beraam om nie te werk nie; die meid moet die graan inpik, skeffel, ees, kos maak, bier breu, en die kos en bier vir meneer se voete kom set; eet en drink kan hy goed.

Deur die aantrekkelikheid en heerlikheid van die dorpe verlaat die kaffer die boere plase meer en meer; die dorps is oorsteok en die boer/krepeer. Die kaffer wat ons nog te huur kry, word gewoonlik twee of drie maal in die week siek; dan bly die werk weer staan. 'n Week gelede moes ons 'n jong kaffer 140 myl van Steelpoort saambring om ons beeste op te pas, want hier kan ons nie kry nie. Ons wil die volgende aan die hand gee:

1. Dat die kaffer wat op Gouvernemente of op onbewerkte plase woon, en geen kwitansie kan vertoon nie, dat hy minstens drie maande gewerk het, £5 belasting sal betaal.
2. Dat die plakkars wet toegepas word, van:- 5 huisgesinne vir elke bewoonde en bewerkte plaas; as dit blyk dat dit ni voldoende is nie, kan vir meer applikasie gemaak word.
3. Om kaffer konstabels uit te stuur in private klere, om die Sondag bierbrouery te arresteer. Doeet hy dit nie, dan kom hy in moeilikheid.
4. Dat kaffer konstabels een oftwee maal per maand die kaffer woonplekke in die dorpe moet besoek, en die leeglopende kaffer sonder woon of werkpas moet arresteer. (MENEER HOFMEYR) Die jong kaffertjies wat dorp toe wil gaan kom by die baas en se "ek wil Pretoria of Johannesburg toe gaan; " hul werk hul tyd klaar en dan trek hul; na ses maande kom hul terug. Wanneer hul terug kom het hul minder geld as wat hul gehad het toen hul weg gegaan het. Dieselfde kaffer wat vir my gewerk het vir £1.10.0 of £2 kom by my om geld teleen om sy belastings te betaal. Sal daar die soort van ding vir hom verbeter, sal dit hom aanhelp? Ek geloo dit nie. As die Regering die kaffers sou kan beweeg om meer by die boere se plase te bly, dan sou hul minder moeilikheid het. Die kaffer kom dorp toe, en dan kom die moeilikheid en dan drink hy. Die groot ding is dat die boer nie die reg het nie om vir die

kaffer 'n scoopie te gee. Maar die kaffer maak bier in die geheim en hy gaan dorp toe om sterker drink te kry waarna sy liggaam knaag. Daar moet iets gedoen word om te probeer die kaffers te/leet dorp toe te gaan. Ek sou niks se nie as daar maar net soveel kaffers dorp toe sou gaan as wat nodig is. Ons is nie so self sug ig nie dat ons hul almal wil heu. Daar is mense wat on-Afrikaans is wat se dat die kaffers slave is. Dit is bespottelik en nie waar nie. Die kaffers het 'n goeie lewe en 'n "royal" bestaan. Maar ek se dat as die kaffers oor die hele Unie sou verplig wees om te werk, dan sou dit 'n beter man van hom maak. Ek het baje oor hierdie dinge gedebk en ek wil dit se: as die Regering die belasting s op die kaffers nog meer sou verminder, dan sou dit beteken dat die kaffer al minder en minder sou werk. Dit kom hierop neer, dat die kaffers op die plase moet werk om 'n bestaan te maak; maar hul is daarop uit om dorp toe te gaan om daar die vermaaklikhede van die dorp te geniet. Ek se dat die Regering baje minder moeilikheid met kaffers op plase het as met die kaffers in die dorpe. Hier werk hul net soveelas hul wil; en wanneer hul nie werk nie, dan stap hulle rond. Ons wens om die stroom dorp toe te strem--- ons wil dit nie heelmaal stop nie, maar ons wil dit beperk; en ons se, dat mense wat kaffers wil he om vir hulle te werk, gehelp moet word om hul kry; niemand behoor met kaffers oorstek te wees; ek stem in dat kaffers beskerm moet word, maar dis nie nodig vir mense wat verklaar dat hul goed Godsdienst Leeraars is om op te staan en dit te doen voorkom as of hul die enigste mense is wat vir die kaffers opkom. Dit sal die kaffers net ten ondeergang help. (MENEER VISSER) Daar is iets waarom ons baje moeilikheid het en ons vind dat ons geen kontrole het oor

