DUNDEE, WEDNESDAY SEPTEMBER 17th, 1930.

Farmers' Associations
(Messrs. J.A. Graham, A.H. Steenkaap, F. Wessels, F. R. Vermaak, F. Helberg, & Gordon Smillie)
1257 --- 1307.

Mr. W. Stein
1308 --- 1319.

Mr. J.J. Kemp & D. J. Uys
1319 --- 1336.

Mr. I.W. de Jager
1337 --- 1356.

Native witnesses
(Kunene, Ntsumo, Mahamba)
1358 --- 1362.

Town Council Representatives:
(Messrs. Oldach, Hardy & McKenzie)
1383 --- 1395.
NATIVE ECONOMIC COMMISSION.

DUNDEE, 17th SEPTEMBER, 1930,

at 10 a.m.

SEVENTEENTH PUBLIC SITTING.

PRESENT:

Dr. J.E. Holloway (Chairman).
Major R.W. Anderson.
Mr. F.A.H. Lucas, Q.C.
Mr. A.M. Mostert.
Mr. C. Faye (Secretary).

Dr. A.W. Roberts.
Senator P.W. le Roux van Niekerk.
Dr. H.C.M. Fourie.

MINUTES OF EVIDENCE.

MESSRS. JOHN ALEXANDER GRAHAM;
ALBERTUS NICHOLAAS STEENKAMP;
FRANS WESSELS;
PHILIP RUDOLPH VERMAAK;
FREDERICK HELBERG;
and GORDON SMITH;

representing the DUNDEE AGRICULTURAL SOCIETY, THE DUNDEE FARMERS' ASSOCIATION, and the GLENCOE FARMERS' ASSOCIATION, called and examined.

THE CHAIRMAN: I understand that you gentlemen wish to make a statement before the Commission?—(MR. GRAHAM):

The Dundee Agricultural Society, the Dundee Farmers' Association, and the Glencoe Farmers' Association jointly considered all the agricultural matters which are being dealt with by this Commission under your terms of reference. I was appointed as spokesman for the joint organization, and I should like to address you on the various points of your terms of reference. First of all, I should like to deal with the factors leading to detribalization, the reasons for and the advantages or disadvantages arising therefrom. The
attraction for the native youth of European dress, mode of living, forms of pleasure and amusement and the facilities for social intercourse in urban areas are the primary causes for the decay of tribal authority.

Young natives are very often led away by the glowing accounts they hear of town life and the money they receive in urban employment; biocscopes, European dress and town fashions attract the young native females, whilst the cash form of payment, European male attire and all the pleasures and gaities of urban life have the same effect on the young native male.

Trade Unionism may later on become a contributing factor but the primary cause is as stated, together with discontentment with rural native life and the plain but wholesome food of rural natives. The older native generation deplore the migration of the children to towns, but the attraction of town life with all its gaiety and fashion has seriously weakened parental control, which unfortunately the present law assists in that it curtails parental control after children have reached a certain age.

Detribalisation has no advantage to the European farmer, nor yet does it benefit the natives themselves. Young native men and women migrate to the towns and in the case of those whose parents reside on European farms they very often cause trouble between their parents and the European on whose farm they reside, through their failure to return to farm service on the due date.

They generally spend their earnings on pleasure, and fast living, and when they do return to their homes they very rarely have anything to show for the time they have
been away, except perhaps some gaudy dress and shoes in which they cannot walk. They very soon become discontented again and return to urban areas with or without parental consent. Love of pleasure and modern fashion is therefore the primary cause leading to detribalization.

With regard to lobola, the custom of lobola being a very old one amongst natives, we consider it should be retained, but that payment in cash instead of cattle should be fostered and encouraged as far as possible.

Coming to the question of land, and types of tenure, I will deal with this subject under item 10 of paragraph 6 - "Squatting Laws."

With reference to the Landless Native Population, there does not seem to be the slightest justification for the belief that all male adult natives should possess land. I would point out that there are hundreds of thousands of first class farm workers all over the world who do not even possess a fowl. Moreover, our natives taking them on the whole are not sufficiently advanced in agriculture to make farming a profitable undertaking. Their methods of cultivation are too primitive, they do not appreciate the responsibility of land ownership, and will never become agricultural producers worthy of the name until they forget their present methods of cultivation and adopt entirely new ones.

Coming to the question of native migrations from extra-Union Territories, I take it this means permanent migration from one Union Province to another, in which case I think I am not only speaking for the farming community of this part but for that of Natal, when I say that we have
already a huge native population in this Province, and are strongly opposed to native immigration. There is no land available for them, and to ear-mark more land for native settlement is altogether undesirable. Those already on the land do not understand how to make proper use of it, nor yet do they attempt to put into practice the methods of husbandry learned by their contact with progressive European Farmers. They are over-inclined to move in the way of least resistance, and take things as they come and those already in possession of land do not appreciate its value.

With regard to the standard of native agriculture, this is very poor indeed, so much so that it is almost non-existent. Lack of fertilizers and the continual cropping of starved soilx ruins a very huge acreage of land cultivated by natives. The procedure generally adopted by natives is to scatter seed on the surface of unploughed land, scratch the earth over it with a plough often only fit for the scrap-heap, after which the hoeing, etc., is left to the native women, and if half a muid per acre is harvested it may be considered an average crop. The fashion in vogue amongst natives of brewing beer and inviting all the surrounding natives to a beer-drinking - mealie-cleaning - party should be discouraged, which invariably is merely a beer-drinking booz, and gives very unsatisfactory results. Attempts made by many European Farmers to raise the standard of native cultivation by giving them fertilizer and seed have been most unsatisfactory when the work has been left entirely to the natives themselves. Their standard of agriculture does not seem to be enhanced through coming into contact with European Farmers, because very few indeed make any attempt
to put into practice those methods they see adopted by Europeans.

In regard to the effects upon European farming caused by the employment of natives, reliable native farm workers can no doubt be found, but the majority of them are far more interested in sun-set than in doing good work for their masters. Where it is left entirely to natives the work is of a very poor class and results correspondingly poor. Most farmers realising this keep a keen watch on how their farm work is done, otherwise the employment of native labour would be detrimental to European farming. White labour would no doubt be more reliable, but the farming industry could not, under existing economical conditions, afford it.

I now come to the obstacles to the more economic use of land by native. Amongst these I would put the lobola marriage system with cattle, which makes scrub cattle fully as valuable to natives as high grade or pure bred animals.

Lack of marketing facilities for native farm produce and inability to produce it in marketable form, especially dairy produce, high cost of farming implements, fertilizers and other farming requisites, transport, lack of business and banking knowledge, lack of ambition, failure to appreciate what is learned by working for or contact with European farmers, lack of working capital; all contribute.

So long as the native mind soars no higher than the growing of sufficient melies to fill his stomach and the rearing of scrub cattle sufficient to lobola a wife or two, he can never become much of an agricultural
agricultural producer. The native should be encouraged to save by some simple savings bank arrangement, which could no doubt be evolved for his benefit. There are very few natives in a financial position to adopt progressive methods in agriculture, even if they wished to do so, which they evidently do not.

With regard to the types of stock, the over-stocking of evil, and the means of combating it, the type of stock is very poor indeed. I need not say much on that point, but it is often made worse by over-stocking; tens of thousands of head of large and small stock die every year from starvation brought about through over-stocking, which has become a serious menace to our cattle industry, as cattle reared under such conditions can never grow into useful animals, either for beef or dairy purposes. Better breeding will not help in raising the cattle standard so long as over-stocking is allowed to continue. Cross over-stocking, unless brought about by drought, should be made a punishable offence.

Stock inspectors and other permit officers should not grant permission to move cattle on to land which is known to be overstocked. By the substitution of cash for cattle in the lobola system of marriage, or rather by the encouraging of cash instead of cattle, some measure of relief from this evil would be obtained. A native does not consider quality; quantity is his object; he wants cattle for lobola and scrubs are preferable to pure breeds for that purpose. I have used the phrase "substitution for cattle" by mistake, "encouraging" is what was meant, as I am not giving my own views on this point but
those of the various organizations I am speaking for.  
Personally I think cattle lobola should be stopped.

With reference to the comparison of native income in farming and other occupations, I am not going to draw a comparison of native wages in the various urban and rural forms of employment, because I feel that it is the duty of your Commission to do that. I am merely going to put before you fair and unbiased evidence on the income of farm servants. Some natives living on farms and supplying labour to the European occupier possess more stock than others, so that I must strike an average in arriving at the income of farm labourers.

I think 35 goats, 15 head of cattle, and 4 horses or donkeys is about the average number of stock possessed by a native kraal head and inmates. That kraal would on the average supply one native to work for six months and another to believe him for another six months, which would be equal to one native in constant service. The usual grazing hire for the stock named would be 35 goats £5.5.0. per annum, 15 head of cattle including dipping £13.10.0. per annum, 4 horses or donkeys £2.8.0. per annum, added to that he would get about 10 acres of land to cultivate; some get much more and some less, but 10 acres per kraal is a fair average. The annual rent for ten acres of agricultural land £5. Then the usual cash remuneration given is 10/- per month for native men. Altogether that amounts to £32.3.0. per annum for the continual services of one native, or £2.13.7. per month together with his food. Apart from this there are other minor considerations generally given, such as oxen and gear to plough his
lands, and various other small items, fire-wood, etc., which the urban worker does not get.

The rule is that the native women on a farm take quarterly turns in washing weekly for the European household, for which they get some consideration; in fact, native women on farms look to their mistress for anything and everything they need when in trouble: a dose of castor oil for a sick child or a covering for a newly-born child. Apart from that the cost of living is very much greater in towns than on farms. We consider that squatters' labour is unsatisfactory and expensive.

On the question of indigency, this in its proper sense is practically unknown amongst farm natives, as their master generally relieves his servants from shortage of food should the need arise, by giving the kraal concerned a few bags of grain, to be worked off or paid for at some future date.

Then again with regard to absentee landlordism, land held by absentee landlords is a very great hindrance to agricultural progress. Natives flock to such land where they can squat and do little or no work, plough where they like and how they like, and keep whatever stock they like; such land is not developed by the owners but increases in value only through the progress and industry of adjoining European farmers, and as the locality is developed through the labours of others, these unoccupied properties naturally become more valuable and the absentee owners can eventually sell at huge profits. Such land should be taxed so heavily that it would either have to come into the market or be beneficially used by Europeans, and not be allowed to lie
in an undeveloped state. We as farmers consider that the time has arrived when severe measures should be taken to deal with absentee landlordism.

With reference to banking and co-operative systems, we consider that facilities should be given in some simple form to encourage natives to make use of savings banks, but since we European farmers have not yet reached the stage of true co-operation, we consider the time is premature to introduce the principle to natives.

In connection with the Masters and Servants Act, we welcome the legislation proposed by the Minister for Justice on this subject, and hope that it will, on becoming law, be strictly applied to land not occupied by Europeans. The considered opinion of the organizations I am speaking for is that farmers would gladly pay their native servants a higher wage for continual service.

I particularly wish to point out that when farmers go to law in these matters they do so as a last resort, therefore, offenders under the Masters and Servants Act should be severely dealt with, as a deterrent to others, because it means a waste of valuable time to the European, and those offenders have probably upset the working arrangements of his farm. No-one should be allowed to employ a native unless on a letter from his real master, and then only for the period stated in such letter.

With regard to advances to native servants, we do not uphold this principle, as it very often results in loss to the farmer, and at best, it is like working off a dead horse, but unfortunately farmers have very often to do it to get the necessary farm labour.
On the question of the supply of liquor to natives, the farming community of this locality very strongly oppose the supply of European liquor to natives anywhere in the Union.

In connection with the Pass Law, the present Law does not operate smoothly where farmers are concerned. We consider that no pass should be issued to a native without authority from the European on whose farm he resides, and then only for the period stated therein.

The present Law enables natives to evade their farm obligations, they get a permit or pass from the Magistrate's office to go to Durban, Johannesburg or some distant town and return when it suits themselves, and if the farmer should engage other labour against the service the absent native should have rightly supplied he can only claim an amount equal to the cash payment he was paying the absent native. He cannot charge for grazing of stock and other considerations given. He probably pays out £2 per month for the outside labour hired and can only sue the erring one for 10/- of it.

When such natives do return they can simply go to the permit officer and get a permit to remove their stock from the farm without the consent of the owner of the land. The high wages and unsatisfactory supply of labour by native squatters and the poor work done by them is causing many farmers to adopt mechanical means in their farming operations.

On the question of inter-racial relationship - the fact that the powers of kraal heads over the younger natives has been curtailed causes much trouble between
 Europeans and Natives.

With reference to male and female domestic servants, and the advantages and disadvantages from their employment, on farms the advantage of female domestics lies in freeing the males for heavier farm-work, and it is obviously not desirable to have male domestics employed on lonely farms where European women-folk are often there alone. In towns the male domestic may have certain advantages over his females, but there is a tendency on the part of many Europeans of both sexes to look upon the native male domestic servant as a being without human passions or desires - a paragon of virtue. We find native males and European girls working together in business places and in some hotels, boarding-houses, and even in private homes it is not uncommon for native male domestics to serve the morning cup of tea to European girls and women in their bed-rooms. Those very natives may come from some lonely farm and the education (or whatever one may call it) they have obtained in town may have serious results on some back-veld farm.

I make this observation from what I have personally seen on many occasions and I consider it touches upon a very vital subject, which I trust will be thoroughly looked into by this Commission.

In regard to native welfare, I do not know if the Commission has had any information as to the number of illegitimate children are born each year, but I say advisedly that if statistics were taken the increasing illegitimate native birth rate would give our native welfare people something to think about. I can furnish many concrete cases in my own vicinity where whole families of native girls have gone wrong in this way; in fact, it is becoming
quite the fashion nowadays, and let me further say that it is almost solely confined to the Christianised class, or those who go to the urban areas for employment when out of farm service and adopt European dress fashion. I am not inferring that the teaching of Christianity is bad for the native people – I am merely stating a bald fact, which must be known to all who come into close contact with them.

I wish to add a few words on the point which I have raised in my statement. In the first place I want to say, on the subject of young natives or farm labourers generally going away to work, when the time comes when they should return to give service on the farms they are not to be found, and that sort of thing creates trouble between the farmer and the head of the kraal. In regard to my other remarks on that subject, all of us who are farmers know perfectly well that when our natives go away they come back nicely dressed, wearing a fine pair of boots, with a nice walking-stick, and so on. Love of pleasure and modern conditions of life are the primary causes which entice the natives to go to the towns. I should like to point out that there are hundreds of thousands of natives on farms who do not even possess a feel. That being so, we do not see any reason why every native male should possess land. Our natives are not sufficiently advanced in agriculture to make agriculture a success.

On another point which I have raised, I do not think that any farmers will say that the average native harvest per acre will exceed one bag. In regard to the question of production generally, even if a native did produce
better, he could not get up his products into a marketable form. I also want to say this, that so long as a native does not do more than produce for his own wants, he can never become an agricultural producer worthy of the name. His ambition must be led higher than merely to fill his stomach and buy wives. There are many people who have the impression that both among the natives and the Europeans --- I am speaking for farmers and my remarks are confined to farmers --- that the wages of farm natives are nothing at all, and that the native is a downtrodden person, who does not get sufficient salary. He gets no pay at all, many people think. I wish the Commission to take particular notice. I am not going to draw a comparison between the wages in rural and urban employment, because I do not profess to know anything about conditions in urban employment, but I shall tell the Commission what the position is on the farms, and the Commission can draw its own conclusions. I have dealt with that matter in my statement, and the Commission will be able to put questions to me.

In regard to the average number of cattle kept by kraal heads, some of them have more cattle and some of them have less, but naturally farmers do not like their natives to have an unduly large number of animals.

MR. LE ROUX VAN NIEKERK: Can you tell us how many families a kraal head represents? He might have three wives. He is the head of the kraal. If a man marries, he is the head of his own kraal, and he is no longer under his father's responsibility. Then his wife has to get
land separately from the others.

In regard to another point, each boy gets 10/- per month for his services when he works on the farm, that is £6 per year. That is cash wages. I am saying that in supplementing the remarks in my statement. Now there are further considerations which the farm servant generally gets and which the urban labourer does not get. If they are good servants, when ploughing time comes they generally get oxen and things to plough their lands. They very often get seed too. Then the rule is that native women do the home-
stead washing. They take their spells of that for six months. They may have to come in once in eighteen months for a spell. They generally get some consideration, but in any case our native women on the farms do quite well. There are many people who think that they do everything for nothing, but that is not so. They lack to their mistress for everything. If a dress is wanted for a newly born child, they run to the missus, if a dose of castor-oil is wanted, they run to the missus. These may be small things, but they are all things which the urban native does not get.

MR. LUCAS: But the women do not get paid, do they?

- Not as a rule. Now take my case. Our women work for three months, and my wife gives them 3/- and all sorts of other things, but I do not think as a rule there is a definite agreement. That is, so far as washing is concerned.

THE CHAIRMAN: Is that 3/- per month?

- No, they generally get a bonsella. Some people may give them more. They fall under the contract if they live on the farm.

Then I want to say this, indigency is practically unknown among the natives. The European farmer is expected
and always, at any rate in Natal, does relieve any cases of necessity for food, by giving a few bags of mealies, to be paid for at a later date, or to be worked off later on. Natives on a farm are always assured of their food, because if there is a scarcity the farmer will always give something. So far as the farm labourers are concerned, there is no actual need, no actual want, in food.

In regard to the question of absentee landlords, as a district develops, it is not developed by the absentee landlord, but through the instrumentality and through the work and progress of genuine farmers living in the neighbourhood, and consequently it is they who raise the value of that land, and as a result the absentee landlord can eventually make a good profit on that land, only through the industry of genuine farmers in the neighbourhood of his land. And again, it is a hindrance to labour supply in that particular district to have absentee landlords, because the natives have their stock and live on the farm of the absentee landlord. The natives come and steal a goat, or something, from the neighbouring farmers; they do not work, and consequently it holds up the labour supply in that particular area.

On the subject of co-operation, it does not seem to me that we can teach the native to co-operate, when we cannot successfully carry on co-operation ourselves.

I also want to say this, when farmers go to law they do so as a last resort. They do not go to court for pleasure, and to go away for a day to attend court for a Masters and Servants' case is a very great hardship for the farmer. Say two natives go away and leave their work.
Farmers' Assoc. -1872-

Probably a man has twenty or thirty decent cows to milk. These cows are left by those natives who go away. The owner may not know about it at once, and for a day or so the stock is neglected, and then he has to go to the trouble of finding other labour to look after these cows. We consider, for these reasons, that Master and Servants' cases, where deliberate desertion takes place, should be drastically dealt with. We consider that an example should be made. In defaulting cases, where a native deliberately deserts, he should be drastically dealt with.

On the subject of passes: No-one should be allowed to employ a native in any industry or mine or domestic service unless he had a pass from his master, that is his master on a farm, stating that he had leave to take up such employment for a certain time. Natives go away today and go to the magistrate's office and they get a pass. They go to Johannesburg and they come back just when they like, and that sort of thing creates trouble with the head of the kraal.

On the question of advances to native servants, we do not hold with this principle, but it is often necessary to give advances. We have small farmers who cannot afford to keep squatters' labour only. Natives when they come to a farm after a time often prefer to go to town. Say I have a small farm, and my neighbour has a big farm. His natives go out of farm service, and I want to get them. Well I cannot get them unless I advance them money. I have to do it.

On the subject of supply of liquor to natives, I want to say that the farmers of this locality strongly oppose
the supply of European liquor to natives.

In connection with natives who have cattle on the farm. That is rather a thorny point. Natives go away and they leave their cattle on a man's farm. When they return, all they need do is to go to the pass officer, who might be a magistrate, or anyone else, and get a pass to get that cattle from the farm. The farmer has no say in it. Then if the farmer sues that native for the grazing of that stock, which may have been on his farm for twelve months or more, he finds in the majority of cases that some other native comes along and proves ownership. A native comes to a farm and he has stock. On some farms the owner will not allow the native to keep that stock. Well, what does the native do? He simply goes and loans that stock to another native, and if trouble arises that other native comes along and simply proves ownership, and the farmer is left to foot the bill, and has to pay all the costs himself.

We consider that on all passes given to natives there should be their finger-prints or their thumb-marks. Then it would be a very simple thing to identify the native. If the native for instance went to Johannesburg to work he would get a pass for six months. Say a pass was endorsed for six months, when that time was up, or before still, just before the six months have lapsed, it would be quite a simple matter for him to get into communication with this master and to get an extension of time. Then the kraal head would come to the master and give that master some other boy to work for the native who was away, and if everything was in order, the owner of the farm would give that boy the extension asked for, and that fact would be endorsed on his
pass and he would be able to remain in Johannesburg for the additional time. It would mean that the farmer would always more or less know where his absent servants were. At the present moment they go away and when their time comes to return to their farm service, nobody knows where they are, and they just come back when they like, if they come back at all.

In regard to the question of male and female domestic servants, I want to say this, by the employment of female domestics the males are released for heavier farm work, but it is obviously not advisable to have male domestics on lonely farms where the women are left alone. In towns the male domestic may have certain advantages, but in the country I do not think so. We consider that the question of the employment of male domestic servants is one which the Commission should give careful attention to. We find that native males bring in tea and coffee to ladies' bedrooms in the mornings. If a European did that it would be looked upon as scandalous, but here is a native with the same passions and feelings as a white man, and he is allowed to do it with impunity.