kaffers wat by ons kom. Die kaffer kom by ons om werk te soek, maar ons weet nie van waar hy kom; hy kom miskien uit die tronk of van ander plekke. Ons weet glad niks van ons nie; hy het miskien drie of vier jaar tronkstraf gedoen en dan kom hy by ons aan om werk te kry. Hy werk dan by ons net om genoeg geld te verdien om Johannesburg toe te gaan. Hy werk miskien $\frac{1}{n}$ maand en dan kry hy sy geld en dit is die laaste wat jy van hom sien of hoor. Jy kan na die polisie kantoor gaan en jy kan jou klagtes maak, maar wat help dit? Die kaffer is weg en gewoonlik is dit die laaste wat jy van hom hoor. Ons klaag dat ons geen kontrole het nie. Om na die polisie kantoor te gaan om te klaag dat die kaffer weg is, is maar net tyd mors. Ek gaan nooit meer na die polisie nie, want selfs as hul vir die kaffer $\frac{1}{n}$ kry, dan help dit nog glad nie vir my nie. Dit beteken net dat ek nog 'n heel dag moet vermors deur getuenis te gee. Mens moet 'n verklaring afle en die verklaring moet deur die Magistraat geteken word alvorens die polisie die kaffer kan loop soek. Intusse is die kaffer al ver weg. Hy sal miskien in Johannesburg wees of in 'n ander dorp, en wat gebeur as hul hom kry? Mens moet die heel dag lang in die hof sit om getuenis te gee en wat dan? Die Magistraat sal miskien vir die kaffer se dat hy terug na die plaas moet gaan. Of die Magistraat sal hom miskien met 15/- beboet, maar die feit bly bestaan dat ons nie kontrole het nie. En dieselfde is die geval met die picannins. Hul werk net tetdat hul genoeg geld het om Pretoria of Johannesburg toe te gaan. Daar behoor 'n wet te wees waaronder die kaffer verplig sal word om 'n pas te dra waareop sal verklaar word van waar hy kom en wat sy karakter is. En wanneer hy weggaan, dan moet sy baas weer opskryf waar hy gaan en waar hy was.

Ons behoor in staat te wees die spoor van die kaffer te volg wanneer hy weg stap, en voordat ons/hom in diens neem behoor ons te weet of hy 'n goeie karakter het of nie. Vandag is dit maar 'n groot waag vir ons om 'n kaffer in ons diens te neem, want ons weet niks van hom af nie, as hy vreemd is op ons plaas. Ons moet sy woord vat as hy vir ons vertel dat hy van een of ander plek kom en dat hy vir een of ander persoon gewerk het. Dis baje gevaelik vir 'n boer om 'n ~~af~~^{vreemde} vreemd kaffer in diens te neem, want 'n boer moet dikwils weg van die huis wees; hy moet sy vrou alleen by die huis laat staan en dit is baje gevaelik. ["] boer sal miskien 'n week van sy huis weg wees en dit is 'n baje groot waagstuk om so 'n kaffer aan te neem; maar die boer het werkvelk nodig en wanneer 'n kaffer by hom kom, dan vat hy hom en waag dit. Die boer onder bestaande omstandighede is maar al te bly om kaffers in sy diens te kry.

MENEER MOSTERT: U se dat 'n kaffer 90 dae op die plaas moet werk; as die kaffer in daardie tyd siek is en nie kan werk nie, moet hy dan die tyd opmaak?—(MENEER DANIEL LEROUX) My kaffers werk op tickets; as hul nie by die werk kom nie, dan kry hul nie hul werk ticket nie.

As U van £1/10/- tot £2 per maand praat, is dit dan hul leon vir dertig werkdae?—Ja; as hul ticket vol is, dan kom hul vir hul geld. (MENEER JOHANNES LEROUX) Daar is natuurlik ook die plaas kaffers; as hul drie maande gewerk het, dan huur ons hul meestal om vir ons te werk, maar hul beeste en alles is nog op die plaas en hul het alles daar wat hul wil he. Dit is die posiesie hier.

VOORSITTER: Werk hul 90 dae daar vir?— Ja. hy werk 90 dae, maar hy kry alles wat hy nodig het. (MENEER HOFMEYR) Die kaffer woon op die plaas. Maar ,natuurlik, as hy 'n paar

dae of miskien 'n week siek is, dan kan dit nie gereken word nie dat hy daar die dae gewerk het.

Is daar 'n kontrak met die kaffers wat 90 dae werk?—
 (MENEER VISSER) Daar is nie so iets nie as 'n geskrewe kontrakt. 'n Kaffer kom by 'n man en hy se vir 'n boer "ek wil by jou kom werk". Die boer maak sy eie kontrakt en as die kaffer beter kondiesies van iemand anders kan kry, dan sal hy trek. Daar was een geval gewees toe my bure, of boere wat langs by my gewoon het by my gekom het en vir my gese eht "die ander boere laat die meide ook werk; hoe kom sal ons dit nie doen nie". Ek het gese "wel, as julle dit doen, dan sal ons dit ook doen". Ons het ooreen gekom dat ons dit sou doen, maar die gevolg was gewees, dat al die kaffers na ander boere gatrek het waar die meide nie het moet werk nie. Ek het my sisteem moet verander om my werkvolk by my te hou. Ek geloo nie dat die kaffers in baje gevalle die volle 90 dae werk. Die kaffers het nie oorlaai tickets nie. Daar is boere wat baje kaffers het en aan die einde van die tyd kom die man by die boer en hy se "ek het my 90 dae gesen gewerk, en die boer kan nie se dat hy dit nie gedoen het nie. Daar is natuurlik ook baje boere wat te veel kaffers op hul please het. Hul boer met kaffers en hul prebeer die kaffers in orde te hou deur hul te beboet as hul verkeerd doen. Party maal beboet hul die kaffer een stuk vee. Maar daar die kaffers het sulk goei tye op die plaas van die man dat hul by hom bly. Daar sal kaffers wees wat miskien ~~soe~~ twee of drie seuns het. Wel, die picannins werk vir daar die man, en daar is baje sulke gevalle. . Die volwasse kaffer werk nie, maar die picannins doen die werk. Dit is wat ons oorlaai vind. Die picannins werk die drie maande vir die boer en nie die vader/nie. Daardie mense lyk om vir die boere te werk. Daar is boere, wat net klein stukkies van hul grond self bewerk en die rest word aan die kaffer oorgelaat. Die kaffer sal lieverste vir sulk mense

gaan werk. Ons wil sien dat daar kondiesies gemaak sal word dat kaffers nie op 'n witman se plaas sal kan bly nie as hul nie vir die man werk nie. Ek is daarvan oortuig dat in baje gevalle die kaffers nie drie maande vir die boere werk nie. Dan is daar nog 'n vraag wat baje belangryk is — dit is of die kaffers nie vir baje witmans betaal vir die voorreg om op hul place te woon. Dit is baje moeilik om dit uit te vind. Dis moontlik dat die kaffers vir die witman betaal deur vir hom 'n beest te gee of 'n paar skape, maar dit is byna onmoontlik om dit te bewys. Daar word glad nie kwitansies gegee nie en dit is onmoontlik om iemand te vervolg onder die omstandighede. Daar was kaffers gewees wat vir my vertel het : "ons gaan na die of die plaas en ek moet vir die baas van die plaas betaal om by hom te bly"— maar hoe kan men dit bewys?

VOORSITTER: Meen U dat dit goed sou wees as alle kontakte op skrif moet wees; sou dit dan moontlik wees om daar die soort van man te vang?— Ek geloo nie dat dit baje onder skeid sou maak. Selfs as 'n man 'n geskrewe kontrakt sou maak met 'n kaffer vir twee of drie maande, dan is dit nog nie bewys nie dat die kaffer twee of drie maande werk. Daar is baje gevalle waar die picannin die twee of drie maande werk in plaas van die groot kaffer. Ons weet dat dit so is, maar dit is nog 'n heel ander ding om dit te bewys.