I mention the matter of native welfare in my statement, and this question of girls going wrong seems to apply particularly to the semi-Christianised girls. On my farm, which is a small one, there are nine illegitimate children, and I think every farmer here will bear me out that it is becoming quite the fashion for illegitimate children to be born. This cannot have a good effect on
the future of the native race.

THE CHAIRMAN: From your evidence, may we assume that you would be in favour of strengthening the authority of the chief?—Yes.

Do not you fear that there is a risk of the authority being abused?—I consider that we should have European control over the chiefs, so that there should be no abuse. They should have limited authority, but they should not have the authority to enable them to do just as they like. They should have a certain amount of authority. Authority has been taken away from them and that is the cause of the natives going away at present. At the same time, I should not give them unlimited authority.

Now you say that you would make over-stocking a punishable offence?—Yes, I would.

Presumably for the Europeans as well?—Yes, we debated that matter and personally I would make it a punishable offence for the Europeans as well.

What was the view of your Association?—The view was very decided, but I think that generally speaking the opinion of the organizations which I am speaking for is that where gross over-stocking takes place, where deliberate over-stocking takes place, unless for some reason it cannot be controlled, severe punishment should be inflicted. That is to say, where over-stocking takes place and where the country is becoming exhausted at a time when good rains are falling, and when the veld should be in a good condition. I think you can say that there is a general feeling that where there is deliberate and gross
over-stocking it should be punished for natives and Europeans alike. That is of course if it is not due to conditions of drought.

Is not there a condition of drought a fairly general one in this country - is it not fairly recurrent in this country? - No, not in Natal.

Let us take the Union as a whole. In large parts of the Union it is a regular thing. Recurrent drought, you may say, is a regular thing in various parts of the Union? - Yes, that is so, but of course the native laws are not the same in every part of the Union.

Therefore, over-stocking means over-stocking during the drought period? - As I said, over-stocking is caused through drought, there are means of getting past that. In such a case over-stocking would only be temporary. And in such cases temporary measures could be taken to get over it, but when there is deliberate over-stocking, then you are dealing with a very different state of affairs. I could show you instances in this locality where there are more cattle and goats than blades of grass on some farms.

Yes, they try to make two head of cattle grow where one grew before? - That is so.

You define over-stocking as having too much stock on land that cannot bear that stock during the best months of the year? - That is so.

And you think that should be punished? - Yes.

Would not that mean a host of inspectors? - No, I do not see that.

Who would report it? - Our inspectors visit all these farms; each of them has to visit ten or twelve farms...
under them, and they can easily see if a farm is over-
stocked. They have to check the number of stock on each
farm, the increase, and so on. You have your dipping
inspectors and stock inspectors, and veterinary surgeons,
and they are able to see what the state of the cattle is.
The condition of the cattle will tell you very quickly whe-ther
or not a place is over-stocked, and all these people
would have to do would be to go into things properly. I
would not regard over-stocking as meaning that the cattle
are a bit thin at a certain time of the year. Everything
depends on the condition of the cattle during the good times
of the year.

Do you think that there are enough officials to
carry out a law of that kind?— In Natal undoubtedly.

(MENEER STEENKAMP) Ons wil die Kommissie duidelijk laat
verstaan dat ons nie bepaal daarop uit in om mense te laat
straf, maar die feit is dat Suid Afrika verskrikkelik agter-
uit gaan teneinde van daar die ding, virnasaalik in
strekte waar koffers woon en in lokasies. Soos Meneer Graham
gese het, in ons grons lokasies waar die koffers meer vee
het as gras daar vind ons nou die posiesie dat gedurende
tyre van die jaar wanneer die vee vet behoor te wees, is hulle
dood maar. Dit is sleg en dit word elke jaar slechter.
Ons wil duidelik maak wat die posiesie is waarmee ons te
kampe het. Dit is moeilik om wetgeving te kry want dit
sal meer ander dinge meebring---daar sal meer meer amptenare
nodig wees, en ons is net so swaar met amptenare belas
as met scrub cattle.

Now you would impose heavy taxes on lands of absent-
tee landlords. May I take that as being the view of the
organization which you represent? - (MR. GRAHAM): Yes, that is so.

Is not there a fear that this would be the thin end of the Land Tax wedge? - It might be the think end of a Land Tax on unbenefitically occupied land, and to that we have no objection.

Generally, the farmers of this country are opposed to any form of land tax? - Yes, to any form of land tax on beneficiially occupied land.

You are prepared to admit that this is an exception? - It only refers to land that is not being developed, but is lying waste.

Natives who are under your six months' contract, do you experience a great deal of difficulty by their not coming back in time to fulfil their contract? - Yes, as long as they remain nearby it is not so bad. If anyone is farming near Dundee and they come to Dundee to do service here, we can always get them back, but once they go far away it is very difficult. I have a boy now who has been away for two years.

You are aware that the mines take them on for a period of 270 shifts? - Yes.

Which requires more than nine months to complete? - That is so.

So it really comes to this, that your contract and the contract with the mines are in conflict with each other? - Yes. That unfortunately is so.

Now how can that be remedied? - By bringing in continuous service on farms.
That would seem to depend on action by the farmers; now, has any action been taken?— If we could get the farmers to co-operate we could do it, but not without that.

So it is partly your own fault?— Yes. It is our own fault, through lack of co-operation. Supposing a native did not wish to work twelve months, and we all agreed that we would turn him off, it would be a different thing. If we all agreed to turn natives off, where would they go to? They would starve in the locations.

On the matter of the pass law, you wish permission for a native to get a pass to be dependent on the owner of the farm on whose land he lives?— Yes.

Does not that put an arbitrary power in the hands of some farmers who cannot be trusted with that power?— The farmer would have to show his contract with the native under which that native would be under an obligation to come back at a certain time. But if the farmer wanted to sit on the native, it should not be allowed. The farmer would have to show that the native had a proper contract with him and that under that contract he had to return at a certain time. Without such a contract the farmer would not be allowed to refuse his permission.

If a pass were given by an official, you contend that it should not be done without the knowledge of the farmer?— That is so.

Now you also suggested a fingerprint, a thumbprint, being put on a pass. Do you think that that is of any earthly use?— Well, we have not discussed that. It was only this morning put before me by the representatives here, and probably there are others who would be able to
If you saw two finger-prints you would not be able to identify them? - No, possibly I would not be able to, but a Finger Print Ex-pert would.

I believe that they would want one hand at least. Could not you have something more effective - a photo, for instance, would not that be better? - I cannot say. I do not know the technical points of finger impressions, but if a thumb impression could be taken for the purpose of identifying a native it might be of great assistance in tracing a native, or in finding a native. Because at present he could change his name, he could go to Johannesburg or anywhere else, and you could not find him. But if an impression, if a finger print, were placed on his pass, and that finger-print did not correspond with his own finger-print, on examination by the police, then one would know that the pass which he was carrying was not his pass. (MR. STEENKAMP): I think that your suggestion of having a photo on the man's pass would work better. That is a point which we did not discuss this morning, but I certainly do think that to have the photo of a native on his pass will answer better. Then it will be easy for a person who is not well versed with the finger print system to identify a native. You can bring me the finger prints of all the people in the world and I would not be able to tell the one from the other. We should be satisfied with that, to have a photo on the pass instead of finger-prints. That would answer the purpose quite well.

MR. MOSTERT: You have given us what you consider the cost of a squatter on your farm. It works out at £32.3.0.
What do you pay day labour?— The usual price is 1/- per
day, or up to 30/- per month, but the trouble is we cannot
get it. It is far better and more satisfactory than squat-
ters' labour, but the trouble is we are compelled to
retain squatters' labour to have the number that we con-
tinually need. We have to have a constant number of na-
tives on the farm. The native, when he finishes his six
months' service either remains at home or goes to town to
work, and then we cannot get him to do any work for us.
Outside labour is far cheaper and more satisfactory than
squatters' labour. If you have outside labour you can put
them in huts or in barracks near your place. They are there
in the morning to go and do your work. But when you come to
squatters, they may have their kraals at the far end of the
farm. Say it is a cold morning, they come greasing late
to their work, whereas if you had outside labour you would
have them close at hand, under your eye, and they would be
able to start work at the usual time.

When you speak of outside labour, what outside la-
bour would you advocate?— I refer to natives coming from
anywhere else to look for work, not squatters.

How do you think that you would be able to get
your natives in your area to come and do that work?— If
he were not allowed to squat we would get him, but the only
way would be by having indentured labour, and I contend that
if we had indentured labour on the mines, there is no reason
why we should not have it in the farming industry. We
need it here just as much as the mines do, and if they have
indentured labour on the mines, I see no reason why the
farming industry should not have it as well. After all, the farming industry has a greater future here than the mines.

Therefore, you advocate indentured labour?—Yes, I do.

It works out that a farmer loses £17.3.0. per annum for every native he uses, paid at a wage of 1/- per day?—We all acknowledge that squatters' labour is most expensive and it is also unsatisfactory. Take for instance natives living on your farm. If that native goes home and sees a few sticks, a few branches of trees, he takes them home with him. He takes some mealies home. In the summertime there are all sorts of things. If a woman living on the farm has no milking cows at her kraal, she expects to get the skimmed milk from the farmer. The whole trouble with squatters' labour is that we cannot get other labour. We have to retain it to get labour sufficient for our farms.

Have you ever made application to get indentured labour?—I do not think so.

Have you ever, as an organization, approached the Government on the subject of indentured labour?—No, I do not think so.

But as an Association or Associations, you advocate farmers being allowed to get indentured labour?—Yes.

MAJOR ANDERSON: You can get recruited labour from the recruiting organizations?—I suppose we could...

(MENZER STEENKAMP): Wat dit betref—die boer kry buite kaffers en daar die buite kaffers loop weg. As ons 'n kaffer rekruteer
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dan moet ons in die eerste pleas 'n foci betaal aan die Rekruterings Genootskap, maar dan loop die kaffer weg en dan moet ons weer betaal om vir hom te laat vang. Die myne het die voordeel, dat as 'n kaffer van hulle wegloop dan moet die police of iemand anders hom vir hulle vang. As ons applicasie maak om 'n kaffer te laat vang, dan moet ons onderneem om alle onkoste te betaal en dit loop hoog op. Laat die kaffer miskien in Johannesburg of in Kaapstad wees, dan kom die onkoste baie swaar uit. En ons moet dit betaal.

(MENSAER WESSELS): Laat my toe 'n klein verduideliking te maak. As ons vandag 'n guarantee kan dikdie dat ons kan hoor kaffers kry, sal ons die ander kaffers van ons gonde wegjaag; maar die moeilikheid is dat as ons hulle mees nodig het, dan kan ons hulle nie kry nie, en vandaar moet ons die duur en hoog betaalde kaffers op ons place aanhou. En wat betref die labour organisations, hul gee nie 'n splinter om nie wat hulle vir 'n mens stuur en mens moet hulle tog betaal vir wat hulle stuur. Ek het gevalle gehad. Ek het 'n Shangaan vir 6 maande in my diens gehad. Ek stuur vir hom om 'n perd op te saal, en toe hy kom se ek vir hom "loop ry en haal daar die ander perd". Hy doen dit, hy ry weg en kom terug en hy het nog glad nie geneen nie die saal was agterste voor gewees.

MR. MOSTERT: In regard to scrub cattle. Do not you think it would be rather difficult to pass a law or regulation such as is suggested by you, because what would you do; you will have to say how much sorriage you will allow per head for cattle, and how much for sheep and for goats? - (Mr. STRENKAMP): We do not advocate a law, but we want to point out to you that the position in the country today is this - the country is over-stocked. We also admit, as I said just now, that it will take a lot of officials to do that kind of
thing, but on the other hand, seeing that it will take a lot of officials, we say that even that is no reason why we should leave alone what we consider is a serious evil, and why we should allow the breeding of scrub cattle to go on simply on that account. We say that something must be done.

In other words, it is merely a statement from your organization that there is over-stocking?—Yes, that is so. (MR. GRAHAM): I hold very strong views on that, but I have to submit to the voice of my organization, and I may say that I am much stronger on this matter than the Chairman of the Association.

Now I was to ask you this, what are the hours that you work your natives on the farms?—Well, the recognized hours are from sunrise to sundown.

What is continuous work, is it not?—No, it is not.

We have been told that, as the Americans say, "From 'can see' to 'can't see'"?—No. The natives is always watching for the sun to go down, and when the sun goes down he is ready to quit.

MR. LUCAS: You said it was not continuous; what breaks are there?—Well, take the work done by the milk boys who do the milking in the morning; after they have finished milking they have breakfast, and they take some time for that. Then they start off with other work, and then they have a break for dinner, and then late in the afternoon they go back again. As a matter of fact, you cannot put a time on farm labour.
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I was trying to find out what you had in mind when you said that they had breaks? What about these people who work in the fields? — They have their midday break.  

How long? — About an hour.  

Do they have to cook their food? — No. (MR. STEENKAMP): You are talking of those who are working in the fields. Well, you cannot inspan before sunrise and you cannot outspan after sunset. The best farmers do their milking just as the sun is beginning to rise, and when they have finished milking, and after everything has been cleaned up, then they go and have breakfast. The food is made ready for the natives and they can just sit down to it.  

When they have finished taking their food they go on with their ploughing or other work, and then later on again, by about 12 o'clock, they sit down again. There is a native who does the cooking; he brings along the food; the cattle drink and the natives sit down to eat. By the time they have finished it is about 2.30. Then they start in-spanning again, and that takes another half hour; at 5 o'clock they stop. But I must admit this, that on farms there are times when farmers, together with their assistants, have to carry on after dark. On those occasions the owner of the farm works with his people, and then they all put their shoulders to the wheel. But to say that the native works from sun up to sundown, is not in accordance with our experience. We know that the native is always hiding himself away, and is always doing as little work as he can. It is true that sometimes they have to work hard, but unless you watch them they go and lie down
and take things easy. I have had a good deal of experience of this sort of thing myself, and I can give you one instance. On one occasion I was away and one of my natives was skoffling the lands. At 4 o'clock in the afternoon he went off to drink beer. He simply left the work as it was, did not bother about anything, and got drunk. And that is the sort of thing we always have to put up with. I can assure you that the owner of a farm has to put in a great deal of work and has to keep on watching his natives.

MR. LE ROUX VAN NIEKERK: And during the rainy season they do nothing?—No, that is so. On rainy days you do not even inspan your oxen. The natives the whole day long sit and hang about in the hay. Any man who knows anything about farming will not trouble about making the natives work in wet weather, because they will go wrong. Their good clothes they wear when they go to town, and on the farms they wear nothing but their very oldest and their very worst things. If they go out in the rain they get soaking wet and you cannot do anything with them, and we know what the result is. (MR. GRAHAM): I can give you an illustration of a case to bear out what we have been saying. I had a case myself. My natives came to town with a waggon, they were about seventeen miles from here. On the way back they were passing a beer-drink. They took the oxen and tied them to a fence, in the yoke. They went to the beer drink,—both of the natives,—and both got drunk. This was on a white man's farm; they left the oxen in the yoke until 11 o'clock the next day, when the white man found them and outspanned them. The natives were brought
up in court and they got six weeks each. That is an illustration of the sort of thing which we have to put up with.

(MR. STEENKAMP): Yes, that sort of thing happens. I have also had cases of a similar kind. I had a case of a native who tied an ox on to a pole. I know what I did to him, and it cost me £5 in the end. I gave him a jolly good hiding and he brought me up before the court, and it cost me £5.

MR. MOSTERT: Generally the contract is a verbal contract, is it not?—Yes, generally.

Have you any objection to having a written contract with the natives?—If it is compulsory for every farmer, yes, but if it is voluntary, I do not think it would be any good. The natives do not like it, and I shall not be able to get them to make a written contract with me if my neighbour does not do it.

In making a contract with a native, do you make it with the head of the kraal?—Yes.

What is more or less the usual contract, is it with the head of the kraal; the head of the kraal himself does not work, does he, but he/gives two or three boys?—If the head of the kraal has children who are fit to work, he himself is exempted, or he does a little himself. He gets oxen to do his own gardens. That is the general rule, although there is really no definite rule laid down.

The young boys are supposed to work?—Yes.

And what happens if the young boys abscond?—You have no remedy. If you can find them you have to have them fetched back, at your own expense, and if you want to eject that kraal from the farm you have to give three months' notice, and when you have got an ejectment order
against him -- or rather, when you have got a judgment against him, if he does not evacuate the farm at the end of three months you have to get an ejectment order, and all the legal paraphernalia has to be gone through, and it takes a long time to get a native ejected from a farm. It is a long process.

And you really get no use from the old native?--
No, he will not work.

His younger is away and the old native sits on the farm?--Well, he will not work, and when you try to eject him he will do even less. He will sit still so long as he has the law behind him. I can give you another instance which I had myself. I turned a kraal off, and they would not go. The only thing I could do was to make an exceptionally heavy charge for dipping. The head of the kraal would not work and I did not see why I should keep him and his cattle and his wives on my lands. And consequently I made a heavy charge for dipping, a charge beyond his limit. Well, he could not pay it, he did not dip, and I took action. I had a veterinary officer of this division to give evidence in the case, and he said he had no objection to giving that boy a pass to remove his cattle from the farm, but he would not give him a pass to go and dip elsewhere, and then sit on the farm and do nothing. Consequently, he moved his stock; he was advised by the magistrate to move his stock, and when once the native moves his stock, he himself will follow very soon afterwards, otherwise he will sit there as long as he can.

Do you know of any cases where farmers have turned natives off, just peremptorily burnt their huts?
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?—No, I do not think so. They would be charged with arson if they did that. The police would be after them.

MR. LE ROUX VAN NIEKERK: You spoke about the youngsters leaving the farms and going to the towns, and you said that that was on account of the attractiveness of town life?—Yes, that is the general feeling.

We have evidence from natives before us who say that the two main causes are that these youngsters are ill-treated on the farms?—The meaning of ill-treatment is that the natives on the farms do not take into consideration the privileges given to the kraal, the grazing of stock, and the other concessions which they get. The native looks upon farm work as the labour of a dead horse. They get nothing for it in actual cash, the pay is lower than what they get for outside labour, but they do not consider the concessions made to their fathers.

Do you think the question of their not being many opportunities for education on the farm has anything to do with the young natives absconding?—No, it is the attraction of town life, the attractions of bioscopes and so on which make them abscond.

You spoke about the backwardness of native education. It would be to the advantage of the country if we could teach the natives better agricultural methods, is not that so?—Yes.

Is there any way in which you could suggest we could do that?—It is lack of ambition which is at the bottom of the whole thing. A native does not think of anything more -- that is the average native -- than
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sufficient food for his family and himself; he does not think of anything more than buying an occasional blanket and of having a beer drink, and of the purchase of a wife. His ambition goes no further than that. I think we should teach him a form of banking which might encourage him to put a few shillings into a savings bank; if he could do that it would help a lot. That would encourage him to follow the lead of the white man. Under present conditions, a native may follow European farming conditions while he is working for the farmer, while he is working on the white man's farm, but as soon as he gets back to his own place he will forget all about those up-to-date methods. And even if he wanted to continue with these up-to-date methods, he could not do it on account of the fact that he has not got the implements which he requires, and to buy them is too expensive.

Now, your farming system, does the economic conditions prevent a farmer from ill-treating his natives? - How do you mean? I do not follow you.

If you were too hard a taskmaster on your natives, they would leave you, and there would be plenty of other places to go to? - (Mr. STEENKAMP): No, you cannot do that. Of course, the position is rendered more difficult today by the fact that there are a number among our farmers who will not work. I have had experience of that kind of thing in the last fortnight. I had a native on my farm with two small sons, and he had two wives. This year he came to me and he told me he wanted to go away, but he wanted to leave some of his cattle with me. He also asked me if I would
keep one of his sons on my farm, and he asked me not to allow
him to go away. He said that he himself wanted to go some-
where else, he wanted to go to a farm where he would not have
to work, and it was there that he wanted to take his two
little sons. That is the sort of thing we are faced with.
He wanted to take the two little ones because on the other
farm they would not have to do any work.

A farmer cannot afford to meet out bad treatment to
his natives under present circumstances? - No, if he does so
he will find himself deprived of his labour.

Talking about the authority of the chiefs, you have
very few chiefs who have any control over the farm natives? -
(MR. GRAHAM): Most of our farm natives all recognise their
chiefs. They have their indunas on farms and even the chiefs
themselves live on farms.

Would the indunas have any authority? - (MR. STEEN-
KAMP): No, they have no authority, but we want them to
have authority over the young natives. They have no say what-
ever over the natives on a farm.

How can we give authority to an induna over these
farm natives? - In the olden days the kaffir chiefs had
more authority over their subjects. Our experience of the
past shows us that when the chiefs had greater say and
greater power over their followers they could keep them
in check very much better. It is very difficult for us to
say that we want to have things restored to what they used to
be, because we do not ourselves know exactly what is needed.
But we can say this, that if the chiefs have more power then
things will certainly be a great deal better than they are.
My father had authority over me until I was 21 years of age, but a native when he is sixteen years of age regards himself as being full grown and gets away from parental control.

On the question of over-stocking, if a tax were put on cattle would that help?—Well, it is a very difficult position, and we should have to think very carefully over it, but we are faced with the position that unless something is done there may be very serious losses suffered in consequence of what is going on today. We all realize what the position is, but the whole question is what sort of a tax should be imposed and it is very difficult for us farmers to say how that tax should be imposed. At the same time, we think that it is essential that the question should be tackled and that the whole matter should be very carefully gone into. It is necessary that the land should not be trodden down by such a large quantity of stock and it should not be fed clean off in the way it is done today. (MENKERS WESSELS) Sodra die boere die kaffers 'n bietjie laat werk gaan hy na die reserve toe. By trek na die kaffer lokasies toe en werk glad nie. As die Regering die oortrek van die kaffers na die lokasie sou kan stop dan sou dit die oorstocking ook be-eindig. Dit sou dan nie langer plaas vind nie. Maar sodra as hulle nou by die boer werk, se hulle "waarom sal ons werk terwyl daar die ander mense in die lokasies sit" en hulle trek ook lokasie toe. Dit is die sonde wat ons sien.