U verdenk dat daar in baje gevalle nie drie maande gewerk word nie?— Ja, dit is so.

Maar U kan dit nie bewys nie?— Nee, ons kan nie, maar ons is daarvan oortuig dat daar baje sulke gevalle is.

Is dit omdat die boer liever ander mense op sy grond laat werk?— Ja. Die boer sal mekken 'n klein stukkie grond het wat hy self sal werk maar die rest word

deur kaffers gewerk Ek weet van een ~~gesen~~ meer as 200 beeste wat kaffers het wat meer as 200 beeste op sy land het.

Die boere wil meer woon kafferw op hul please he?—Ja.

NU omstreng die Plakkers Wet. Die Magistraat het vir mij gese dat Boere vir hom gese het dat Kruger die Wet nie het kan uitvoer nie, Milner het dit nie kan uitvoer nie en hy het gevra "hoe kan julle dit nou uitvoer". Wat is die houding van die boere hier in verband met die Plakkers Wet. Sou U die Magistraat en die Regering ondersteun in die uitvoering van die Wet?— (MENEER JOHANNES LEROUX) Ja, seker. (MENEER HOFMEYR) Ek het gemeen dat die kwessie duar middel van belasting gereel kan word.

Ja, maar wen U dat die boere daardie sisteem sou ondersteun, die sisteem van die Plakkers Wet?—Ek het so gemeen. As dit deur middel van belasting sou kan gedoen word, om werkvolk te kry vir die boer; die boer sou dan werkvolk vir hom self kan kry sonder dat die werkvolk op sy plaas sou moet woon. Die belasting sou so opgeset kan word, dat as die kaffer nie 'n sertifikaat sou kan toon nie dat hy so veel maande werk gedoen het, dan sou hy meer belasting moet betaal as die man wat die bepaalde tyd gewerk het. Die gevolg sou dan wees dat mense wat nou nie werkvolk kan kry nie, dit dan sou kan kry.

Ja, maar dit is nou 'n ander sisteem; die kwessie is of die boere hul ondersteuning sal gee vir die uitvoering van die wet?— Op watter manier het die boere die wet nie ondersteun nie? Die boere in ons distrik het altyd vir die uitvoering van die wet gevra, maar dit lyk vir ons dat die Autoriteite altyd gese het dat dit onmoontlik was om die wet uit te voer. Die amtenare was altyd magteleod gewees om die wet en die regulasies uit te voer.

Die belang hebbende mense het nie beswaar gemaak nie.

Die boere kan self bewyse vir die Hof breng as die wet verbreek word. Sou U denk dat die Boere oor die algemeen sou opkom as daar 'n saak teen iemand gebreng sou word vir oortreding van die Plakkers-Wet. Meen U dat hul getuienis sou gee?—Ek kan nie sien nie waarom hul dit nie sou doen nie.

In verband met die voorstel wat Meneer LeRoux gemaak het dat kaffers wat nie drie maande werk nie £5 boete/sou moet betaal; sou die gevolg daarvan nie wees nie om die kaffers in die lokasies in te jaag?— (MENEER JOHANNES LEROUX) Ja, maar die lokasies sou ook onder die Wet inval.

Un meen dat elke kaffer onder die wet sou kom?—Ja.

Die wetsontwerp sluit nie vir hulle in nie (MENEER HOFMEYR) Meneer Pirow se wetsontwerp sluit dit nie in nie.

U wil voorstel dat elke kaffer, dit kom daar nie op aan nie waar hy woon, dit sou moet betaal?— Hy moet bewys dat hy drie maande vir iemand gewerk het en anders moet hy daar die boete betaal?—Ja.

En kaffer hoofde?— Nee, hul moet uitgesluit word.

En die kaffer wat welaaf genoeg is dat hy kan se "ek kan goed leef sonder te werk" — die kaffers wat inkomste belasting betaal; sou U hom ook insluit (MENEER HOFMEYR) Hy sou natuurlik sy boete betaal. Hy sal nie werk nie. Daar moet natuurlik ook uitsonderings wees. Die enigste moeilikheid sou dit wees, daar sou kaffers wees wat honderde ander kaffers by hul sou kry, endie ander kaffers sou se dat hul vir daar die een kaffer gewerk het vir meer as drie maande.

U voorstel is dat al die kaffers, met seker uitsonderings wat nie drie maande in die jaar vir iemand anders gewerk het die boete van £5 sou moet betaal?— (MENEER JOHANNES LEROUX) Ja. dit is my voorstel.

U het gepraat van Regerings plaas en van onbewoonde private plaas en U het gese dat dit die oorsaak was van gebrek aan werkvolk? — Ja, dit is so. Ek kan een konkreet geval vir U opnoem. Daar is 'n plaas hier naby, die naam is Rietfontein. Die plaas behoor aan Meneer Brink en nog 'n paar ander mense wat in Pretoria woon. Sewe of ag jaar gelede het ek self met ander mense na daar die plaas gegaan om betaling te kry van die kaffers wat op daar die plaas gewoon het — dit was huur wat hul het moet betaal. Hul betaal £2 per man; daar was 150 groot kaffers en elk van hul het £2 betaal, wat alles saam £300 maak. Dit was 'n onbewerkte plaas en die eienaar was in Pretoria gewees. Omstreng twee jaar gelede het 'n ander man daar gekom en hy het met die eienaars ooreen gekom om die plaas te huur. Daar is baje sasilande daar en die man wat die plaas gehuur het, het baje met die lande kan doen. Maar toe die volgende winter gekom het was al die werkvolk, die laaste een van hul, weg. Eland was die Kaptein van die kaffers daar en hul is nou almaal agter die berg. Hul is nou op 'n Regerings plaas. Die plaas waar hul eerst was in hierdie distrik het aan private mense behoor. Ons posiesie is dat ons boere wat hier in die distrik boer nie werkvolk kan kry nie terwyl al die kaffers daar vry op die plaas sit, of maar net klein huur betaal.

Hoe betaal daar die kaffers hul belastings?⁷⁴ Van waar kry hul die geld om te betaal? — Hul saai en hul hou vee aan. Daar is oor 4,000 morge. Daar saai hul en hul het honderde sakke kaffer koring.

Hul is kaffers wat boer en hul produuseer baje? — Ja, hul werk op die plaas en hul het 'n baje lekker lewe.

Is dit dan nie onbillik nie om te se dat 'n man wat

genoeg verdien om hun eie bestaan te maak nie kan aangaan om dit te doen. Is dit billik om te se "nee, jul sal nie jul bestaan maak op daardie manier". Sou U dit op U self wil toepas?— Nee, ek sou dit nie laat doen nie. (MENEER VISSER) Ja, maar ons beswaar is dat die kaffers wat daar werk deur die Regering gehelp is om na 'n ander plaas te trek. Witmans kan dit nie kry nie. Ek het dikwils gese dat 'n kaffer meer bevoorreg is as 'n witman. Ek sou baje beter af wees as ek 'n kaffer sou wees. 'n kaffer kan net so veel vee aanhou as hy wil en hy kan net so veel land ploeg as hy wil en al wat hy betaal is £1 per jaar.

VOORSITTER: U beswaar is dat hul op Gouvernementse plase kan gaanwoon en net alleen huur betaal?—(MENEER HOFMEYR) Nee, hul betaal nie huur nie aan die Regering. (MENEER JOHANNES LEROUX) Hul woon daar vry, sonder betaling. Hul betaal net allenig hoofd belasting.

MENEER LUGAS: Maar hul betaal huur op Regerings plase. Nee hul betaal nie huur nie; glad nie.

MENEER LEROUX VAN NIEKERK: Ja, maar hul betaal belasting wanneer hul op Regerings plase woon, sodat hul werkelik nie vir niks daar woon nie?— (MENEER VISSER) Daar is verskriklik baje land daar. Daar was 'n Kaffer kaptein gewees wat daar die plaas het wil koop, maar die Regering het eers by die boere gekom en het vir hul gevra of hul/ ten gunste daarvan was om die kaffers die land te laat koop; ons het beswaar gemaak en/ die Regering het die plaas toe nie vir hul verkoop. Die plaas was omring gewees deur witmense wat daar geboer het, en as dit nie die geval gewees was nie dan sou die kaffers daar die plaas gekoop het. Dit gebeur baie dikwils teenswoordig dat kaffers plase koop. (MENEER HOFMEYR) Daar was een man gewees wat 'n plaas gehad het en hy

het baje kaffers op sy plaas gehad. Daar was 'n verband met die Landbank op daardie plaas gewees en toe die eiennaar die verband nie kon betaal nie, het die plaas aan die Regering verval. Die kaffeës woon nou op die plaas en al wat hul betaal is \$1 belasting per jaar. Dit is al.