VOORSITTER: U meen die oorstocking is in die lokasies?—Ja; as U in die lokasies ry sal dit U verwonder hoe die diere daar kan leef. (MR. GRAHAM) A farmer is always keeping down
the amount of native stock on his farm and a progressive farmer does his utmost to keep it down. But there is a limit; as soon as he gets it well down the native refuses to stay. Personally my opinion is that lobola is at the bottom of it all. They want as much cattle as they can in order to pay lobola.

MR. LE ROUX VAN BIRKERN: Have you any trouble with beer drinks on your farms?—Well, the native loves beer and there are very few of them who do not.

Do you also experience the trouble which we have heard of elsewhere, that on Monday mornings you have no labour, no natives?—Not every Monday morning, but there is always trouble when the work is plentiful, because it is generally when you need your labour most that they go on their beer drinks and they do not turn up when they are wanted. With some of the natives, when they go to beer drinks, it means one or two days before they are fit again to go on.

In regard to passes, you have no local passes here, and a boy can go to town or anywhere without a pass at all?—(MR. STEENKAMP): Yes, that is one of our difficulties here. A native can go wherever he likes in Natal without asking permission, but in the Transvaal he has to get a pass from the owner of the farm. Here in Natal he can go from the one side of the Province to the other, so long as he has an identification pass.

Does that cause great inconvenience?—Yes, it does cause considerable inconvenience.

Would it help if one were to limit him and only
allow him to go about in the district. Would it relieve matters if he should be obliged to carry a pass immediately he left the district?—Yes, that would relieve matters, but it would not remove the difficulty altogether.

What I want to know is this, is it an inconvenience that the native can go from one district to another without having a pass?—It is an inconvenience that the native in Natal can go about without a pass. (MENKKER VERMAAK)

Ons agiteer al 40 jaar lang om die Paswet verander te kry. By publieke vergaderings en politieke kongresse is daardie kwessie altyd opgebring en dit is een van die grootste besware onder die boere. Ons wil die wet deur kry dat 'n kaffer vervleg sal wees om 'n pas te dra om van die een plaas na die ander te gaan; en as ons dit gedaan kan kry dat die kaffer 'n pas moet kry om van die een plaas na die ander te gaan, dan sal 75 persent van die arbeidsmoeilikhede uit die weg geruim wees.

MR. LEROUX VAN NIEKERK: If a piccanin absconds from the farm, have you any remedy?—Up to the age of 16 the father has control over the child, but the farmer himself has no control whatever and cannot do anything.

If a native under 16 years of age runs away?—The head of the kraal has authority over him up that that age; the agreement which the farmer makes is not made with little umfashans, but with the head of the kraal; but if these children reach the age of 16 and then run away, they know there is nothing that can force them to come back.

But otherwise?—The father has to bring them back. (MENKKER WESSELS) Ja, maar dit gebeur byna nooit nie dat die vader vir hom terug kry. )MENKKER VERMAAK)As 'n kind wegloop
dan beroep ons ons op die vader, en as die vader die kind nie terug bring nie, dan se ons vir die vader "as die kind nie terugkom nie, dan moet jy ook trek en dit is die enigste verhaal wat ons het, maar in 9 uit die 10 gevalle weet die vader self ook nie waar die kind is en hy moet self lei vir iets waarvir hy nie skuldig is nie. (MENSEN STEEKAMP)Die gevolg van die jong kind wag wegloop as dit Julie maand is, en as die oes in kom dan siet mens wagens vol met kaffers wat van die ene plaas na die ander trek.

Dit is die gevolg dat U nie verseker is nie van werksvolk?—Ja; ons moet die vader wagjaag met om daardie rede. Omdat al sy klein volk weg is kan ons die vader nie hou nie. Hy is nie betalende propersnie nie met al sy vee.

VOORSITTER: Maar hoe kom hy dan 'n betalende propersnie vir ander boere?—Ek het nou 'n kaffer, daar is twee jong seuntjies van hom weg. Hy kom 'n vrae permissie by my en nook woonplek by 'n ander; die klein seuntjies is slegs hulle kon tydelik terug. naam by hom/en hul sal 6 maande by die ander boer bly en dan loop hulle weer weg, en so gaan dit aan. (MR.GRAHAM:)

Another thing in this respect is this: A native is turned off. I turn him off and he goes to another man and he tells that man the amount of labour he has, but when he comes to that farm he finds that he cannot get that labour. He tells the baas 'That boy has gone to Durban and I cannot get him. He stays on that farm xxx for twelve months without that labour.

MR. LE ROUX VAN NIENKAMP: We in the Transvaal are farming with native labour. Do you think that has a bad effect on the European system of farming? — A native, unless we continually look after him, and watch that the work is done properly, neglects his work, and that would have a bad effect even on the progressive man. You find
many of the big farms will take on practically all the na-
tives they can get. We have the Squatters' Labour Act which
was passed some years ago, but we know that some farmers
charge the natives a heavy dipping fee and they get past
the law by doing things in that way.

I want to come to this point. Has it any effect
on the personal efforts of the white man as a farmer - the
fact that you are employing natives who are slipping in
their ways? - It must have. (Mr. STEENKAMP): This is the
position: even the best farmer becomes negligent. One
cannot always be running after natives and seeing that they
are doing their work properly. In the end you may leave
them alone, and then the trouble comes in. I want to say
this, that if no improvement is brought about we shall be
obliged to fall back on white labour. (Mr. WESSELS): One
gets ashamed of always running to the magistrate.

The fact that the farmers have thousands of natives
on their farms and are able to make an existence in that way
must be of great economic value to the natives themselves.
If the natives were obliged to go to locations they would
be unable to make a living? - (Mr. STEENKAMP): They would
not be able to make a living at all. As it is there are
too many natives in the location, and if we have to chase
them all into the locations then it will not be possible for
them to exist. Whatever Government may be at the head of
give affairs when that happens will have to have extra ground
to the natives. I myself would rather hire 100 natives. No,
that would not do at all.

It is of great economic importance to the country
that the position of the native on the farm should be a
healthy one, that is the position as between the master and
the native?—Certainly that is so. This is what the posi-
tion is. On my farm the natives have sixty head of cattle
and over 100 head of small stock; yet I can only get five
natives throughout the year to work for me. I would be
able to do a great deal more if it were possible for me
to have my own cattle on the farm instead of the natives'.
It is quite true that at certain times of the year we are
able to secure the services of natives from outside, but
the trouble is that when we need them most we cannot get
them. Take ploughing time for instance; the natives from
the reserves at that time are engaged in ploughing their
own land. The natives on your farms have to plough for
their masters. Of course it is essential for us to have
labour to do our work for us, but the difficulty is to get
that labour when we need it most. (MR. WHEELS): There is
another point which I should like to mention here. In our
district there is a farm on which the practice of kaffir
farming is in vogue. The law lays it down that one is not
allowed to let ground to a native. But those people get past
the law in this way. A farmer will say to a native "You
can stay on my farm", and he may have his farm full of na-
tives in that way, and when the end of the year comes he
says to the natives "You have to pay me £4 dipping fee".
I and other farmers who are not able to do that sort of
thing, or who will not do it, suffer in consequence. But the
other man draws my natives away from me. If I should have
to punish the natives living on my farm they simply run away
to my neighbour. They pay him £4 a year as dipping fee, and
they live on the fat of the land. One thing which we are
very emphatic about is that the natives should be obliged to carry a pass and it should be shown on their passes that he has worked at least three months in the year for the farmer, and if he has not done so, he should be obliged to pay a £5 fine. Ek is daar voor dat by selfs £50 boete sou betaal van anders lewens lang tronkstraf sou kry.

MENKER LE ROUX VAN NIEKERK: Daar die plekke waar die kaffers woon, word daar baie verniel?— (MR. GRAHAM):
Yes, undoubtedly. There might be a way of getting over this if you had native villages and if you could make the natives come out from those villages to work for us. The boys in the kraals would come out to serve us. Then instead of cultivating their own land they would get more in cash and they would be buyers of grain instead of growers of it on private lands. I may say that we have never gone into that, but that is a matter for better heads than mine and for better heads than ordinary common or garden farmers.

That is a new idea?— It is an idea of my own. I expressed it in a long article in the Farming Press not long ago.

If you were to set up native villages in the agricultural districts you would practically start locations on a small scale?— Yes, that is the difficulty. (MR. STEENKAMP):
If we were to make a village here who would live round about such a village? It would mean that the value of the ground would drop down to nothing. I am dead against it to have villages for natives in among the farming community, and I for one certainly would not like to live near that village. I have the experience of a small township
adjoining my farm. It is a place which was sold to natives years ago, before 1913. It is known as Van Roonen's Township. The position is there that a great many natives have gradually congregated in and around that place. My farm and that of Mr. Swanepoel and another farmer's place adjoin that township. These natives there have nothing to plough. They have bought a small plot each and live on that. They really live on the surrounding farmers, and what they do not steal in the daytime they steal at night. I had fields of kaffir corn adjoining that place. The majority of my kaffir corn was reaped by the natives. So the next year I did not plough that land, because the natives took everything. Kaffir corn came up again the next year. I did not take much notice but I thought my cattle could go into the land and eat the kaffir corn. When I started burning the land I found that the kaffirs had cleaned a place right inside the kaffir corn and they had threshed it on my property. We want to get these natives away from among us, and we certainly do not want to establish any more native villages. I say let these natives go and work. We do not want them to stay among us.

MR. LUCAS: I want to ask a few questions about your average and costs. How many natives have you on your farm, how many heads of kraals?—(MR. GRAHAM): Three.

And how many cattle have they got?—The one has 17 head of cattle, the other has got 5 cattle, and the last one 7. The one has a little over forty goats, —natives do not count goats. I am not quite sure what the others have. The next one has 35 to 37 goats, and the third one has
29. They have among them eight horses, and mine is only a small farm.

So that is 29 head of cattle amongst three heads of kraals. That is less than the 15 each which you put down. Now take the goats, 73; that is under 25. It is considerably less than the average which you put down. We can only take it this way, because Mr. Steenkamp's average was also below yours. You yourself pay 10/- per month? - Yes.

Now supposing that one of your hands had three sons. Would all three be required to work for you? - Yes, if I could possibly manage to get them, but it is very seldom that you do. You might get it to happen, but as a rule you find that the one relieves the other. While the one is working the other is out.

I have been told by a man who knows the district pretty well that the majority of the farmers here do not pay the 10/-; do you know that? - No, I did not know it, and I do not think that there was one man at our meeting who did not pay that. I come from down country, and there they pay up to £1 for farm labour.

Do you know anyone in this district who pays more than 10/-? - (Mr. HELBERG): I pay every adult 25/-.
(Mr. KESKLES): That is the curse of our district, those people who do not pay their natives. They take on a number of natives and they let them live on their farms, and they say to them “Now you supply me with one native and you need not pay me.” (Mr. STEENKAMP): When we spoke of an average we spoke in general. We have cases of people who have over fifty head of stock. That is one native. There is
another instance of one of my neighbours who has 600 acres of grazing. He allows a native on that with 50 head of cattle. He is one of those people who does not pay anything to his natives. We have people like that, even on farms adjoining ours, who allow natives to have as many head of cattle as they like, but when we are speaking of averages, then we are talking in general. When we discussed these points which we have placed before the Commission there were a large number of farmers together, and we drew up a statement of conditions as we found them to exist generally. I would never keep natives on my farm under those conditions, because it does not pay me, but there are people whose position is such that they cannot help themselves and they have to do it. What we have given you here is our personal experience, but so far as our own figures are concerned, I do not think they would help you to come to any conclusion.

MR. LUCAS: I am not concerned particularly about the average, but I wanted to check it. Now, take your native who has five head of cattle and 23 goats, and supposing he has three horses. How much land has that native got? - (MR. GRAHAM): About four acres.

Has he got two sons? - No, no sons at all; it is an old woman who has a little umfam. She is the head of the kraal.

Very well, let us take the one man with seven beasts: £6.6.0, and 37 goats: £25.11.0. How many acres has he got? - That man has seven acres.

And the other one? - The other one has one umfam and one girl.

Does the umfam work for six months? - Yes.
And what do you pay him?—We do not pay the umfana 10/-. An umfana gets 30/- in six months.

And the girl, what does she get?—7/6d. per month.

That is £3.15.0, altogether?—Yes.

That works out at £19.2.0. per year?—Yes.

The point I want to make is this. Is the native likely to be satisfied if all he can see in the way of wages and grazing rights is representing by this figure of £19.2.0.? You cannot take a native on an average, you have to deal with individual cases, have you not?—The labour supplied by these particular kraals should be satisfied, because the umfana would earn about 12/6d. to 15/-, at the outside. And the girl would be about the same. After all, you cannot class them as full grown.

I am not trying to trap you. I am trying to get at the facts. If you pay better wages than those which you regard as prevailing here, would not that go some distance towards removing the dissatisfaction among your natives?—We consider that we pay over-wages at present. Take the case of that woman and her umfana, they are an appendix to a kraal. They are allowed to stay there, but on account of their stock they are more of a hindrance than anything else. She came to me. She was a widow of some relation of the head of the kraal. She would not trek with the kraal, and wished to remain, and she said she was quite satisfied. And the fact that she wished to stay showed that she was quite satisfied. When the others went she preferred to stay, and she is there today.

Yes, but that does not answer my point. I believe not far from you, in the sugar area, there are a lot of recruited natives and the minimum wage is 1/6d. per shift, plus food and quarters. That is much more than you pay. Now supposing
you offered a wage like that, would not you be likely to get a substantial number of natives as wage workers rather than as squatters?—If we got 25/- for our mealies instead of 10/-, yes. But you cannot compare cutting cane with our farm work. When you have natives cutting cane, you have a white man supervising them. They cannot stop to lift their backs even. They have to cut from 9 to 12, and you never see a native sitting down there. But with our farm labour it is very different. Our farm labourers do not work all day. Why do we always have natives coming to us every winter, if they are not satisfied, and why do they want to live on the farms?

If there is this surplus, why do not you insist on their keeping fewer cattle or working longer?—I do it, but not everyone does it. After the cattle get to a certain number I tell the natives that they have to reduce their stock or they have to leave the farm. Then they go looking about at various other farms, and then they find someone who will allow them to keep more cattle. They may have some side arrangements, or something of the kind, but the small man who has to make his natives work finds that he has to allow them to squat. You can get large numbers of natives here on some farms, but on the farms of the progressive man, the hard-working man who makes them work, you cannot find the labourers.

THE CHAIRMAN: As the farms become smaller, there will be greater pressure to reduce the stock?—Yes. (MR. STEENKAMP): I have tried to give my natives better treatment and allow them more kraals. In the past I had only one kraal. Then another native came there together with his brother. I said to that native "I want you and your brother
to work for me right throughout the year, and I shall pay you £1 per month, each of you, I shall give you fertilizer, and help you to shovelfel your lands. Well, that native reaped 55 bags of mealies. But instead of being very pleased he appeared to be discontented. I gave him lots of things, and on one occasion his brother did something to displease me, he made a mess of a wagon. I got somewhat impatient, and blew him up. I hit him somewhat harder than I intended to, and was brought up before the courts and fined. That is the sort of thing one gets after treating those people well.

MR. LUCAS: Are not these difficulties which you might have the kind of difficulties which one might come across with any other race?—I treated that native quite well, but my experience of the native is that he does not appreciate anything at all. There is only one thing he appreciates, and that is the sjambok, but unfortunately we cannot apply that to him.

You told that the native works for you, or if the native does not work for you, his sons do?—Yes.

Do the piccanins work for you as well?—(MR. GRAHAM): You very seldom get two of them at the same time from one kraal.

I am referring to piccanins from about 12 to 14 years of age?—Unless it is a big kraal with four or five women in the kraal, you very rarely get more than one at the same time.

The farmers in your district, do not they get the piccanins to work?—We were discussing my own case and I would prefer to stick to that; I have been giving you my own experience. (MR. STEENKAMP): We do this, we employ
Farmers' Assoc. 

piscocans, and we use them as voorlopers, and cattle herds, and so on.

Do you pay them any wages? - Yes, we pay them 5/- per month.

Is that the usual wage? - In my district we pay them all the same scale of wages. If we do not do that, we find that the natives will go from one farm to the other, where they get more.

But is it the custom to pay a wage? - Yes. We found this to be the case in the past, that when a native took was taken before a magistrate for some reason or another, the first question which the magistrate put was "How much do you pay that native?" If you said 2/6d, the magistrate threw out the case and said "You cannot expect anybody to work for that." He does not take into consideration what else we do for them.

But you told us of cases where the native is paid nothing at all? - (MR. WESSELS): Yes.

Will you tell us how these cases arise, what the circumstances are? - Yes, that is quite easy. It is that class of farmer who are a curse to our district. They do not care a rap what they do for the district, so long as they do something for themselves. But the prosperity of the district does not worry them in the least. They have a farm, but they are too indolent to do anything themselves on the farm. They may have inherited that farm, and they allow those natives to live on it. They say to the natives "Give us a man to work for us, and then you can ruin the place as much as you lik
Are there many cases of that kind?—Yes, there are. There are cases where I cannot understand how the farmer is able to make an existence unless the native pays him for the hire of the farm.

Now, you also said that there were chiefs living on farms; do these chiefs work?—(MR. GRAHAM): No, I do not know of any such cases here, but that is so at Umvoti. There is one chief living on the farm of a relation of my own.

We were told at Newcastle that it was a serious grievance with the natives that the chiefs were also required to work. Do you know whether that is so here?—(MR. GORDON SMITH): Yes, I have an instance of that. On the farm of a cousin of mine there is a chief named Seka. He is exempted from work, but his children work just the same as the ordinary man.

DR. FOURIE: Wat is die posisie van die plaas kaffers—hulle woon vir nis op die plaas?—(MENZER STEENKAMP) Ja, dit is so. Hulle betaal niks nie.

Hulle het water vir niks?—Ja.

Hulle het vry hout en alles?—Ja, alles is vry.

Waarom het U nie daardie dinge in die skaal ingebring?—(MR. GRAHAM): Yes, I did not put that in. I have it in my own notes. I can show you that they are allowed not only firewood and fuel, but they are allowed to keep goats, pigs and fowls. They have their homes on the farm, and all sorts of other things, and these are very important considerations.

Dit sal die skaal baie hoër mask?—Yes, these are all very important considerations (MENZER STEENKAMP) Ek sal dit se dat as daardie kaffer weg trek van U, dan is daardie
hele omgewing waar hy gewoont het verrot van blikke en stene en allerhande ander dinge, en hy denk daar glad nie aan nie om dit op te ruim of om dit reg te maak. Nou set ons hulle in die berge in waar hulle die aarde nie kan verniel nie.

(MENKER WESSELS) Ja, as hulle wegtrek is die plek waar hulle gebly het altyd vol met maseis.

CHAIRMAN: The material for building these huts, do they get that on the farm?—(MR. GRAHAM) Generally they get that on the farm /\: wood and such things.

Is there sufficient thatching grass available on the farm?—Yes, on most of the farms there is sufficient.

They need poles for their huts?—Yes, on farms where there are trees they get the poles too. But there are farms on which there is no timber at all. *(MENKER STENKAMP)* In sulke gevalle gee die eienaar van die plaas vir die kaffer 'n brief om na die plaas van sy buurman te vat en die buurman gee meestal wat hy nodig het vir 10/- per hut. Die eienaar van die plaas betaal daarvir. In my geval doen ek dit.

What is the general rule in the district?—The man who employs native labour generally pays 10/- or allows 10/- per hut. But when they go away the natives take everything away with them. *(MENKER WESSELS)* 80 percent van die pleas het alles wat nodig is vir die naturelle.

En die kaffers het glad nie onkoste in verband met die bou van hulle hutte?—Nee, hulle kry alles vry; die eienaar van die plaas betaal vir alles. Dit is nog 'n belangrike konsiderasie wat manne altyd vergeet.

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MR. WALTER STEIN, CALLED AND EXAMINED:

THE CHAIRMAN: I understand you wish to make a statement about the effects of the Natives' Land Act?- Yes. I do. I have been resident in my district since 1896, and I first of all would like to say something on the subject of tribal and detribalised natives. There are a number of factors to be taken into consideration. All the natives in this district might be called detribalised; in fact, every tribe from the Cape to the Zambezi might find a representative here. The main factor for detribalization was a desire to acquire land on the terms offered by the Natal Government in 1895, with the idea of complete freedom from the power and tyranny of the Chief. The native would no longer be called out for either road or personal service. If steady in his work, the proceeds of his industry would not be an object of envy either to his chief or a counsellor. Generally speaking his tribal assets were more mythical than tangible and certainly of no commercial value. He had little to lose and much to gain. This desire was fostered by various missionaries, who drew pictures of the freedom that would result from their converts coming out of the power of heathen chiefs, and assisted those natives to buy land and establish churches. By coming out of tribalism he was working out the native policy of Natal described in 1907 as having for its leading features "the preservation of peace in reducing the size of the tribes and curtailing the power of the chiefs. In assisting the educational efforts of mission societies and while tolerating the continuance of native law, permitting exemption from it by personal
From this it is evident that the law of 1870 and the earlier ones were not designed to promote the economic growth of the country. Money was placed in the hands of the banks and the interests were so calculated that the government was not able to recover the money. Therefore, we see that the government cannot collect the interest on loans given to the country. The native system should interest in the interests of the land.

Greater economic power than the would be better. It is only when we have another native power that we can have a true representation of the land and the interests generated thereon. The government should be interested in the interest of the land and the interests generated thereon. It is only when we have another native power than we can have a true representation of the land and the interests generated thereon. The government should be interested in the interest of the land and the interests generated thereon.

With regard to economic growth and social progress,

there needs a great hardwork.

There are no doubt great

benefits can be brought

through the development

of the country. Any number of statements are

referred to the other, while we know that

the administration law of 1870 was passed to

influence the power of the

rather than to provide in that policy which are

effective and efficient.
Mr. Stein.

earning capacity is largely spoilt by the uneconomic conditions imposed upon him by law.

Lobola is in itself an excellent idea and makes a maiden very careful of her value. To an increasing extent we find parents and guardians willing to accept half-cattle half cash and where over-stocking is such a curse, this is an economic advantage. However, the disadvantage of lobola is that it ties up so many cattle for years, as they must be kept available for lobola of one or another particular son. They may die, but must not be parted with. This entails enormous grazing and is one root of over-stocking.

On the subject of the types of tenure in connection with land, under the Native Affairs Department in this district rent per hut is £2 or £3 per annum, with land as the induna gives and stock ad lib, a most ruinous and foolish system. With regard to native-owned land acquired under European conditions in 1895/6, these are held in community of ownership, each owner having a definite piece of arable land and homestead, and community of grazing lands. Many owners have one or more squatters from whom they receive rent and in return give lands and a share of grazing. Equally ruinous to Native Affairs - Private European Lands. All small farms 1,000 acres or thereby. Natives get grazing for fixed numble of cattle, 5 acres or thereby for cultivation and monthly wages. Squatting as rentpayers is practically unknown in the district on European farms. Squatting was forbidden under the Deed of Sale and Purchase, and is an offence under law 27 of 1913, so that if it does exist the Authorities are at fault for not checking it. The economic effect of squatting for rent on any farm is disastrous.
The eyes of the land are eaten out and left for weeds, while the grazing is also damaged for want of control.

I would qualify that as regards land near a Township where if squatting were allowed town working natives would reside, but they have neither cattle nor lands, though they have small gardens round the houses. This worked well round Newcastle, till 1913 Act put a stop to it and left no substitute.

With regard to the landless native population, under the tribal system (that is the system annexed the law of 1927 desires to reinstate), none of the natives own any land. Are they any worse off for putting it down in black and white that they are "landless"? In the 1907 report we read: "A lack of administrative forethought has to be noted with respect to the wasteful use of land reserved for natives, particularly in Natal, where the full and economical occupation of the locations has been glaringly neglected." Twenty years later the Chief Commissioner in his report writes: "In considering overcrowding and possibilities of agricultural development in native locations, it must be borne in mind that there are large tracts of good cultivable soil set aside by the occupants for the rearing of scrub cattle of little or no value." Surely these twenty years confirm the rotten economy of Native Affairs and at the same time indicate the future of the landless native? On page 20 of the report we read: "The way must be opened for these landless natives to congregate in the locations." Why did they not write seeking to
congregate on European-owned land?" Because the Commission had seen the waste with their own eyes and meant to force the economical use of the locations.

23 years later and nothing done. It is no use saying the locations are full, when the Chief Commissioner says all these acres are given over to scrub cattle. The only conclusion is that what is required is the economic position of native cattle and not that of the human species. Otherwise get rid of the cattle, and you have the lands for these landless natives. Every Commission has emphasised and pigeon-holed the finding. The crux of the trouble is the Chief. The Chief has been taught to consider the land as tribal land instead of native land and himself as Chief instead of Trustee, and has yet to learn that he who would be Chief must be servant of all. Now to find room for this landless population, - consider the Mounu and Mtswambu tribes round Weenen, there is a strip of debateable land between these two tribes of 50,000 acres, and they are never done fighting for it. If that block was divided into small farms it would carry a male population of 1,000, together with magistrate and police, and a most effectual stoppage would be put to the fighting. Carry on near Richmond, where two months ago the Isitsheli Tribe drove out their neighbour.

Then proceed to Ixopo and Riverside to the most recent tribal fight. Now finish up at Pinetown, where the Chiefs whistled on Saturday night and 300 appeared on each side for bloodshed on Monday morning. It is foolish to talk of landless natives while such conditions prevail.
Mr. Stein.

Now while dealing with land, I would ask the Commission to pass on to paragraph 6, and take items 2, 4, and 7, which are all connected. 2. Adequacy and congestion is a matter of comparison of European and native ideas. No land can be adequate for long under the present system, as it will soon become congested. 4. Arable lands have been so badly surveyed that they cost a mint of money to fence and so are not fenced either from each other or from the grazing blocks, which carry an unlimited number of cattle. Here again it is comparison and this comparison shows the utterly unsound principles on which legislation has been passed. This question must be taken with overstocking, which is one of the principle obstacles to the economic use of the land.

In 1918 Chief Commissioner Mr. Wheelwright and his supervisors gave evidence in the McKenzie-Chapman Report on the question of cutting up lands and overstocking. Impalala Settlement is used as a model. These natives were Natal natives who just went into Zululand and occupied the land. Apply that today to the 50,000 acres at Weenen. At Impalala they occupied 35 plots ranging from 9 acres to 35 acres. Community grazing on 694 acres or roughly 3 acres per plot. To act as a comparison now turn to Maurice Evans' Report of the same date and find that to make the land adequate for a native he requires 30 acres for each family of arable land and grazing for 50 head of cattle, and some small stock. Further, Mr. Evans says that in the average location or recommended areas it will require 12 acres to run one beast all the year round. Impalala settlers on these
figures were only able to carry two beasts on every three portions, or 56 head for the whole 85 blocks. This absurd report of Mr. Evans is the Special Pet Report of the Department.

Now carry on to 1926, and the position becomes impossible. Take Mr. Wheelwright's figures now of 1926.

1911, 90,000 head of cattle in the locations.
1918, 250,000 " " " " " "
1926, 350,000 " " " " " "

Deduct 1/3rd. as young stock running with their mothers, and on Mr. Evans' figures you will require 6,804,000 acres to carry these cattle, while in the scheduled areas there are only 6,133,540 acres. You are already 700,000 acres short and have not found the last acres for cultivation. I give you these figures and ask that you will not be guided by fancy Reports. Now I give you the actual figures in my district, from 11 farms an acreage of 10,000 acres - cattle 2604 or 260 per 1,000;

Sheep & Goats - 2496 " 250 " "

Horses and Donkeys extra -

From personal experience the correct carrying capacity should be 150 head and no sheep. If sheep are carried food must be provided for cattle. So it is necessary to get rid of 100 head from each farm. Now the difficulty arises - whose cattle are to be in the surplus? Each owner says "none of mine are to go. I bought my right to the grazing. I will not part with my goats. Nor I with my sheep." Hence the deadlock. The local supervisor of the locations offers no lead. Now
can we expect the owner-native to make one? Our na-
tives are seriously considering the matter and the dis-
cussions have brought to light that one man with 50 head
of cattle has paid no more for his grazing than the man
with five. That the man with 5 head has paid the same
charge for dipping his 5 as the man other man pays for his
50 head,—this is the leaven which is going to work out
the question of over-stocking.

With regard to types of stock, no matter what
breed you select the animal must accommodate its system
to the food available. Take 1,000 acres carrying 100
head in 1907 and no special provision of feed. The cattle
weighed 1000 lbs. each = 100,000 gross, and the grazing
was adequate for their maintenance, but ten years later
you find 200 head on the land and still no special food
provided. The cattle still look normal, but smaller,
and they scale only 500 lbs. each, while to all appearance
the grazing is still adequate. In 1927, after another
ten years, the number is now 260, the grazing shows deter-
ioration, the birth rate had decreased. Deaths have
increased, while the bones have grown very light and want
substance, the meat is poor and watery and the weight is
still the same as in 1907. You have not increased the
quantity of grass but you have divided it more.

On the method of combating—Native Trust must show
the lead and reduce every kraal to a limited number. Then
the owner of many head will spread his many amongst his
neighbours, till they also reach the limit, when the sur-
plus must be disposed of. Such a course would react on
the private lands and the same would apply to dipping fees.

Again, so long as the cow is only fit for lobola, no improvement can take place. But induce the native to milk his cow and look upon her as a profit-making machine. Provide a small local creamery for butter for the native market and you will solve the question of over-stocking.

You have done this with sugar-cane, why not carry on?

Number of Cattle: The location supervisor, Mr. Stuart, in 1918 gave evidence that the supervisor did not regulate the number of cattle, but if the occasion should arise from overstocking he would do so.

Native agriculture: The standard is very low and is likely to remain so as long as community of farming is permitted. That each owner may get a fair share of good and better land the arable lands are marked off in long narrow strips.

Under 4 of 6: the expense of fencing is enormous, thus: 1-10 acre plot square say 200 x 250 will require 900 yds. of fencing, but the same piece of land on the present plan is 35 yds. wide and 1400 yds. long, and will require 2870 yds. This is surely an obstacle to the economic use of land? These strips are so narrow that they must be ploughed length-ways, with the result of furrows which carry off water, soil and fertility to the ocean and cause the dongas of erosion. When these lands are finished the grazing ground is then similarly ploughed up and the process repeated. 40,000 acres of land in this area is now in this condition.
Mr. Stein.

What is being done: A demonstrator on a local farm is now established, and if the natives will listen to him he will help them to better agriculture. But most of the owners are away and women and children do the work, which makes it very hopeless.

Effect on European farming: Without the native European farming could not exist.

Effect upon European farming by employment of natives: Without the native European farming would be practically impossible, except at huge capital expenditure. A decent sized farm will carry fifty or sixty milking cows always in milk, so consider the monthly wage of employing Europeans to milk that number twice daily, to feed, water and look after them at pasture - it would be impossible.

On the subject of mortality: amongst both adults and children it is very heavy, but as long as medical teaching is not provided for the natives no improvement can take place. District surgeons are hopeless to touch the fringe of the necessity. £50,000 to establish a medical school for natives was refused. Had the Chiefs been asked to levy a similar sum it would have been provided without difficulty. This was a terrible economic mistake, not only so, but it was a sore blow to the confidence the native has in the interest the European has in his welfare.

Effect on native agriculture of natives working for Europeans: In rare cases I have seen a general improvement, but for the most part it is nil. They recognise that European-fed cattle will not thrive on their grazing,
Mr. Stein.

that best seed from heavily fertilized lands will give no return if fertilizer is not used, and so go their own way, and I believe have fewer disappointments by so doing, though they miss the stimulus of partial success.

With regard to native labour, I find no difficulty in maintaining my supply, but it is a rare thing to get an adult off a native-owned farm to come and work. Most of my labour comes from adjoining European farms during their off six months, or from Zululand locations - always voluntarily. Wages: normal 30/- per month, outside labour: farm labour 10/- for six months, with grazing and lands, and what counts largely, general assistance in times of trouble. Times of payment always when asked for, same like to look at their money and pass it back. Farm labour earns 30/- per month in off months, if he will stay and work. Do not imagine that these figures are the cost of farm labour. The native is not yet born who will work without the master's eye continually upon him; if he works well today without it, it only means a bigger loaf tomorrow, and that is why you cannot increase a native's wage. Ordinary labour on a mixed farm does not lend itself to task or piece work. If you are reaping on task, that is by the bag, the smaller cobs are left behind. If weeding, the weeds are covered up, not taken out.

Wages vary much: only two miles away the natives get little or no wage, but they get grazing and lands, just as they desire, and were I to attempt to bring any of these over to my farm on cash wages I would fail. They are very happy and contented.
MR. STEIN.

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THE CHAIRMAN: You heard the evidence here this morning?—Yes, but I do not agree with half of what I heard here this morning. If a man will not work for me, let him go outside my fence. I would not go to the magistrate. Never! If a man starts to throw up his job, and I have to give him three months' notice, I would rather suffer the loss and let him go. I certainly would never go to the magistrate, I would never dream of it. We pay the natives good wages. The natives are up at sunrise, and they work till sundown, and I myself work with them. I say that the farmer who is with his boys, on the front side of his boys, will never have bad labour. But the farmer who is behind his boys, who is as far away as possible from his boys, he will never have good labour.

THE COMMISSION AT THIS STAGE ADJOURNED FOR LUNCH

at 1 p.m.

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MENEER JURIE JOHANNES KEMP EN MENEER DIRK JOHANNES UYS
(OFGEZEGF EN ONDERWYK):

VOORSITTER: Ons sal bly wees as U vir ons U sienswyse kan gee oor die verhouding van boere en naturelle op die pleace?—
(MENEER KEMP): Dit is vir ons boere 'n groot voorreg om so'n Kommissie te ontmoet. Dit is 'n lang gewoelde behoefte dat die Regering op hoogte van sake behoor te wees met wat die toestand is in verband met die kaffers. Ek wag se Meneer Uys en ek is in die distrik gebore en groot geword en ons is boere en ons is tamelijk op die hoogte van sake wat kaffers betref, kaffers gewoontes en gebruik en bestaan tusse die boere en die kaffers op die platteland. Ek verneem daar is 'n gedagte dat die kaffer op die platteland nie 'n behoorlike bestaan het nie, of nie 'n
BEHOORLIKE LOON kry nie en die gevolg is die ontvredenheid en moeilikheid tusse hare en diensbode, en daarom is ek bly dat ons die geseenheid het om 'n verklaring te mak wat die toestand is tusse hare en diensbode in die distrik van Helpmekaar. Ons verteenwoordig die distrik wat dig bevolk en bewoon is deur blanke sowel as deur naturelle. 'n Kaffer, 'n woonkaffer op die plaas het volgens ons bezoek wie dit is die bekuising van die boer -- verbaasende voorregte; groter voorregte as wat baie witmense het op grond woon wat nie aan hulle behoort nie. Ons weet as ons naturelle op die plaas hou, dat ons altyd surplus naturelle moet aanhou om met boerdery aan te gaan. Ek praat in die eerste instansie oor uitgestrekte grond, maar later sal ek kom op kleiner gronde. Daar is van ons boere wat heel party grond het; en soos U sal verstaan 'n persoon wat heel wat grond het, sy besigheid is tweemal groot en dit volg hy moet voldoende arbei het om in staat te wees sy boerdery voort te set.

Ons is heelmaal in die hande van die naturelle. Die kaffer kom by my en hy vra vir my om woonplek. Hy en ek kom ooreen hy kry 'n woning en gronde op my plaas. Gebruikelik is die kontrak so. Die kaffer het altemet vier of vyf werksvolk. Ons weet die Wet se dat 'n man 'n kontrak net kan aangaan met die hoof, maar dat ook elk volwasse naturel self die kontrak moet maak -- dit is te se -- daar is seëre dinge waarvir die persoon wat die werk moet doen self 'n kontrak moet maak; maar ons weet tegelykertyd dat die ou kaffer is nog in werkelikheid die hoof van die kraal; hy het die saggingskap oor die ander inwoners van die kraal.

Maar wat vind ons: ons gaan 'n kontrak aan met die vader, maar sodra begin die werk, die kinders, die seuns kom nie met hulle vaders saam, en die vaders is daar sonder hulle
Seuns. So begin die werk. Die kaffer begin op die plaas te werk; miskien sal hy in die eerste ses maande sy seuns by hom hou, maar daarna verdwyn hulle. Die kaffer kom op die plaas en hy het alteset 50 of 100 beeste; hy het miskien drie of vier meide, en drie of vier hutte, en elke meid moet lande kry. Hy moet deelneem in elle voorreg wat elke boer op die plaas het. Hy kry dit alles. Die eerste ses maande sal hy miskien twee skelpels kry. Maar gewoonlik trek die eienaars van die plaas aan die kostte einde. Die skelpel het tyd om vir homself geld te verdien. Die boer het twee in diens, maar as die ander twee, wat onder die ooreenkoms beëind of is, moet kom, dan is hulle nie daarna nie. Hy kan hulle nie vind. Wel, dit betaal dan nie vir die skelpels/ eienaars om die ander in diens te hou. Die vader se vir die boer "ek kan nie vir my kinders kry nie; hulle is weg; die ou kaffer bly senvoudig op die plaas sit, en as die boer na die hof gaan dan kry die kaffer tog nog die reg om vir drie maande langer te bly. Dit is die groot moeilikheid waarne die boere te kamp het. Die kaffer sit vry op die plaas van die boer, maar intusse het hy plaas gevind op iemand anders se plaas. Nou het die kaffer al die voorregte maar ons het glad geen verhaal op hom. Ek sien Menser Pirow het nou 'n Konsep wet klaar om voor die Raad te lei, en ek denk daar die konsep wet is uitgekwend. Maar ek sal later daaroor 'n paar opmerkings wil maak. Maar nou wil ek dit se; die kaffer kom op die plaas en hy het sy meide by hom; as die meid werk kry sy 5/6. By die meeste boere doen die vroue maar min; hulle is die vroue van daar die mans en hulle bly in die kraal en doen maar min; as hulle iets doen kry hul maestal ook iets. In party gevallen laat die mense die meide met 'n bietjie
skoffel werk verrig. In oes tyd kom hulle en dan help
hulle, maar daarvör word hulle betaal teen 3d. per sak
mielies wat hulle ose- mielie koppe. Hulle word vir alles
betaal, en die kaffers in my diens, dit is die jong kaffers
kry 5/- in die maand, en as dit 'n vertroubare skêpsel is
dan aan die einde van ses maande gee ek hom 10/- tot 15/-
in die maand. Maar dit is nie onder die kontrak nie; dit
is heelmaal vrywillig. Daar is mense wat so'n kontrak
maak om hulle luie mense aan te moedig en om harder te
werk sodat hulle die bonsella sal kry. Nou dit is omtrent
die toestand van die kaffer as hy by 'n boer op die plaas
werk. Ons het verskeidenere berekeninge gemaak wat ons meen
wat die verhouding in loon tusse die kaffer op die plaas en
die kaffer wat nie op die plaas woon vergelyk; ons het
geprobeer uit te reken wat die verhouding isën ons het tot
die konklusie gekom dat die kaffer wat op die plaas woon
en wat voorregte het, kry minstens van £2,10,0 tot £5 in
die maand. Daar is die gebruik en die genot wat hulle van
die grond het en baie voorregte. Dit is wat ons gevoel
het in verband met daar die kwessie en dit is die gevoelens
oor die algemeen van die boere in die Helpmekaar distrik.
Ek het gehoor daar is mense wat kaffers op hulle plaas laat
woon; hulle mag nie opgaaf betaal nie, maar nou het hulle
plan gemaak waaronder hulle vir die kaffers dipgelde
laat betaal. Ek wil net se, hier in die distrik is maar
min mense wat vir kaffers dip gelde laat betaal; ons betaal
self vir die dip; ons betaal vir alles; daar is enkele
bywôners en mens kan moeilik verwag dat hulle die dipgelde
vir die plakkers op hulle lande sal betaal; daar is mense
cum ooreen met die kaffers om die plaas te bewerk, net soos
ons dit doen. Wel, die eienaars wil nie graag tusse die mense inkomst tusse die bywoner en die kaffer. As die eienaar dit sou doen, dan kom die kaffer onder die indruk dat die bywoner het niks te se nie. As ons dit sou doen, dit sou groot moeilikheid bring. Maar die posisie is dat waar dipgelde betaal word, dit is die bywoner mense wat met die kaffers ooreen kom. Maar die meeste grond eienaars--groot grond eienaars-- betaal dit self. Ek weet van mense wat van 500 tot 600 kaffer beeste op hulle plase het wat hulle heelmaal vir niks dip. Dit is die toestand in Helpemekaar en ook in die distrik van Dundee, tenminste in baie groot gedeelte van Dundee distrik. Ek praat nou oor mense wat heel party grond het. U kom later by mense wat maar net klein stukkies grond het en wat nie kan toelaat nie dat die kaffer soveel vee op sy grond sal hou. Die mense is self nie in staat nie om dit te doen. Gevolglik moet die mense uitgevoe beensos en hulle kan nie dieselfde voorregte gee nie wat ander boere in staat is om te gee. Ek wil nie besonderlik daarop ingaan want die Kommissie het vordering verklarings hier gehoor oor daardie kwessie. Ek simpatiseer met die mense wat net klein stukkies grond besit en wat maar min voorregte kan gee, want hulle is die mense wat moeilikheid ondervind met hulle arbeid. Daardie ander mense, die wat grond het, hul hou wat ons noem "'dubbel span". Mens kan nie behoortlike boerdery voortset as hy net genoeg kaffers vir die plass het. 'n Man wat 'n boerdery het kan nie so maar so 'n behoorlike kaffer optil. Die kaffers weet gou "daardie man kyk agter sy boerdery" en hulle is bang om vir hom te gaan werk want hulle sal miskien hard moet werk. Dan vind
vind ons die jong kaffer trek na die dop toe en na die groot stede. Hulle is altemet afwesig vir een of twee jaar en miskien vir langer. As die jong kaffer terug kom het hy niets op aarde. Hy kom terug met allerlei verkeerde gedagtes en hy hunker net agter die plesier en die aantrekkelikheid van die groot stede; hy praat met die ander kaffers en hy maak net vir hulle ontstrafe. Hy vertel vir hulle wat hy in die dorpe of in die stede gedaan het en van die vermaaklikhede en die aantrekkelikhede van die stede en more is hulle ook weg. Maar hulle bring glad niets terug nie en hulle het niets nie om belasting mee te betaal; die ou kaffer of die broer moet vir hulle help. Daar die jong kaffertjie word op my grond gebore, maar sodra hy groot genoeg is trek hy weg. Dan wil hy trou en sy vader moet vir hom help om die lobolo te betaal. Nou is daar 'n algemene indruk by persone wat nie op die hoogte van sake is nie dat daardie kaffers op die plekke het rede vir grieve. Hulle se "hy is menselik en hoe kan mens verwag dat daar die menselike persoon sal werk vir daardie beroerde salaris wat die boer vir hom gee". Daar die mense verklaar dikwils "hy is nie vry nie; hy kan nie doen soos hy wil, hy word net gehou as 'n slaaf". Ek het dit self gehoor en ek weet van persoonlike gevalle en dit sal nie onpas wees nie, as ek self ook persoonlike gevalle sal opnoem. En wat ek nou gaan se is nie net alleen nie omdat ek my eie ondervinding het nie, maar ook omdat ek weet wat aangaan onder ander mense. Ek kan dit se "my beste volk is my rykvolk -- my volk wat self iets het". My volk wat iets besit is die volk wat ek
die beste kan vertrou, en die jong wat nie het nie, dit is
die ene wat mens nie kan vertrou nie. Hy is te sleg om vir
homsself te werk en hy is te sleg om vir my te werk. Dit is
ons algemene ondervinding op die plekke in ons distriek. Ek
as 'n boer het ondervinding dat as 'n jong besittings het
dan is daar iets in hom. Dan kan mens se hy het plan om
vooruit te gaan en self te boer en as mens reg met hom werk
dan sal hy voldoende loon kry en dan sal die boer ook in
staat wees om goeie en voldoende werk uit hom te kry. Op
my plaas het ek 'n groot kraal en die kaffers daar is voor-
uitstrevend; daar is van hulle van cream separators het
en wat met opregte diere boer. Daar die jong kaffers sal
good vooruit gaan; daar is nie die minste twyfel aan nie.
Daar die jong kaffer sal versigtig wees en hy sal goeie
werk doen. Die lokasies, soos U weet, is gepak met kaffers.
En geloof my, ons moet elke dag hopen applikasies afslaan van
naturelle wat by ons wil kom. Hulle ploeg en wil by ons
kom woon maar die jong kaffers bly in die lokasies dan.
Ons kom tot die konklusie dat die kaffers op die plekke
het gelukkiger lewe as baie witmense het; daardie kaffer
op die plekke is goed af; hy weet waar sy huis is; hy weet
hy is versorg; hy weet as daar slepte tye kom en as hy
nie kon het nie, die baas sal vir hom help. Ek het gevalle
gehad waar ek kaffers tot 20 sake mielies in die jaar gee
om hulle aan te hou. Ek moet die kaffers hou om vir my
to werk en die boer wat versigtig is sal in staat wees
om die kaffers te hou en hy moet tevreden wees met wat
hulle doen. Maar vir mense om te se dat vvyf shillings is
tie min, ek meen dit is nie onpas nie as ek se dat ek het
met die hoogste man in die land of hierdie saak gepraat;
Ek se die kaffer op die plaas kom met niks; hy het soveel voorregte en hy kry soveel van die boer dat hy kan nooit diens lever nie vir al die voorregte wat hy kry. Onlangs was ek weg gewees van die huis; ek het ses groot kaffers by die huis laat staan; ek het hulle werk gegee, ligte werk om te doen. Ek het hulle daar laat staan om die werk vir my klaar te maak; daar was twee dinge wat hulle vir my het moet doen, en ek het dit heelmaal aan hulle oorge- laat om te doen. Ek het vir hulle gese ek sal weg wees, maar as ek terug kom verwag ek die werk sal klaar wees.