VOORSITTER: Maar is dit nie die geval nie dat die plaas nou die eiendom is van die Landbank?— Dit is tog maar Regerings land; dit kom op dieselfde neer.

MENEER ZLEROUX VAN NIEKERK: U vader was 'n sendeling gewees in hierdie dele van die land?— Ja, dit is so.

En U het in die distrik opgegroei?—Ja.

Het U ooit van U vader gehoor dat toe ons mense hier die lande ingetrek het dat hul slawe met hul gebring het?— Ons ou mense..... Na die kaffer oorlog het hul seker meide by hul gehad, en die meide het met hul opgegroei, maar nie as slawe nie; toe hul opgegroei het, het die meide getrou, maar daar is nog meide hier wat nie van die witmense wil weggaan nie. Hul bly by hul en hul bly by die kinders en kyk agter hul. Dit was nie slawe nie.

DR. FOURIE: Hul is Kristens?—Ja.

DIE KOMMISSIE HET TOT 2 UUR VERDAAG.

MENEER LEROUX VAN NIEKERK: Was daar vroeger die gewoonte hier gewees dat kaffers op die helftes geboer het?—

(MENEER JOHANNES LEROUX) Nee, nie dat ek weet nie.

Hoe lang woon U al hier?— 23 jaar lang.

Ons het getuienis dat die wet van 1913 ingevoer was en dat onder die Wet witmans nie geregtig was om kaffers op helftes te laat ploeg nie. Daar is gese dat dit die algemene gewoonte was gewees en dat as gevolg van daardie wet baje kaffers van die plase afgejaag is en na die

lokasies gedryf?—Ek het 12 jaar lang in die buurt van Haenertsburg gewoon, daarna was ek jare op Spelonke gewees en nou is ek al tien jaar lang hier, maar ek is nie bekend met met sulke/gevalle waar U van gepraat het. Soever as ek weet het ons nooit so iets hier gehad nie.

Nou omtrent bier; bier is 'n groot moeilikheid vir die beere; die kaffers maak bier op Sondae; gelees U dat as die polisie op Sondae uitgestuur word in private klere dat dit 'n einde sal maak aan daar die moeilikheid; die polisie kan nie na elke plaas gaan nie?— Hul kan een Sondag een klompie vang en as hul een Sondag een klompie vang, dan sal al die kaffers in die buurt baje versigtig word. En dan kan hul die volgende Sondag 'n ander klomp vang ensovoort, en dit sal seker 'n einde daaraan maak.

Dit is 'n ingewortelde gewoonte van die kaffer om bier te maak en tot op 'n seker hoogte moet ons die kaffer te gemoet kom, is dit nie so nie?— Ja, ons het nie beswaar nie. As die meide bier wil maak, as hul 'n klein bietjie bier wil maak en dit op Sondag wil drink, dan het ons nie beswaar nie; maar dit is die moeilikheid; daar is honderde kaffers wat van Oost en West kem en hul maak lawaai en baklei en op Maandag le hul en hul kom ~~na~~ nie by hul werk nie. Ons het nie beswaar nie dat hul bier sal maak vir hul eie gebruik, maar ons het groot beswaar teen die gewoontes wat hul het om te brou en om dan te verkoop en om die groot bier partye te hou. Dit is waar die groot moeilikheid in kom en dit is waar die boer skade het. Daar is nog net een punt wat ek wens op te bring. Ons het 'n groot lot van die ou woonkaffers op ons plase; die kaffers werk hul drie maande. Nadat hul hul drie maande gewerk het, trek hul en hul kry 'n pas van die baas en