Ek kom terug en hulle het net die ene ding gedoen—hul het 'n vraag hout vir my gehaal van 'n plek vier myl weg; die ander ding het hul glad nie gedoen; hul het net maar rond gele Dit was ses groot kaffers. Wat kan mens met hulle mask; hulle verdien niks nie; hulle verdien selfs nie om kos te kry. Dit is onmoontlik vir 'n boer om die heel dag lang agter hulle aan te sit; maar met kaffers is dit noodsaaklik. Die meeste van ons boere het skape; ek is 'n skaap en boeste boer; dit is vir my on- moontlik om die hele dag lang agter hulle aan te jaag om tog maar waarde uit hulle dienste te kry. Daar is mense wat se ons moet die kaffer meer loon gee; wel dit sal dit beteken; as ons dit moet toegee; as ons vir die kaffer hoër loon sal moet gee, dan sal die boer in die einde heelmaal sonder kafferwerkvolk moet klaar kom. Want ons kan dit nie doen nie. Dit word gese by die myne is gebrek aan naturele arbeid. Ek neem dit aan, maar U sal van my anneeem as ek se dat by heie boere is daar ook gebrek aan arbeid. En dit is 'n terugset vir die opbou van Suid Afrika, Die Kommissie moet verstaan
ons het tot die konklusie gekom dat die bederf van die
die kaffer kom om 9 uur eers by die werk en om 5 uur is
by klaar en hy doen niks nie die heel dag lang en hy kry
£3 in die maand vir dit. Ons boere kan dit nie bekostig
nie. En as ons nie volk op onse grond het nie dan kan
men hulle ook nie huur nie; mens kan hulle nie kry nie.
Iemand het hier verklaar dat 'n kaffer op 'n plaas nooit
tyd kry om te sit. Dit is so. Ongelukkig is dit so; hy
moet werk, maar as mens hom uit die oog laat dan sit hy.
Die moeilikheid is daar is so baie naturele wat nie plesier
het nie om op die plaas te bly; dit is presies dieselfde
as met die witmense; daar is baie van hul wat nie plesier
het nie in die plaas lewe; dit is virnamielik van toepassing
op die jong mense. Ek het baie ou kaffers by my. Hulle se
die grootste fout wat die Regering gemaak het is om die
gemaak van die hoof in te krimp, en ek meen hulle is reg.
Die jong kaffertjies as hy eenmaal belasting betaal, hy se
"ek het niks meer met jou te doen nie"; dit is as hy 18
jaar oud is en belasting betaal; hy se "ek is my eie
baas". Die ou kaffer het glad nie seggingskap nie. Dit
is die agitasie wat lank al op tou geset is van ons kant
dat die hoof van die kraal hy moet die mag kry oor die
inwone van sy kraal. Dit is wat ons se. Die ou kaffer
in die verlede het groot mag gehad oor sy volk, en dit het
baie goed gewerk; ek het in die ou dae nooit moete gehad
dat die jong kaffertjies weg was en dat ek nie vir hulle
het kan vind nie. Nou weet ek nie waar hulle is en die
ou kaffer wat nie magte het nie, hy weet ook nie. Die
jong kaffer self trek weg, en hy laat nie weet nie waar
hy is. En die heel moeilikheid is toe te skrywe aan die feit dat die ou kaffer het nie meer jurisdictiie nie oor die jong skepse in die kraal. Hy het glad niks te se nie oor iemand in die kraal. Onder die ou Kaffer wette is die kaffer onmondig so lang as hy in die kraal woon. Dit het vroeger altyd uitstakend gewerk, Wel, dit is omtrent soveel as ek as aangesteken het in verband met kaffers wat op boere plekke woon. Daar is verskeiden ander dinge, maar ek het my bepaal tot die toestand van boere en hulle dienstbode. Vanmore het die Kommissie gehoor wat die ander mense hier gese het oor die toestande. Ek stem heelmaal in met daar ek is jammer oor een aanmerking die aanmerkings wat daardie mense gemaak het-s dit is dat 'n kaffer verplig moet word om drie maande vir 'n boer te werk as hy op die plaas van 'n boer woon. Ons se hulle moet ses maande werk, nie minder nie. In die Transvaal is die kaffer onder die indruk dat as hy 3 maande werk vir die baas, dan is dit heelmaal voldoende vir die behoefte van die baas. Hier se ons hulle moet ses maande werk. As die drie maande stelsel uitgevoer word en hy se "ek is ontslaan van die £5 wat ek ander sou moet betaal" dan sal dit maar baie swaar gaan om hom vir ses maande te hou. Vandag is dit baie moeilik by voorbeeld om 'n skaap wagter te kry; ons moet goed wat die moeilikheid is met die kaffen. Mens kan nie meer trourke het nie in die jong kaffers wat elke keer in die stede sit en dan mooi aangetrek terug kom dan maar weer weg trek. Ons kan vir hulle. Hulle is niks verdie. Ek sal dit vir U vertel. Ek het 'n besondere-like goeie skaap ooi gehad. Daar was iets verkeerd gewees met die ooi; toe wat hulle die ooi om hom medisyn te gee. Hulle smeer Cooper's dip op hom-- net so rou as dit is.
Ik weet maar al te goed, dat die koffers, wat verantwoordelijk was vir die ding, hy lag daaroor. Die koffers kan nie vir die kasp kuier nie — hy het nie die geld, nie. En wat kan onomkoop? Dit is die soort van ding wat ons meesterkampe betref. Den nie daar die lokasie koffers: hulle wil terug kom by ons; maar hy wil ons in die wil is, dan wilnet party van hullewerk en die ander slap, wil nie werk nie. Ek wil met die Wet van Mense Firon gaan? Groot moeilikheid, dit was. Maak se dit — hulle werkses waande werk en nie enstrek by ons nie; dit sal toekom verkoerder se werk. Die meeste boere van die ons hier hoor, wil dit wel maak en daarin deur ander wat meer koffers het in die weer, en skaffer jonge bly nie omdat hulle moet werk, maar by die ander boere is ook hulle nie werk nie. Ek moet nie vir die Kommissie bly, sa nie dat ek sa van die fluke boere is ek is nie, maar dit koffers wil nie by die fluke boere kom werk nie. Ek kan wilten slote wat hulle, dat ek denk die wet van Mense Firon sal uitstekend werk. (MENSE FYN) Ek wil nie veel se nie. Ek is altyd sorg dat ek sa hier gebore in die distrikt, ek het niemand geword en in my ouder die leeftyd het ek vir die koffers 5/= betaal en die meeste 2/= en hulle naam in die jaar werk; ek het my ouder se die metodes gevolg, ek se vir die koffers "julle moet wat julle akkoord is, julle moet julle werk en julle moet julle werk volgevolg. julle yry" en as die een kaffer se tyd om is, dan moet hy sorg dat die ander kaffer in die werk in is en daarom se bly; en die een moet bly by die werk totdat die ander, daar terug kom. Dit is my akkoord met die kaffer; sa verstaan die werk tans dag en dag, maar wat werk hulle vendag — wat die ses maande op is, of die...
betaling kry. Dit is vir spot. Ek het nie baie vee van kaffers op my plaas nie. Ek wil nie 'n kaffer aannem nie wat baie vee saambring, maar hulle dip vir nie; en dit het ek gedoen want dan reken ek, dan is my kaffers heelmaal gewillig om vir my te kom werk. Ek laat hulle nie vir die dip betaal nie, want as 'n kaffer hoor hy moet betaal dan skrik hy weg; maar as hulle vir nie kan dip dan kom hulle gewillig. Dit is ons ondervinding met die skepse. Ek reken dat 'n kaffer meer bevorreig is as wat baie van ons eie witmense is. As 'n witman by jou kom en hy se hy het 'n klompie skape of beeste, dan kan die boer hulle nie wat nie. Dit is so. Ons weet dit almal. Maar as dit so aangaan as wat dit vandag doen, dan sal ons in die eind verplig wees om die arme witmense op ons plase te neem, en ek meen dit sal ons makien beter betaal om dit te doen as om die kaffers aan te maak. Maar dan is die vra: waar moet die kaffer heen? Ek is goed bekend met die swart mense en ek is goed bekend met Zululand. Ek ken die land van die een kant na die ander, en ek kan vir U se, die land is propvol. Ek siet swaarheid vir die swart man as ons vir hom wou stuur. Waar kan hy gaan? Maar ons kom weer hier op die punt neer, dat die kaffer wat op die plase bly 'n baie groter loon ontvang as die kaffer wat in die stede werk en miskien £4 of £5 per maand in loon verdien. Al my volk wat na die stede gegaan het het terug gekom en hulle het nie 6d in hulle sakke gehad; en die vader het by my moet kom leen; hy het vir my kom vra "leen vir my £1 sodat ek hoof belasting kan betaal". Ek is verplig om dit te doen, en daar is baie van ons mense wat presies dieselfde moet doen; en dan kry ons die
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geld altemet terug of altemet kry ons dit nie terug nie.
Die ou kaffers is vry en kan gaan waar hulle wil; wel, die
ou kaffers sal gaan en hy sal terug kom en hy bring die
£1 terug wat hy geleen het; maar die kinders is nie so nie;
hulle kom terug; hulle is mooi aangetrek; hulle het mooi
wandelstok en mooi boordies aan. As daardie meeslike-
heid kan opgelos word dan sou dit baie goed wees vir die
boere en ook vir die kaffers self. Die ou kaffer wat boer
met sy beeste, by boer vir die seun, nie vir homself nie.
Die seun wil trou; die vader moet lobolo betaal; maar ek
moet betaal vir die weiding en daar die sour van dinge; en
dan werk die seun nie vir my nie—by trek weg dorp toe en
kom sonder 'n sent in sy sak terug.

VOORSITTER: U se U hou dubbelspan naturelle aan?—
(MENNER KEMP)Ja, ek moet dit doen om genoeg werk uit my
naturelle te kan kry.

Se U ook dat sommige boere het veel meer kaffers as
wat hulle nodig het?—Ja, dit is seker so.

Sodat hulle hou meer as 'n dubbelspan aan?—Ja,
daar is miskien wat meer aanhou.

U het gepraat van boere wat groot gronde het en
wat baie meer kaffer as wat hulle nodig het aanhou?—Ja,
ek is jammer om dit te se, maar daar is baie van sulke.

En dan is daar nog boere wat net ruimte het vir
een enkel span kaffers?—Ja, ek hou dit aangehaal. Se ek
het 20 tot 25 volk nodig om my lande behoorlik te bewerk.
Ek kan nooit reken op daardie wat in hulle plek moet kom,
want na die eerste ses maande is hulle klaar met hulle
werk en hulle wil trek en die ander kaffers wat hulle
plekke moet inneem is nog in die stede. Ons weet nooit
wanneer ons volk uit die stede terugkom om te werk.
Ja, ek begryp die dubbele span; maar hier is nou drie verschillende stelsels; daar is die ene stelsel van die boere wat met 'n enkele span kan aannahou, en dan die ander wat missien 4 of 5 aannahou. Wat ek bedoel is dit: daar is mense wat heel party grond het; ek praat nou nie van "absentee landowner" nie; die grond is bewoon deur die witman, maar daar is meer kaffers op die grond as wat die witman gebruik of kan gebruik. Daar is baie surplus kaffers; dit is wat ek wil duidelik maak, en daar die soort van ding is baie aleg vir die ander boere want die arbeid trek na sulke plekke toe en verlaat boere wat die mense nodig het om vir hulle te werk.

Die feit dat U 'n dubbele span aannahou beteken dat die arbeid tweemaal soveel kos as wat nodig sou wees?--Ja, as daar 'n Wet sou wees wat vir my die kans sou gee om die mense in my diens te hou dan sou ek die tweede span nie nodig het nie. Maar ek anders twee kaffers nodig het, moet ek nou drie aannahou; dit is die moeilikheid.

MENSEER MOSTERT: U se dat U dip die kaffers se beeste?--Ja, dit is so. Ons doen dit hier.

Wat kos dit vir U, kan U meer of min vir ons se wat die koste sou wees?--Nee, ek kan nie se nie; ek kan U net dit se--dit kos £45 per jaar. Ek het drie plase, en op elke plase is 'n dip en dit begeer dat ek op die ene plase £25 spendeer en op die ander plase minder as dit; dit is moeilik om te se presies hoeveel dit sou kos.

Neem U die koste van die dip, die koste van die bou van die dip in konsiderasie?--Ek meen die Kommissie moet goed verstaan; vanmoe hou ek gehoor toe vra een van die lede van die Kommissie "hoe kom nie julle nie die koste van die vuurmeuk hout en die water wat die woonkaffers
gebruik en al sulke dinge in konsiderasie"; ek se die kaffer het net soveel voorregte, en selfs meer voorregte as die eienaar van die grond; mens moet al die dinge in aanmerking neem, en ek wil dat die Kommissie sal dit goed verstaan; daar is baie ander voorregte wat ons nie opnoem.

Die dip kos vir U £45 in die jaar; is dit vir dipstoffe?--Ja, dit is vir dipstoffe.

Het U meer beeste as wat die kaffers het, of het die kaffers meer as wat U het?--Ek denk ons het omtrent net so veel--ek het net soveel as wat die kaffers het.

So kos dit U £22,10,0 in die jaar vir u eie vee?--Ja, dit is so; dit is vir dipstof alleen.

U het gepraat van volwaase kaffers; wanneer reken U is die kaffer mondig?--Die kaffer reken hy is mondig die dag wanneer hy self belasting betaal; dan reken hy hy het niks meer met sy vader te doen nie.

Hoe oud is hy dan?--Dit is wanneer hy 18 jaar oud is.

Is U daarvoor dat die witman en die kaffer moet kontrak aangaan, geskree kontrak in plaas van 'n mondelike kontrak?--Dit is 'n vra wat al baie deur boere verenigings bespreek is. Ek het dit altyd opposeer. In die eerste plaas word die kaffer suspensieus sodra mens hom vra om 'n dokument te teken. Hy denk jy wil hom vas trek. Dan 'n ander ding is dit; as ek 'n skriflike kontrak het en daar kom 'n geval tusse my en die kaffer, en die kaffer gaat advokaat kry, soos hulle nou doen, dan verdraai hulle een woord in die kontrak en dan beteken dit dat ek trek die kortste end van die saak. Dit is een van die groot moeilikhede wat ek kan voorsien. Ek kry miskien uitspraak van die Hof teen die naturel; die naturel
appelleer by die Kaffer Hof en hy win sy appel en dan appel
appelleer ek by die Appel Hof; ek win miskien die saak,
maar daar is al die koste en ek sal moet betaal want die
naturel het niks nie. Ek weet daar is 'n sterk beweging
geweë om die geskrew kontrak deur die hele land te
kry, en ek sal dit se -- as ons die kaffer so ver kan kry
dat hy nie suspeisieus is, dan sou dit miskien 'n baie
goeie stap wees, maar op die oomblik is dit seker nie goed
nie. Ek het in al die jare nog nooit 'n disput oor 'n
mondelikse kontrak tusse my en my diensbode gehad en ek meen
daar is geen noodsaaklikheid nie om af te gaan van die
mondelikse kontrakte nie, solong as mense trou hou aan
die mondelikse kontrakte. Die mondelikse kontrakte is die
gebruik en is al jare lang die gebruik gewees. My volk
het nie moeilikhede met die kontrak en hulle is tevrede
met die mondelikse kontrakte wat ek met hulle aangaan.

DR. FOURIE: West U wat die opinie van die naturelle
is oor die geskrew kontrakte?-- Ja; ek meen die naturel
is agterdogtig; hy lyk nie die idee nie om sy naam op
pampier te set, virnemlik die ongellette naturel. Hy
meen hy teken sy doelvonnis as hy iets op pampier teken.
Dit is die gevoelens onder die naturelle, (MENERE UYS) Dit
is wat die naturelle se; hulle vra "Hoe kom laat U vir ons
'n kontrak teken; jou vader het dit nooit gedaan nie".
Dit is waarom die kaffer so teen is op 'n skriflike
kontrak; hy is bang vir die ding; hy vertrou dit nie.

MENERE LUCAS: Wat betaal U nou vir u naturelle?--
Die huismeid wat in diens is kry 2/6 en vry klere.
Ek my jong volk kry vyf shillings in die maand en dan is
daar nog die vertroubare volk. Na ses maande gee ek hulle iets meer en dit werk uit op 10/-.

Wat bedoel U met die "jong volk"?--Die umfaas. Dit is die volk wat nie opgaaf betaal nie?--Ek beskou 'n jong kaffertjie net soos die wet vir hom beskou. Ek beskou hom as 'n jong totdat hy die dag trou en dan beskou ek hom nie meer nie as jong.

Gebruik U woonvolk op U plaas?--Ja, ek moet.

Betaal U vir hulle?--Ja, dit is die mense wat ek betaal soos ek verklar het.

En huur volk, gebruik U die?--Ek het nie huur volk nie; 'n man wat huur volk nodig het vind dit baie moeilik om hulle tw kry wanneer hy hulle nodig het. Dit is die ondervinding wat ons hier het. As ons hulle sou kan kry...

Kort tydjie gelede het ismand 'n meidjie wil huur, en hy het haar nie vir minder kan kry nie as £1:5:0.

Is dit £1:5:0 in die maand?--Ja, en later wil sy £2 kry; die klein meidjies wil nie vir minder kom nie as £1 in die maand.

Is dit wat hulle hier kry?--Ja, gewoonlik.
THE CHAIRMAN: You were Inspector of Native Labour here at one time? — Yes.

And now you are farming? — Yes.

Which body are you representing here today? — The mining industry — the collieries. First of all, I would like to make a few remarks on the first item "Tribal and detribalised natives". With my experience on the mines, Mr. Chairman, it has come to our notice that all these natives who promiscuously take up residence on these uncontrolled places become an absolute menace to the mines, and it is always so demoralising to the natives themselves. Further than this, I would like to read to you my report to the Minister for Native Affairs prior to my leaving the Service. I shall just begin it from where I actually start about the conditions round and about the mines. It says:— "I beg to report for your information that since my appointment dating from the 8th May, 1929, several inspections of the various villages and towns falling within the labour areas of Dundee and Newcastle have been made. I have also on several occasions conferred with the local authorities where such were in existence. Great difficulties were and are experienced in how to maintain the welfare of natives within such villages. The flight of native girls from farms and locations to these villages is a grave danger to their morality, which seems to be the usual result of their migration. Complaints from natives living on private farms, the conditions of which generally are that their children must render service to the owners for certain periods of the year, are
not infrequent, and where investigations were made it was found that usually these children had taken residence in these towns under conditions inimical to their welfare and general good morals.

These unregulated and uncontrolled areas not only tend to become the temporary harbour of undesirables, but allow opportunities for establishing themselves into families which eventually become detribalised and are no less than a menace to any village.

From my experience as an Inspector of Native Labourers in the Native Affairs Department for the last fifteen years in this area, these settlements which were at the time practically non-existent have now established themselves, and unless the growing menace within the proximity of the industries is arrested, the continued operation of the industries would be placed in danger. This would be owing to the inefficiency of the labourers due to diseases communicated by these undesirables, and this condition is becoming more prevalent each year. I have also observed that the presence of these undesirables in close proximity to the mines results in the formation of reputed matrimonial ties with married labourers employed in the industries, with the result that their legitimate families are neglected, and eventually compels these neglected families to go in search of their husbands or supporters, and more often than not find them supporting some unknown woman, with the result that they find themselves compelled to remain with their husbands or supporters until such time as they cannot obtain their release from their employers. If this release is not immediately obtained their idle stay in such circumstances
very often leads to their participating in the inducements
to be found in these places. Eventually these women
themselves become a permanent part in these localities and
their degeneration becomes almost a certainty.

The conditions above apply to the townships of
Dundee, Glencoe Junction, Waschbank, Hattingapruit,Daunhauser
and Newcastle, all of which are in close proximity to some
industry or other.

To promote better conditions and to regulate the
influx of natives into these villages and ameliorate this
undesirable state of affairs, it would seem necessary to
consider the bringing into operation,if possible, of the
provisions of section 12 of Act 21 of 1923. " That is the
urban areas.

Now, although it is found that the establishing
of these locations on the mines under proper supervision
would be the nucleus of the formation of an industrial class
of labourer, you will find that most of these natives who
take up their residence in these uncontrolled areas are
usually those who have been found to be practically useless
on farms. They prefer to take up these residences which
eventually become known as a potential place of brewing and
selling illicit beer, and until such time as proper supervi-
sion and control is brought into force, these villages will
certainly become a menace, not only to the industry itself,
but to the community in general, surrounding these industries.
You can understand, Sir, where you have a lot of women, who
take shelter in these places where it is almost impossible
to detect them, that they have no other methods of getting
a livelihood except by means of undesirable ways, and that
gives inducement to others to follow their example. Immediately you find that they start harbouring themselves in these places you will also find that they have a strong following of these young men. If these villages could be properly controlled, personally I feel you could establish quite a useful community from them. Being close on to the mines - and most of the mines have what they call locations - it should under proper supervision work satisfactorily, but not sufficient power is given for the control of these women who take up their residence in these locations. I understand you are going on to Vryheid from here, and probably there they will be able to explain to you better that since they have introduced a regulation under the Urban Areas Act which covers the whole of the labour area, I understand, it does not permit of a woman taking up residence in any of the locations unless she is in possession of a permit from the employer, which is issued only after a medical certificate has been issued, as to these women being free from any diseases. Further, I understand it is also necessary that she should establish her marriage identity, whereas at the present time they may go about more or less as they like. On the mines you will find, I should say, that about 60 per cent of these native so-called married men in the mine locations are not married. And you will find in some places you will get a woman with about four or five children from different parents. I took the opportunity once of compiling certain statistics amongst them, and I found I should say about 60 per cent of them were not married, and about 20 per cent of them
had been living under married conditions for a considerable time, and about 20 per cent more or less were actually married. You will find that these men who are actually married and who intend to continue a respectable life, do not mix up with the others and prefer to have their huts set aside. Now, Mr. Chairman, I think if the position as it stands at present were to receive the consideration of a proper regulation, this could easily be done away with and I think that the migration from the farms as well as from the locations would be considerably reduced. My contention is that their taking up their abode in these uncontrolled places is chiefly due to the inducements which are offered them there - that is, the main inducement, which is no control. I take it that it is the intention of the Commission, where such natives sever themselves from their tribal laws and take up abode elsewhere, that they should at least live a suitable, respectable and decent life; that would also, to my mind, considerably reduce the spreading of the diseases which are at present very prevalent on the mines. Then you must understand, Mr. Chairman, that the mines are bound by regulation to provide medical attendance for their employees. If you go to these mines today you will find they are all properly equipped, they have their hospital, they have their whole-time medical officers - most of them, and those who have not whole-time medical officers have at least their medical men, and an arrangement whereby they are available at any time when required. These men are today considerably burdened by the spreading of diseases - not due to their own mismanagement, but to their neighbouring villages, and that
places a heavy tax on the mines, in keeping their labour free from disease. That is all I have to say on the point of detribalization.

I would like to add, with regard to the economic results and social aspects of detribalization - effects on efficiency and earning capacity - that I do not think that these irresponsible youngsters, most of whom would be these villagers, - although they may earn more actual cash than what they do on the farms - do not apply the money in a way beneficial to themselves; and as regards the social aspect of their lives in these uncontrolled villages † think it is more likely to degrade and demoralise them than to uplift them.

The next item is Native Labour. The conditions of the native labourer on the mines I do not think require any comment at all. They are open for inspection. They are under proper supervision. They have Government officials to see that the regulations are properly applied and carried out. As regards the labour supply; at the present time the mines are amply supplied, but there are times when we find we are short. I will deal with them I think under the next item of Recruiting. It becomes very necessary sometimes for the mines - as a matter of fact, they all have little organizations of recruiting,-to do recruiting. This is rather a heavy tax on the mines. The reason why they have it is because up to the present they were not able to get a uniform way of dealing either with the disposal of their products or the obtaining of their labour. I understand at present they have
approached the coal-owners with a view to establishing some organization of labour.

The recruiting of labour; the usual course in regard to a labourer before he enters the service of a mine is to advance his rail fare and food, which amounts to about £4, and you very often find that the labourer may render of his service for a couple of months and then desert, so there is a great loss in connection with the recruiting of natives by desertion and so on of labour. There is a system in vogue there by which anything from 45 per cent upwards of the deserters are usually recovered, provided they offer themselves again for employment within a labour area, - that is by way of finger impressions, but they have been found to be practically unfavourable. When last I met the Director I was told there were four finger impressions which proved to be exactly the same, and the question arise as to whether they would investigate whether they were twins or not.

THE CHAIRMAN: They found four cases ?- In which the finger impressions were identical.

Of two people ?- Yes.

Are you sure of your facts ?- Four; that is my last information.

That is by the Finger Print Division of the C.I.D. ?- Yes.

DR. ROBERTS: You say there were four people having the same finger prints ?- Yes; that is what one of the clerks in the Finger Impressions Department told me; that so far there were four which were identically the same,
but I must add that further investigations were made, or were to be made, to find out whether those four identical finger impressions were those of different individuals; but that was the record, that they had four which were supposed to be identical. Whether further investigations have disclosed the fact that they were four actually different people, I could not say. By these finger impressions we are able to recover quite a number of these deserters. Now, it has been alleged that the mining community are not taxed with the cost of recovering these desertions. That is perfectly correct, but they are taxed by way of a registration fee of 1/-, which has got to be paid monthly, and out of that registration fee, that revenue from desertions is supposed to be recovered, free of any further charges or costs. Now, recruiting with the establishment of these various organizations of the Native Recruiting Corporation at Johannesburg is going to make it considerably difficult for the Natal Collieries to be able to maintain their complements. Up to now they have been compelled to draw extra-Union natives to perform their work, on account mostly of the recruiting here, for which facilities here cannot be offered as they are offered up on the Rand. The main thing about these industries on the Rand is that you are able to offer continuous services, continuous work, whereas in Natal you cannot always do that. Some of the mines are able to keep their mines operating all the time, but the smaller mines are very often compelled to lay off for a few days on account of lack of orders or rolling stock.
And at the same time they have to maintain their running expenses and the upkeep of their natives. It was thought that if it were within the power of the Commission to be able to restrict the recruiting of labour in one or two of the localities in Zululand – or if labour recruiting could be restricted for labour in Natal to only except such labour as voluntarily desired to go elsewhere and give an opportunity to the local industries to draw their labour from these local areas which are open for recruiting, – if that could be done it would naturally considerably assist and also minimise the cost of obtaining labour.

As regards the conditions up to in the Transvaal; you probably know yourselves, Sirs, that on the mines there one labourer in nine of the collieries is equal to two labourers in Natal, due to the fact that their seams are so much bigger. Where one native does the same work there, you require four to give you the same amount here. And then the Transvaal are better off, too, because most of their coal is sold, I think, locally, whereas in Natal their export in bunker coal is about 65% to 68%. The Natal coal therefore is in general more expensive to deal with than the coal in the Transvaal, and the labour becomes ever so much more expensive on this account. So that for that reason it was felt that if some concession or some consideration could be given to the Natal Collieries to obtain their labour locally rather than to draw it
from outside the Union, it would considerably help the industries. That is all on that point.

As regards sanitation and the housing conditions of the natives; these items Mr. Chairman I may say cover the duties of the Native Affairs Department, whose duties are to see to all these items. As regards the housing, feeding, sanitation, and conditions of the employees, as regards the housing, feeding and sanitation I do not think they can be any further improved. You will find that not only have they this housing, but they are elaborately fixed up with bunks, fire-places, etc., and they have recreation-places, and they have stores and everything quite close where they can buy their requirements. Although the stores are not the property of the mining people themselves - they are independently run - they are under the control of the mines themselves. Now, as regards the condition of the employees; I do not think anything can be said on that. What is actually meant by the condition of the employee, I do not quite understand; whether they mean is he well fed and well clad, I could not say.

THE CHAIRMAN: I am sorry; that is a misprint; it should be "employment."? As regards conditions of employment, they have various kinds of labour or classes of work which they have to discharge; some of this work is task work; some is by the hour; and then general work. Taking it all round, the wages paid to these men works out at an average of 1/1ld. and a fraction - between 1/- and 2/-; the labour works out to
that.

"Wages". "Comparison of native income in farming and urban and other occupations." Mr. Chairman, I think a clear account has been given of the earnings of the labourers in other occupations, which I take it would include mine work. They certainly get there from £2.10.0. to £3 odd per month. Now the question with me has always been whether this money which is so well earned is equally well spent, and you will find, as I say, that most of the money goes to these uncontrolled places, and the families at their homes are neglected. I think, coming to the actual value of money, that 1/- on the farm would be practically better applied or used by the native than would be 5/- by a native on the mine, who gets his money regularly. That is all I have to say on that, Mr. Chairman.

Then, under the heading of "General Economic Conditions" - Item (5) - "The Credit System": There is a credit system on the mines, Mr. Chairman. When I came here there was no means of checking or controlling the expenditure of the natives in the stores. I found it necessary to devise some means whereby the native should be able to keep an account - illiterate as he is - of what he spends. When I came here the natives used to go and buy goods one day for sixpence and on another day for a shilling, and so on, and by the end of the month they had not the remotest idea of what their expenditure had been during the month, with the result that when I started here on the mines my time was chiefly taken up in investigating these complaints about money which they maintained they had not bought articles for under
the old saying that their money was being "eaten up" by the Jew, for which they never received anything. The result was a certain token was devised representing a certain amount. These tokens were issued to them. They applied to the mine for a loan of 5/-, which was given to them by means of these tokens, and the natives could spend the value of them in any department of the various stores, and they would know precisely they had so much, and when that was finished and they wanted a little more, they could get it. Ever since that has been brought into vogue, no difficulty has been experienced by these natives in keeping account of what they spend. At the end of the month, if they are in possession of any of these tokens, they pay their account. It is merely a credit system, and nothing else.

DR. ROBERTS: What is the amount of the tokens which you give?—They vary, 6d., 1/-, 2/-, and so forth.

But the total quantity?—It all depends upon his earnings. The advantage of these tokens was that no native could go into a store and make any purchases without these tokens, and at any time when the storekeeper wished to stop his credit notice is given and that particular native is not given any more. Exception was taken to these tokens, and it was submitted to the Director, who in turn submitted it to the higher powers, and they approved of the system, and saw that it was rather a good idea for the natives to be able to keep account of what they actually do themselves.

You can understand, Mr. Chairman, that a native with a sixpence today and a threepence tomorrow, for thirty days has not the remotest idea of what he does.
MAJOR ANDERSON: Are those tokens taken into the beer canteen?—Yes; every department which forms part of that particular mine. Exception was taken to it. It was thought that by doing that it was preventing the native from making his purchases elsewhere. He is quite at liberty to go and make his purchases elsewhere, only these tokens will not be accepted elsewhere. It is merely to enable the native to keep an account of his expenditure.

The next item is "Native Taxation - Effect on Labour Supply". I think that this taxation has a wonderfully good effect on the labour supply. When the time for tax collecting comes round here, you find that as soon as the time is due for them to pay their taxes you cannot cope with the amount of labour offering for the mines. That is the only time a native will voluntarily go out to work whether he feels like it or not. That is the only time the mines have plenty of labour. If they were not compelled to pay this tax about 50 per cent of them would never turn out to work. By going out to work it is not only that they earn the amount to pay for their tax, but they earn a little more, and are able to spend a little more.

The next item is No.15 - "Legislation Specially affecting Natives considered within Terms of Reference only". Sub-item (7) -"Native Taxation and Development Act. " The only thing I would like to point out to the Commission in respect to that is, there is a provision in that Act by which you are compelled to return the old tax receipt back to the holder after you have issued him
with a current one. That is becoming a general source of speculation. The natives have so many of these papers. In the labour areas they have to have their identification pass, they have their outward pass, and some an inward pass; beyond that they have a travelling pass, they have their registration pass - travelling pass and registration pass and tax receipt. Now, you can imagine that it is only an expert official who can really distinguish the uses of these various papers. It is becoming so embarrassing. You will find a native is so burdened with them that you think he is carrying a blanket, instead of which he is carrying a knapsack of these papers. If it is within the scope of the Commission to recommend a return to the old tax receipt system only, it would give an opportunity of dealing with those who are unlawful. The great thing that is going on at the present time is the selling of these.

THE CHAIRMAN: Do they sell those extra receipts to other natives? - Yes.

MAJOR ANDERSON: Are not all tax receipts returned? - Yes.

DR. ROBERTS: Would you prefer having them for say ten years, so that they could fill in, and fill in? - No. That is the poll tax. I am referring to when he pays his current tax, to destroy the old tax receipt, that would be the easiest way.

The other way does not appeal to him? - No. As you know they stick to every bit of paper that is issued by an official.

Would a parchment sheet giving year after year the
payments, do?— We have that on our registrations; they could be re-registered under the registrations for six or seven years, but they do not keep them, and the paper too is not sufficiently strong. Besides they are not able to look after them for a couple of years.

MR. LE ROUX VAN NIEKERK: What do you mean by "uncontrolled villages"?— For instance, if you go to this place I enumerate in the letter, you will find in Dundee here natives might come in and live in the back-yard of any man, and in Dannhauser, which is practically entirely owned by Indians, they squat anywhere and live under any conditions.

What is your remedy?— My remedy is the Urban Areas Act.

Would these small places like Dannhauser and so on be able to stand the upkeep of a proper native location or village?— Something has got to be done; not to harbour natives there.

DR. ROBERTS: Would you have them proclaimed areas?— Yes. I understand the whole of the Vryheid labour area is under the Urban Areas Act. If that could be done in the Dundee and Newcastle labour areas it would improve the condition of things.

MR. LE ROUX VAN NIEKERK: Have you any knowledge of the villages round about Greytown, Fairleigh, or whatever they call it?— Not, I have not.

DR. ROBERTS: Lennoxton and so on?— Oh yes.

MR. LE ROUX VAN NIEKERK: Are they on a par with the others?— Yes, they are uncontrolled.

MR. MOSTERT: What suggestion would you make so far as
the control of these locations is concerned? After all said and done, we too realise that unless they are under control there it is not a bit of good?- Those are practically small villages, and the only thing is to apply the Urban Areas Act, which would require every employer to have his labour registered. That would mean that the harbouring of natives, or the allowing of them to squat anywhere there by his saying "I will pay you a shilling or two just to live in your backyard" - well, that would not happen.

Would you fence them in? - No; but it is only a matter of going to a man's house and saying "how many boys have you got?", or going to a man's backyard and saying, "let me see your boys", when they would have to produce their passes and show whether they were working in that village or not. The labour areas are all mapped out, and these fall within that.

You would not advocate an open township or location? - Yes. The open locations away from these industries - I do not think there is immorality in them at all, but these villages are just big railway stations. At the present time they have what they call Health Boards at these places.

DR. ROBERTS: I thought these villages were controlled from the Health Department? - We had the Medical Officer of Health here - I think his name was Kruger; he went down and was shocked at the conditions he found in these villages, and reported on them, but I have not seen any effects from it yet; the conditions are still the same, and are even getting worse.
MR. MOSTERT: Have you to recruit most of your natives for your mines? - At the present time I have taken the figures from here. They have about 45 or 60 per cent of their labour - I just forget the figures - which is voluntary; 65 per cent is voluntary.

Do you recruit through the M.R.O.? - No, they recruit independently. By recruiting through some organization it means you have still got to pay your capitation fee for even voluntary boys. The mines cannot afford to pay this capitation for this voluntary labour. They feel it is going to affect them considerably, the establishing of these recruiting corporations. Therefore, they have it on the footnote to establish their own organizations.

What is your term of contract with the native? - It varies; four months, six months, nine months; they cannot contract for more than a year.

What percentage of natives do you get from your own area at the present time? - About 45 to 50 per cent.

And you reckon that if recruiting were debarred from these areas you would be able to get all your labour here? - Yes, that is the feeling. We feel that if some of these places were recruiting is permitted were placed at the disposal of the Natal industries it would increase local labour from those localities.

Recruiting is taking place here now? - No, it is chiefly for the Rand.

There is recruiting here? - Yes, for the Rand.

Do they take large numbers of boys away from here to the Rand? - Yes.
Mr. de Jager.

18.

You have no percentage?—No, I have no figures; it would be rather awkward, unless you got it through their agencies. I understand that 60 per cent of our labour goes to the Rand and Natal.

THE CHAIRMAN: If my memory serves me correctly, a very large part of Zululand and Natal is closed to recruiting?—I do not think there is any area closed to recruiting, not in such places as Dundee, Newcastle and Ladysmith Districts.

The view has been expressed that recruiting develops the labour supply; that where you do not allow recruiting the natives simply stay at home?—That is true; but if they had any recruiting organization, as I say, the collieries could not pay the expenses connected with it just at the present time, because they have such a large supply of voluntary labour which would all have to come under capitation. Before these recruiting agencies were established Natal labour was particularly freely coming to the collieries here, which is now taken to the Rand; and that compels them to now consider the question of forming an organization.

Actually Natal imports more native labour than she exports?—On the collieries it is just about the same.

I am thinking of all the industries, including agriculture, of the Province?—I do not know about outside the collieries, but in the collieries they import just about half their labour.

From?—From Basutoland, Swaziland, and the
Mr. de Jager.

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Transvaal.

MR. MOSTERT: You were saying that you do not work full shifts on your collieries. Is not that perhaps that owing to the fact that you cannot get the labour which you require?— No, it is not. It depends on the conditions on the mines, sometimes. There are such things as orders and rolling stock running short sometimes, which compels you to lay off for a day, or sometimes a little more.

Are those the general conditions amongst the collieries in Natal?— I will not say that it is general, but it affects most of the mines, especially the smaller mines. The bigger mines are always able to carry along.

MAJOR ANDERSON: Can you tell us the cost of recruiting - the cost per head in capitation?— It usually works out at ten shillings a month; six-months' boy you have to pay £3 for. Then there are the other charges, such as railway fares, and advances - which they never come without; it is usually a £2 advance.

But that is recoverable from the native - the advance and the railway fare?— Yes.

The actual cost is 10/- a month?— Yes.

MR. LUCAS: That 10/- is purely for the bringing of the native?— Yes.

The employer gets nothing for it beyond the fact that the native comes?— Yes.

So that the employer has to regard that as the cost of that native?— Yes, as the cost of that native.

Did you in the course of your work have to inspect the conditions of natives on the farms at all?— No, pursim
Mr. de Jager.

Native witnesses.

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20.

Purely mines? - Yes, purely mines.

These wages that you quoted, were they for thirty
shifts or for a month? - Thirty shifts.

So that a six months' contract is nearly seven
months? - Yes, seven months.

DR. ROBERTS: Do you think if the bulk of the
population of the villages were married families that that
would reduce the amount of immorality of which you speak? -
I am perfectly sure of it.

Then why is it not done? - Because it is the
flight from locations, from farms, and so on, that establish-
es these villages.

But if you had married communities that would answer
?- Yes; or if there were more opportunities for these
unknown deserters or boys who come from elsewhere to be taken
to these places, that would not happen either.

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1. BENJAMIN MOSES KUNENE, (exempted native, Dundee).

2. PHILIP MTENBU, (unexempted native - Chief: Gamalako, New-
castle).

3. REV'D. Enoch Abunewgo Mahamba, (Exempted native, Dundee
District).

CALLED AND EXAMINED:

(MTENBU): I am a clerk. (KUNENE): I am also a
clerk. (REV'D. MAHAMBA): I am a Minister of Religion of
the Free Church of Scotland - the Presbyterian Church.
In Dundee here I am along with the Revd. Mr. Maddafi.
(MTENBU): I work for a lawyer. (KUNENE): I have left
employment. I am independent. (MTENBU): Mr. Chairman
and gentlemen, I wish to give my evidence in Zulu. (INTERPRETED BY MR. FAYE): I wish to speak about legislation and about taxation specially applicable to natives. What I wish to represent in regard to trade, Sir, is very shortly stated. We feel that in native areas the natives should have the opportunity of trading in the same way as other people, in order that a native may have the same chance of making good in trade as have other people in this country. I now go on to another subject, Sir. We wish to represent that the compensation paid to natives working in industries is inadequate; for example, if a man becomes incapacitated for life he gets very little, not sufficient on which to live. If he should die his dependents get very little, not enough to maintain them - that is, not enough to support them as he could have done had he lived. We feel, Sir, that what is given to our people in that regard is about as much as a child could get out of killing a bird to eat. Since the Land Act was passed in 1913, it has been impossible for natives to acquire land in any area except very limited parts of the country. That is a serious disadvantage to our people. In European areas so-called the prohibition is absent. In other areas (released areas), there is the greatest difficulty in most cases in getting the consent of the authorities for the transaction to go through. One of the results of that is that those of our people who have the vision to work towards bettering their own folk - I am talking now of my people on the farms - find that they cannot make headway in acquiring land, and in failing to get land on which they had counted for support, they disappear; they run away, they
Native witnesses.

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scatter; some of them go to farms, some go to towns; they go all over the country, and the cohesion which otherwise would have existed among those people is dissipated. That is the reason why so many of our people have become wanderers.

Another of the consequences of the Land Act is that those wanderers in settling on their farms, are compelled to become labour tenants. There are certain areas within the Dundee and Newcastle Districts which were acquired by natives before the Land Act came into force, and I know from ordinary knowledge that quite a number of those natives who are today land-owners were people who were only moderately well off; they were not well-to-do; but they were being given land and time in which to acquire it, and became land-owners. Another consequence of the passing of the Land Act is that white people who own land in the released areas - in areas where we may buy land - take advantage of our position and charge us more for their land than they would have done had there been wider opportunities for us to acquire it. To show how difficult the position is, I would quote the example of the chiefs on farms; they are not able to acquire land of their own, leave alone acquiring land where they might get at least some of their followers to settle around them. So chiefs on farms have become mostly chiefs in name only. These matters which I am enumerating now are the causes of my people becoming wanderers on farm lands. That is why so many of our people abandon their homes and go to towns, the mines, and to many other places. So our people who have in that way got away from tribal
Native witnesses.

Influence have now begun to grow up in an entirely newer environment, and are becoming an entirely different people. They are not like their forbears. We find that our girls who go to town marry all kinds of people—all sorts of nationalities. The parents have little power to control their children in these circumstances. They have nowhere to put them; nor have the chiefs much power either, because they too are handicapped in the same way as the parents; they have no land. We would earnestly appeal to the Government to look into this matter and do something to improve it. After all, we natives of this part of the country were a great people; we are a self-respecting people; we have a history of which we are proud: but today we are becoming no people. In speaking of taxation, Sir, I do not refer to the incidence of the taxation, but to the enforcement of the law; our people are harassed by the authorities. I would mention, in proof of that, that say for example during the month of March, in a new year, the police will go round on their patrols and round up persons who have no receipts for that year for their taxes. Those persons are liable to be punished by the courts for failing to pay tax for a particular year. I think I am right in saying that most of the natives who are found in that way by the police, not holding a receipt for tax for that particular year, are persons who genuinely intend to pay the tax, but who have not up till then been able to earn sufficient money to pay. They are not criminals. In the old but tax days of Natal I know that the authorities took care that the police did not go
go on such patrols until about August, when it was reasonable to expect that all natives who were liable for tax had been able to earn the money with which to pay. I think a very good indication of the intentions of the natives can be ascertained - supposing they are old enough - by finding out whether they have paid for the year before. If they have, they should be given a reasonable time within which to pay for the current year. We people who were, as I said, at one time a powerful nation - the most powerful in this part of South Africa, are today being made no people by another cause - and that is, the pass laws; the pass laws are making us into criminals. We are required by the laws of the Government to carry many passes, whereas surely one document which gives the necessary particulars should suffice for one man. Supposing in these days of rapid communication I get a sudden call, let us say to the Transvaal, and I get it on a Saturday or Sunday, or holiday, I would have to wait before I could answer that call - although it may be a matter of life and death - before I can get an outward pass from the Government office. But if what we think might be done, were done, and our tax receipt were made into our pass, I could rely on that, take that along with me, and feel perfectly happy about any question of passes and be able to produce that as a pass.

Another feature of the administration of the pass laws that harasses us, Sir, is that sometimes a person who belongs to a district other than the one in which he happens to be, goes to the office to get his pass, he is told he must go to his own district to get a pass. I do not say it is always done, but it does happen. We strongly appeal, through
you to the Government, Sir, to change the pass laws, so that the tax receipt will cover everything and will give all the particulars that are now required under the pass laws - not only that Sir, but that such a document shall carry anyone who has it anywhere in the Union. That is all I wish to say. Time is short, and I do not wish to delay the proceedings.

**Mtembu (Rev. Mahamba):** I wish also to speak in Zulu, Mr. Chairman and gentlemen. (Interpreted by Mr. Fayre): Mtembu has spoken on all the matters on which we wish to speak. I shall not touch upon what he has dealt with, but will refer to a few other points. The principal cause of natives abandoning their chiefs and becoming chiefless is that they are without land, and through pressure of conditions go and live in urban areas; I am thinking particularly of chiefs on farms who have no land of their own. The wages on the farms are either very small or are not paid at all as to make conditions for the natives living there so hard as to compel those natives when they go, to get away from those farms; that drives them to urban areas. Some natives find it better to go and hire a small cottage, or perhaps a room or two in a town, and live there with their families, rather than live on a farm, although actually the native naturally prefers the conditions on a farm to conditions in an urban area. The chiefs are not able to help, because they also have no land, and if they make representations to the authorities nothing can be done for them.

Another cause of natives getting away from their chiefs, is that those who become educated do not like their cases being tried by uneducated chieft, nor do they like
Native witnesses.

Generally being controlled by a person whom they regard as
less enlightened than themselves, although in his heart of
hearts each native is very much devoted to the tribal system.
Generally, Sir, on farms natives find that not being able to
spread themselves out as they could under their own regime
and keep cattle, they go away, and shift their kraals from
time to time. All those are causes which drive them to towns.
We belong to this country every bit as does the white man;
but we find that some white people have very large farms -
some of them have a number of farms. Could not the Govern-
ment in these cases share alike and take away some of that
land from these big farmers and give it to us poor people?
Actually we feel that conditions on farms are the same as
slavery. I know of an instance where a farmer required the
three children of the native to work for him, but he was not
satisfied with that and so asked the father and mother to go
along and, as he put it, help - also work there. The
burden of our representations is: lack of land, and we would
earnestly ask the Government to provide more for us than we
have at present. We would ask that the Government govern
the natives, but we think we are right in regarding the
provision of land for the people as a function of the Govern-
ment. We would also plead that the Government deal more
leniently with native tenants who flee from farms; that the
Government in such cases see that those people have their
matters enquired into, and not have them merely brought up
in court as deserters and punished; let the court find out
why these persons have fled. The conditions I have mentioned
cause natives to do their best to get away from farms, and it gives the white people the impression that the natives are getting out of hand, when as a matter of fact they are trying to save themselves from a heavy burden. The conditions under which the old Natal Government were better for the natives than they are today. My grandfather for example was a tenant of Mr. John Hattingh, and I remember very vividly the accounts my grandfather gave of the handsome treatment he received at Mr. Hattingh's hands; but it would be impossible today for a native, without breaking the law, to be treated as Mr. Hattingh treated him. We do not know whether this is all caused by the hunger of the white man for motor-cars, which cost a lot of money to keep.

In regard to agriculture, Sir, I think it would be an excellent thing if the Government were to introduce agricultural demonstrators not only into native areas — scheduled native areas — but into native-owned farms — private property, so that the owners of these farms could get the benefit of the teaching of the demonstrators, the same as the location natives could. We know of course they are saying in the daily press of you white people — and it is often thrown against us — that we do not know how to deal with land, that we just play with it. In actual fact, the white people were the same at one time; it is only comparatively recently that they have learned to develop the land as well as they do at present. The white people get help from the authorities for developing the land; they get advances of money; but that facility is not extended to my people. We made an application to the Government to help us with an advance so that we could get fertilisers, and proper implements
for working our land, but the reply to the application was that the Government have no funds for natives, for such a purpose. And then, when we apply to people who specialise in dealing with fertilizers, who sell them, we are told that they prefer not to have business dealings with us because they fear we will not be able to pay for what we want to take on credit.

We come now to the question of health. It is well known that the mortality amongst natives is higher than amongst the white people - and the cause is not far to seek. It is because we have not the same benefit as you have from doctors. In the Mainga District, for example, there are no fewer than five chiefs, all with large followings, but there is only one there in the whole of that district. We think it would be a good thing if young natives, both male and female, could be taught some elementary principles of hygiene, so that they could also spread knowledge among our people in the locations, and help them to avoid various kinds of trouble from disease and death. The Government spends more money in connection with the dipping of cattle than on the health of our people. Take the Mainga District: they have three white men and quite a number of natives busy dipping cattle: but are the cattle of more value to the State than human beings? Native medicine men are good fellows in their own way, but unless they have had a great deal of experience and have learned the virtues of certain things, they are really harmful, and we feel that the Government should step in, in a more pronounced way, than it does at present in checking their
doings. I believe they are responsible for quite a number of deaths that are never brought home to anybody. It may be that most of the natives in this room will think I am babbling when I talk like that, but I know, Sir, from what I have learned, that what I say is true, and that the Government should help.

On the question of over-stocking, Sir, we think that is also a burden which rests on the Government. After all, we natives were accustomed to having wide fields where we could let our cattle roam and graze wherever they wished; but conditions are very much changed since then and we have not learnt how to accommodate ourselves to these conditions, and the Government ought to take active steps in teaching natives in that regard, so that the country will not be over-stocked.

It is altogether contrary to the customs of our people for girls to go out to work, but conditions, particularly on farms, force both girls and boys to go out to work, and sometimes the girls will go to the best market, where they get the best pay - Kimberley, Johannesburg, and so on; but when they come home they are no longer fit to be the mothers of the people from whom they came - that is, the next generation. Most of the girls who go out like that are drifting away from their homes by economic pressure, Sir.

Our bank was our cattle, but now we are told, in general terms, that we must reduce the number of cattle that we have. We know that you white people have introduced money into the country and that you make good use of it, most of you; we natives do not do that; we regard money as a thing
which should be taken to a store as soon as possible. The result is we very soon want. Could not you teach us to take better care of our money? It does not appeal to a native to have his money locked up in a bank; he wonders what is the use of it there. Many prefer to bury it in the ground, in their huts, where it is near to them. Money so buried does not increase; sometimes it actually gets destroyed. We cannot understand why the Government allows white people to have free education for their children when we have not, although we believe - from what we understand now - that enlightenment is good for all people. It would tend to bring about better harmony between the white and the black people of this country. So long as we remain unenlightened, we shall remain suspicious of you.

We were told, when the general tax was imposed, that this £1 per head which was being paid by our people was to be used also for education; but we see no difference. It may be that only 30 per cent of the taxpayers - although I have no particular ground for saying 30 per cent - have their children educated; the others do not. If there were more schools, if the schools were spread throughout the country, we would progress much better and there would be better harmony between you white people and ourselves. There seems to be a fear among the white people that when a native becomes educated he will take the bread out of the white man's mouth; but I think you will find that even in the case of the herd, he would be a better herd-boy through being educated than not being educated. A milk-man who is not educated, as a rule will be filthy in his person, yet
a farmer will expect such a person to go and milk a cow whose milk will be consumed by the white people. Surely a white person would prefer to have his cow milked by educated boys, who would keep his milk clean. So we would ask that the authorities do not regard education as a potential source of friction between white and black, but as a harmonising influence.

I support Mtembu strongly when he says only one document is necessary as a pass. Johannesburg has been described as a school of crime. The number of passes which have to be taken out by natives I think are a great help to these criminals. Natives go to lawyers for help, and that of course is a fruitful cause of poverty; it also causes our people to feel, if the case is between a white man and a native, that a native will not get justice unless he is backed up by another white man - that is, by a lawyer. Rather than suffer injustice like that, the native will sacrifice everything he has to get the help of a lawyer.

It should be the case that when a native is before the court, either as an accused in a criminal court, or a party to a civil suit, that he should feel confidence in the bench, knowing that justice will be done and that he will be treated fairly. The arresting of natives for minor offences is also the cause of serious complaint amongst us, because it turns natives into criminals when they are put in gaol and come into contact with wicked people there. On one occasion I happened to be in this very court when the case of a native was being tried; he was charged with riding a horse which was too thin to carry him, but the
magistrate said, "I fine you £2, and give you seven days with-in which to pay it." That man was saved from mixing up with criminals in gaol. We would ask that in the case of a person being arrested who is well known, as a good character, that it be a general rule with magistrates to give such a person a chance and to be as lenient with him as possible, and, if it can be done, to give him time within which to find the money to pay a fine. I have just spoken about the good impression made by magistrates in treating natives in a broad generous way. Well, we look upon you now very much in the same way as magistrates; we have told you what our troubles are; we have confidence in you; and we hope you will duly convey to the Government what we have said and that you will sympathetically consider it. We thank you very much for having listened so patiently to us.

(KUNENE): We thank the Government and the Commission for what is being done by your presence here. We also thank you for having distributed these documents which set forth the matters on which you want particulars. We regard your work very much as the work of a person who is faced with twins quarrelling. You are very much like a nurse; you have to see that the best is done for both. Has not the larger of the twins now had its fair portion, and is it not time that the smaller had something? We believe that the smaller of the twins will not be allowed to pine away and die. I support what has been said by the two speakers who have just spoken in regard to the causes of the natives becoming landless. One of the disadvantages under which we
labour is that natives, although they learn various kinds of work, do not have the opportunity of getting much benefit from it; they cannot enter into the various kinds of work that white people can, for example. Take the case of interpreters — work which natives could get before on the railways they cannot get now. That impoverishes our people, Sir, and we would appeal to the Government to do its best for them, so see that they can get employment. Much the same happens to these people as would happen to your dog if you starved it; it would become a thief.

MR. LE ROUX VAN NIEKERK: When you speak about trading rights, where do you want them ?— (MTSEMBU): I will mention a place about which I can talk from personal knowledge; I refer to Lennoxton, in the Newcastle District, where natives own a good deal of land but have no trading place there run by a native.

Have you applied for it ?— The application has been made, but the Indians objected, and the applications were refused. The native owner of the farm, "Sixpence", in the Newcastle District, was not allowed to establish a store because the Indians on neighbouring farms, who were given permission by the farmers to run stores, objected. That is another example. I think if the same thing were put to the test inside the town of Dundee — a native were to apply for a trading place — the objections from the white people would be so overwhelming as to make his case hopeless from the beginning. I do not think Dundee is alone in that respect; I think it is general in regard to all towns. That is why I plead on behalf of the natives to be given the
opportunity of establishing stores - trading places.

You said it was difficult to get permission to buy land; can you give us an instance where the Governor-General refused to give you permission to buy land in the released area? In the case of the Buffalo Flats there is a farm right in the middle of other farms owned by natives. The owner of the farm was willing to sell, and there was a syndicate of natives willing to buy, but objection was raised by white people, and the transaction did not go through. We were told that the reason for the refusal of the application was that it fell within a European area; but my point is that it is right in the middle of a native area. That is one of the effects of the operation of the 1913 Land Act.

You stated that the natives come to the towns on account of not having land; but we have had evidence from native chiefs that in the big native reserves there are natives leaving to go to the towns. Is it not the attractions of the towns that bring the people there? From what I know of conditions in native areas there I think it is probably due to congestion and the people seeking elbow room.

I support what Rev. Mahamba said in regard to landless natives, when he made an appeal for the taking away of land from the big farmers who have countless acres of land, and giving some of it to our people.

Would you apply that principle of taking away land from the white people and giving it to native people, to the native people? There are natives who own land in different
parts of the Union; would you apply the same principle that their land should be taken away and given to the poorer natives?—There is no native who would suffer in that way in our part of South Africa; there are none who have such land.

Would you think it a good principle to apply—to take away one man’s possessions and hand them over to another?—What I meant was that the Government should do that. Of course, if the Government were to do such a thing naturally the Government would pay for the land, so as to provide for the portion of the population which is landless.

Would you natives be prepared to pay further taxes to get that money?—Yes, Sir; we would run to the Government to put our names down as applicants for such land.

No, no; I want to know whether the natives would be prepared to stand further taxes to get that land?—Those who could get the land would run to get it, and pay for it—to pay the extra taxation. I do not speak for others; only those who got the land.

You say the land must be taken away from the white man and given to the natives. If the Government were to say "we will take the land from the white man and give it to the natives", would you be prepared to pay the tax to get that?—For example; if I understand you aright, supposing one of the members of the Commission here has a lot of land and a portion of it can be taken from him, the Government pays him for it, to be given to natives, all natives who had a chance of getting a part of that land would run to pay back the money which it took to acquire it. In the Newcastle District something of the kind actually happened in the
case of Blackbank (?). Chief Gumalako wanted some land from the Government, and now the tribe is paying the Government back what they paid for the land. The Government is our father, and if it would treat us much better in regard to the money which has to be paid back for the purchase of land than we would be treated by the owners of land if we were to deal direct with them.

Do you know the economic conditions of the natives in the towns; are they well off?— No, Sir, they are not well off.

What percentage do you think has got capital, has got money in the banks—that is, natives in town?—So far as I know we cannot put money in the bank because our wages are so low.

As you know, all the natives on the farms—thousands of them have stock?—Yes, Sir.

Are those natives on the farms no better off than the natives in the towns?—I think it would be difficult to say they are better off, because ten years is so uncertain; every day we hear of examples of people being moved about, stock and all, and then sometimes when they want to find a place to live on another farm, the owner says, "I will not allow you to live on my farm unless you dispose of your stock."

Yes, there may be such cases; but on the whole thousands of natives on the farms have plenty of stock, and they are well-to-do natives, and you do not find them in the towns?—If you had time, Sir, I would like to take you round the Dundee District, and you could see for
yourself; you would find that the native who have more stock than others in this district are those who own their own land.

That may be; but I mean the native on the farm is better off, on the whole, than the natives in the towns, and yet you say he lives in a state of slavery? - I say that, with all respect, and not with any intention of causing ill-feeling. You will find most of the natives living on farms, owing to the insecurity of their tenure, are very much like slaves.

In what way is the tenure insecure more than the tenure of a man who works in the towns; if you come and work for me in the town and I do not want you, and I tell you to go, is that also slavery? - It would be difficult to distinguish between the two classes of natives, because we have already represented that the wages in the towns are inadequate. So that natives there also are living under irksome conditions, in the same way as natives on farms live under irksome conditions.

When you spoke about those native doctors, was that on your own behalf or on behalf of natives; is that the general opinion of the natives, that the native doctors should be done away with? - I think I said that most of the people present here would not agree with what I am saying; they would say I was babbling; but I am satisfied that what I said was the right way of putting it.

You appear to see the danger of over-stocking, and you think that the Government should take some action to remedy that. Do you think that the natives would stand any
interference on the part of the Government in that way, to
tell them that they cannot keep as many cattle as they like,
or to put a tax on?— I think that by being taught they
would gradually learn.

DR. ROBERTS: If the chiefs were educated men, do
you think the educated native would be willing to accept them
?— The proof of the matter, Sir, that we already have edu-
cated chiefs here in this very district, and we get on very
well with them.

They would be willing to accept their government ?—
I would qualify my affirmative reply to that by saying we
would object to being treated by the chiefs according to old
usages which are repugnant to our feelings—things which we
cannot agree with now.

That is, you would accept them simply socially as
chiefs ?— Yes, Sir.

Do you know that the Government had in their view
a Land Bank for natives, in the Land Bill?— Yes, Sir.

So that they really meant to do something?— Yes.

Then do you also know that students are taught hy-
giene and a little medicine at the instutions?— Yes, Sir.

So that it is not quite correct to say that they are
not getting any education in that direction?— Yes, Sir, I
agree heartily with what you say, but at the same time there
is a vast difference between learning and doing; the two
should go together. What I propose is that the health visi-
tors should be under the supervision of the district surgeon.

Would a tax receipt satisfy you and your people as a
pass ?- (MTAMBU): Not me alone, Sir; us.
The whole of the people ?- Yes.
Then it would have to be paid during February and March; otherwise you would be without a pass ?- Yes. But we represent here that people like that should not be severely dealt with, but should be given an opportunity of paying the tax, so that they can have passes. Some of the people are arrested before they have an opportunity of getting employment, even some who are on the way to get it. If a man has his receipt for the last tax, it would show he had paid and that he was not a person who was evading the tax. I will say nothing in defence of persons who are evading the tax; they deserve all they get; but in the case of those who genuinely mean to pay the tax, they should be given every opportunity.

MR. LUCAS: What are the ordinary wages for storeboys in Dundee ?- The store-boys get an average of £1.15.0. plus food. Those who get as much as £2.0.0, require to feed themselves.

Do they get lodging as well ?- They have to hire lodgings. The rent has gone up in Dundee; it is difficult for the people to pay.

What sort of places are they able to rent ?- Well, a married person would have to have at least two rooms, and the average rent now is 12/6d. per room; one room is occupied by the heads of the family, and the other by the children.

Where do they get these rooms - in the town or outside ?- There is no native location attached to Dundee;
the persons of whom we are speaking get their lodgings principally from inside the municipal boundary - within the town, but not in the main part of the town - the outside part of it. Places of that kind are not of the best; they are the back quarters of buildings, and there is a lot of filth there, and if course disease has a chance of spreading quickly in places like that. The conditions are unwholesome. Sometimes these Indians have a number of rooms which they let like that, and they are all occupied. The result is, of course, that most of them have very little provision made for sanitation. The result is that this part of the Indians' places is unbearable - the stench is terrific. We should be very glad indeed if a native location could be established in the town of Dundee, where we would have cleanliness and comfort.

Those conditions that you mention - do you regard them as satisfactory? - No.

Well, why is it then that natives from the farms come into the town? - For the reasons that we have already given; irksome conditions on the farms, fathers and mothers having to work, children having to work, no pay, little pay, and so on.

Do the natives on the farms consider that these conditions you have mentioned in Dundee are better for them than the conditions on the farms? - No, Sir, because the economic pressure on farms is so strong as to drive them away into the towns; and to our amazement we find them preferring to live behind Indian stores and in unwholesome
surroundings in towns, rather than living on farms.

MR. VAN NIEKERK: Have you any personal experience of living on farms?—No, Sir; but people with whom I come into contact every day of my life are from there. What percentage of natives living in a town like Dundee come from the farms, and what percentage from the native reserves?—I do not know, Sir. In point of fact, the position is there are many natives on farms who are poverty-stricken. If you went to their homes you would see hundreds of them living in rags and tatters. Those people know if they go to a town they will be able to get some work which will enable them to clothe themselves, and in that way they will be better off.

Does the man on the farm who owns cattle come into town, or is it just his family—his sons and daughters?—You have the right to do what you please with what you own, but ownership of stock on farms is not ownership in that sense at all; it is subject to so many qualifications.

I do not think you quite understood my question. My question is: do the natives who have the cattle—the heads of the families—come into town, or is it only the sons and daughters who come in?—Mostly the children, Sir.

So that the comparison is not between the condition of the man with stock in the country and the native in the town, but of the children of the man in the country and the native in the town?—The man who has stock and lives on a farm, although his children leave, he does not follow
them to go to the towns; he clings to these cattle, either in the hope of getting more cattle, or of supporting those who are too young to go to the towns. It is in cases like that where a farmer will sometimes come to his tenants and say "Your children have all run off; I cannot put up with your being on my farm, and being no good to me; find another place!" All these are burdensome things.

MAJOR ANDERSON: This question of the authority of the chiefs; do you think that, provided a chief was an educated man and was guided and advised by the Government, that your people would like to have his authority extended and strengthened generally, and that perhaps the Government could make use of them in that way?—(REV. MAHAMBA): As I said before, Sir, yes, but only on condition that these chiefs do not revive old customs and usages which have become repugnant to the enlightened native. I would quote the example of Walter Kumalo, a chief in the Ladysmith District, whose government is supported by real and enlightened men.

DR. ROBERTS: Would you have a man like Zede?—He would be acceptable.

MAJOR ANDERSON: In regard to the question of compensation for accidents; have you learnt of many cases of accidents where a native has received little or no compensation?—(MTENBU): There is a case within my knowledge of a native working in a colliery in Utrecht some years ago, who was blinded by a machine on which he was working. He was told that he could not do his work any more, on account of being blinded, and was given £5. He left the colliery
Native witnesses.

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and went to a lawyer at Newcastle, where I happened to be working. He demanded £200 from the colliery, and threatened proceedings. The matter was settled by the management paying £100 in that case. There is another case I can mention, at the Union Iron and Steel Works at Newcastle, where a native's work was to couple and un-couple trucks; he was caught between two trucks and very seriously injured, was taken to hospital, and died. So his mother was given compensation, amounting to £30, on account of the loss of her son. That is why, Sir, we plead for better compensation for natives who come to grief through accident, or who get killed working in the various industries. The most recent case is the Barnside case, where a number of natives were killed on the mine. In a case like that we would appeal to the Government to see that the dependents of those who are killed are given reasonable compensation.

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JONATHAN DHLOVU, called and examined:

(INTERPRETED BY MR. FAYE):

(DHLOVU): I have a farm of my own. I have been sent here to give evidence on behalf of a number of natives on the farms. Quite a bigish meeting of people nominated me as their spokesman. I have tenants on my farm. My share of the syndicate farm on which we live is 100 acres. (MR. FAYE): The witness is merely repeating what these three last witnesses have said; he supports what they have said.) (DHLOVU): There is a discrimination in wages paid to natives and white people, owing to the colour of the native, so that the native who does
precisely the same work as the white man gets for less pay. The people who are my tenants are given ground to cultivate. The only work they do for me is weeding. The only person I pay is my herd-boy. He gets 5/- a month. The 5/- which I pay to my herd-boy is so low because he is still only a small boy. I have seventeen head of cattle. I have two tenants; one of them has twelve head of cattle. The other one pays rent; he pays £3 a year for his one hut. I have not divided up the land by measuring it; I have merely given him what he wants and what he is satisfied with. Some years one has fifteen sacks of mealies, and some years seventeen.

MR. LUCAS: Have any of these tenants sons? - Yes, Sir.

Are they working for you? - Only the young ones; the bigger ones go to the towns to work.

It is the same with you as with the white farmers; the sons go away? - Yes.

THE COMMISSION ADJOURNED AT 5.30 P.M., UNTIL 8 P.M.
MR. ARTHUR JAMES OLDAacre)
MR. JOHN MACKENZIE.
MR. JAMES HENRY HARDY.

THE CHAIRMAN: I understand that you gentlemen represent the Town Council at Dundee and that you wish to make a statement before us?

(MR. OLDAacre): I have only a very general statement to make, and I do not think that I have a great deal to say. I was asked to come here, as Mayor of Dundee, and all I wish to tell you is that the natives here are fairly well satisfied. They have been very law-abiding; there are few cases of drunkenness, and the natives living on the farm lands are very law-abiding indeed and we have practically no trouble with them. We have never adopted the Urban Areas Act; we have tried to avoid doing so, because the Town Council is of opinion that the natives are much happier and much healthier where they are at present. They live on the farm "Doctor", and we have about 160 families who pay £3 per year each, and an extra 5/- for grazing.

They pay a flat rate of 5/-? Yes, that is what they pay. None of them have many cattle, the biggest number individually owned is only nine, and they generally go two or three or four per head. We dip the cattle in the municipal dip, for which they pay. The only thing that we have against them is that some of them are brewing beer illicitly, and sell that to the town natives, particularly on Sundays.

Are there only people with families living on these lands? Yes, mostly. They build their own houses. They are fairly comfortable, and they seem to live happily. Originally they used to build round huts, but afterwards they put up their own houses.

The single natives live somewhere in Dundee? Most of the single natives live in Dundee. For instance, at the
Dundee Brick and Tile Works they employ about 75 natives. The majority of these are single and living accommodation is found for them. It is done by the Native Affairs Department. We have a few quarters for married natives, and they are the worst lot, the women folk are always making rows. I should have said that each boy over there on the farm "Doctor" has two acres, two to three acres, which he is allowed to plough and cultivate as he wishes.

Do they all cultivate their lands?—Yes, they all do, and as a matter of fact some of them cultivate very much more than they are entitled to.

It really come to this, that at present there is not much point in limiting them?—We have to limit them because we have so many applications. We could get twice the number of them if we had accommodation, and there would be more accommodation for them if we could do away with their cattle. The place is very small and there is no grazing.

What is the size of the farm?—It is 1100 odd morgen. Something like that.

How much stock have they got?—Well, it would be very difficult to say exactly, but I should say that altogether at least 150 head. That is what it was some time ago.

THE CHAIRMAN: Surely that land is over-grazed, is not it?—Yes, we do give them a bit of town land in bad seasons, and at the end of the winter when they are short.

Does the over-grazing begin to show signs, do you see the effects of over-grazing in erosion and such things?—I do not think so; not to any extent.

But I suppose it does show in the continued short-
ness of the grass?—Yes, it does grow there.

Does the grass ever get an opportunity of seeding?—No, I do not think so.

So that in a number of years it must necessarily affect the quality very considerably?—There is no doubt about that.

That farm is your property?—Yes, it is.

Does that matter leave you cold—the matter of the depreciation of the value of the property?—There is no doubt about it being depreciated, and you would not be able to dispose of it to any European. We quite admit that it is all ploughed up and very much over-grazed.

Does not the fact that it is going back cause a good deal of concern to your Town Council?—No, I do not think so. We have not considered that matter.

In twenty years' time the value of that farm must have depreciated very considerably?—Well, it all depends on what you are using it for. If you use it for the same purpose and you supply the natives with a little fertilizer, I do think that the farm would eventually be able again to produce crops. That of course is a matter which has to be considered.

Do you propose to fertilize these grazing grounds?—No, we have not gone so far as that, but I do think that it will have to come to that. I do think that those farmers will have to fertilize their grazing grounds later on.

At present, you have not got enough room on the farm for the families?—We could put on many more where it not for the grazing. But 75 per cent of the people who live there work on the towns. 25 per cent possibly go away, or go away for part of the year. And most of the women go into the town and do washing and a good many of the girls come into the
town for domestic service.

If you made it compulsory for the people who are hiring rooms in town now to live out, would it bring about congestion there?—It would all depend. If you put them into 'baggies' it would not, but you would have to put up buildings for them. I take it you are referring more to the single men. You would have to provide accommodation.

We were given evidence here that the housing of these single men in town is very bad?—Were they referring to the housing of domestic servants?

No, to people who hire their own accommodation, chiefly from Indians?—Yes, I do not think that the accommodation is good, but at the same time I do not think it is appallingly bad. I understand that it was a native who gave that evidence. He was referring to Ward II., where they have these big Indian stores. Unfortunately, I represent that ward in the Town Council. I go through that every six weeks and I must say that I have found nothing objectionable, and our Medical Officer of Health is very particular and he would certainly not allow anything objectionable to remain there.

MR. MOSTERT: Do you know what rent they pay— I mean what rent the natives pay to the Indians?—I know that the Indian rack-rents wherever possible. He gets the highest amount possible out of them. The Indians there are the landlords.

We are told that they charge 12/6d. per room?—Very likely; I am sure it would be quite that.

THE CHAIRMAN: What sort of room would that be?—Probably a wood and iron lean-to; possibly without any floor. But I think the other natives who work in town as domestic servants and the natives who work in the various industries are
very well housed, taken them all round.

Now, on this farm, does the income represent a reasonable return on the amount invested in the farm? - It would work out at about 8 per cent on the cost of the farm.

Do you provide any services on the farm at all - sanitary or water? - No, we do not. There are a number of springs on the farm, and there is rainwater on two or three places, and we have been discussing the possibility of providing sanitary conveniences. There is a water connection from the town water supply on a small portion of it.

With standard pipes? - Yes.

That is not enough to supply all of them with drinking water? - No, not all of them. Many of them get their drinking water from the springs.

Have you noticed any tendency of the springs to lessen in volume? - No, I have not heard any complaints of that kind.

DR. ROBERTS: Have you had any outbreak of typhus at all? - No, we have not had that for the past five years.

MR. MOSTERT: What is the average wage paid in town to store-boys? - From 30/- to £2 per month.

And the house-boys, what do they get? - Anything from 35/- to £2, up to about £4. The rations of course are free. That is all thrown in.

Are the rations free for the store-boys? - Yes, in most cases. Not everywhere of course.

And what about accommodation? - With some store-boys there is accommodation as well. With many, in fact.

Does that make any difference to the wage? - It never has done in the past. I was a store-keeper for many years and in my days we used to give them accommodation and
food. At the Brick and Tile Works, where the majority of the boys are employed, we find them accommodation and food; we give them meat and vegetables.

MR. LUCAS: And what do you pay them?—The lowest there would get about 30/- But the other boys and the skilled boys would get £4.10.0. to £5 £5.

Are there many who get that?—I think there are from eight to ten who get £4 and over.

Do they do time-work or piece-work?—No, they are on time-work. That is a regular wage which they get.

Could you give us the wages which the Municipality pays?—The Municipality pays mostly 1/9d. a day.

That is a working day?—Yes.

Does that apply to the night-boys too?—No, it does not apply to them. The night-boys get from 2/6d to £3.10.0. per month.

Plus food and quarters?—Yes.

MR. MOSTERT: There is a big margin between what the Municipality pay and what the ordinary employers pay?—The Municipality only pay the sanitary boys a special wage. The others would not get less than £2.5.0. per month.

Your store-boy only gets about 22 average?—I do not think he gets more than that, but there is never any difficulty about getting store-boys. They do not have to work as hard as the town boys have to do. You could always get store-boys, even if you were to pay them 5/- or 10/- per month less.

MR. LUCAS: How long has this farm "Doctor" been used in this way?—About twelve or thirteen years.

And it is appreciated by the natives?—Yes, it is
very much appreciated by the natives.

Have you any idea as to how much they have produced on their two or three-acre lots?—No, I have not kept that, but I would be able to get that for you.

The people living there are people working in town?

—Yes.

It must be an appreciable accession to their income?

—Well, you know crops are bad. Of course, they get green mealies and a few pumpkins, but I do not think they get more on their two acres.

And do the women earn anything?—Yes, they come in as washer-women and some of them come in as domestic servants. They get 2/- per day.

Is that what they get if they wash in town?—Yes.

Do they take washing out there?—No, as a rule they wash in town.

And 2/- per day is their payment?—Yes, and one meal, and sometimes two meals, and very often they take a lot away with them.

Is that system which you have there recognised by the Government?—No, it was condemned when the Medical Officer of Health was here, and he wished us to adopt the Act to bring them into the location.

On what grounds did he condemn it?—He thought that they would be looked after better if they were in the location and if there were any sickness they could be doctored better and more easily, and it would be possible to give better superintendence. But we argued that they were much healthier and better where they are.

Do you have much bother about the health there?
Practically none. I asked the Superintendent there who looks after that portion of the town, and he told me there was no trouble and no sickness. Women and children were very healthy.

**THE CHAIRMAN:** Could not the farm be regarded as a location under the Urban Areas Act? We should like to, if the Government would allow us.

What objection could they have? Well, they prefer us to have a location. They told us that we were not to lay out more than thirty acres for these people, and they told us we had to put them closely together.

**MR. LUCAS:** Has the Government any authority to limit the amount of land you set aside? They told us so from Pretoria, but we do not know what their authority is.

Have you got any correspondence about that? Yes, quite a lot.

I would just like to know under what law the officials are taking up the attitude which they are taking. I am very puzzled about it. (MR. HARDY): They are taking up that attitude under the provisions of the Natives Urban Areas Act, under which the Minister may insist upon the local authority setting aside a portion of land as a location, and their idea of a location is a confined location not similar to that adopted by the Council at present. The Department follows the idea that the location must be a confined location.

I should like you to look up the correspondence and tell us the sections which they refer to? Yes, I shall do so.

Do you make any provision in your municipality for recreation for natives? They have just allowed us £100 for recreation grounds. That is from Pretoria.

What is that grant from? That is from the Native Beer Fund.
Dundee Town Council.

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You have a native beer fund?—Yes.

MR. MOSTERT: Is your beer fund in credit?—Yes. There is quite an amount in credit on the Native Revenue Account.

MR. LUCAS: How much about?—Approximately £6,000. It is invested on behalf of the native revenue account, but it is a credit on that account.

MR. LE ROUX VAN NIEKERK: Why do not you spend it?—The Council has erected a good native beer depot, and a good hospital for natives, which costs a deal of money per year, and it is only during the last year or two that we have made money on the account. Previously to that we made a loss.

I understood that you had £6,000 to your credit?—Yes, but that is over a number of years.

THE CHAIRMAN: The accumulated surplus is nearly £6,000?—Yes, that is so.

Would it be permissible to use some of that money for erecting quarters for single men on the farm "Doctor"?—It is quite permissible— with permission from Pretoria.

Would not that be a better way of housing than the present system, which you admit allows of rack-renting?—(MR. OLDACRE): Yes, I do not see why it should not be done.

MAJOR ANDERSON: Will this fund go on accumulating?—No; as a matter of fact, it was the first six or eight years after we established the beer business here that we made the money. At one time we made nothing. (MR. MCKENZIE): We purchased the farm "Doctor" with the Kaffir beer money, but Pretoria would not allow that, so it has become Crown Lands and we borrowed the money from the native beer fund to purchase the property, and the money is invested in that way.

£4,000 is actually invested in that farm?—Yes.
Dundee Town Council.

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We pay interest and sinking fund from the kaffir beer fund.

DR. ROBERTS: You are getting interest on the money you have spent? - Yes.

How much would the rent be? - If we have a fair year and the natives pay up, we get about £450.

THE CHAIRMAN: So in a good year you go over 10 per cent? - Yes, the actual outlay was £3,800 on the farm.

MR. MOSTERT: Are you writing anything down for depreciation of the land value? - (MR. HARDY): We reckon depreciation on the buildings, but not on the land. The land is town land, which does not rank as an asset in the native revenue account.

But you admit that the land has depreciated? - No doubt.

MR. LUCAS: What buildings have you got? - Belonging to the native fund, we have a brewery and a beer-house, all quite modern, and a native eating-house.

Where is that? - In the town. It is built out of the native beer fund.

Are there any native buildings on the farm? - Only the buildings put up by the natives; then we have the recreation hall and we have rooms.

DR. ROBERTS: You have never thought of building a school? - Yes, we have often thought of it, but there are numerous schools here in town. There seem to be quite sufficient schools for the natives. (MR. McKENZIE): Each church has its own school. The Swedish Mission, the Presbyterian, the Methodists and the Anglican Church, all have their own schools. The natives are well provided with schools.

MR. LUCAS: Were any other conditions proposed by the Native Affairs Department besides limiting the location
to thirty acres?—(Mr. Hardy): No, that is the main condition as affecting the Council. (Mr. McKEE): They were insistent upon our bringing all these natives from their huts into this location, and that is what we objected against. We think the natives are content and happy where they are, and we say, why make them unhappy? When they suggested that we should have a Township for them, I went out with representatives of the Native Affairs Department and I suggested 100 acres where they could have a recreation ground, and he said "No, not more than thirty acres; we do not want the natives to be contented here, we want them to go back to the farms and just come here for the six months." That was his argument to me. (Mr. Hardy): That is the position put forward by the Native Affairs Department, that they are averse to the establishment of natives in urban areas on the lines we have here. Their idea is to discourage that sort of thing.

Major Anderson: Do you confine this farm to natives working in the town?—(Mr. GLADAME): No, but they are generally told that they are expected to work in the town.

Do you give them notice to go if they do not work in the town?—We can give them six months' notice, that is the agreement.

Do you do that?—We have done it, but mostly in cases where they will not pay. It has not been done in many cases, but we have done it.

Mr. Lucas: Has your Council considered the policy involved in a native village, giving them security of title, either freehold or long lease?—We considered it twenty years ago, and we wanted to lay out 150 half-acre blocks, with the intention of having a model village on the same farm, just after we had bought it. But before anything was done the
burgesses objected and held a public meeting, and forbade us going on with the scheme.

So nothing was done? - No, nothing was done.

We have to consider the whole term of native villages under our terms of reference? - I should prefer to see natives have their own piece of ground and a house on it. It would give them an interest in the place. You would then get the best class of natives, because the poorer class would not be able to afford it.

You favour that policy? - I do, very strongly.

What advantages do you expect to get from that? - I would expect a very much better class of native than what we get now. I think it would give the natives a very much greater interest in the town. Personally, I believe, and the Council with me, that the native should have a piece of ground and should have some standing. That is my personal feeling, and I think that feeling is shared by the Council.

MAJOR ANDERSON: This objection was taken by the citizens twenty years ago; if the matter were raised again, do you think it would be adopted? - It is very questionable. The great objection was with regard to the site. Although the nearest distance was about a mile and a half from the end of the town, they thought it would be unsightly if their houses looked over this model village. That was the objection, and I think the same would hold today. The nearest point was a mile and a half from these people, and I always regarded their objection as unreasonable. It may be so today. There is just one other thing, under the old Act storekeepers were not allowed to sell malted grain. Under the Liquor Act, that has been allowed again. I think it is a great inducement to many native families, particularly on the farm "Doctor", to buy the stuff and make beer in excess.
Dundee Town Council.

Now, to my mind, it would be a very good thing if it could be prohibited, as was the case in the past. I think that the Liquor Act in this respect is having very bad effects.

MR. LUCAS: Is there more beer brewing going on since the new Act has come into force than was the case before? I should not like to say so.

MAJOR ANDERSON: Is there much beer being sold? Yes, I know that there is quite a quantity of this stuff being sold by every Indian store.

I mean, is there much beer being sold? Yes, I suppose there is. I was referring more particularly to the sale of malted grain, and I should like to see the old position re-introduced, under which storekeepers were prohibited from selling it.

THE COMMISSION ADJOURNED AT 8.45 p.m.,

TO MEET AGAIN AT VRYHEIDS, ON THURSDAY, the 18th of SEPTEMBER, 1930.

DURING THE MORNING OF THURSDAY, 18th SEPTEMBER,
THE COMMISSION PROCEEDED TO HLOBANE, WHERE NATIVE CONDITIONS AT THE COLLIERY WERE INQUIRED INTO.

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