

2032

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PP.

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Paul Sefoka, (representing Middeburg Location)			
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NATIVE ECONOMIC COMMISSION.

THIRTEENTH PUBLIC SITTING.

MIDDLEBURG, 23rd AUGUST, 1930, 10 a.m.

PRESENT:

Dr. J.E. Holloway (Chairman),
Major R.W. Anderson. Dr. A.W. Roberts.
Mr. F.A.W. Lucas, M.C. Dr. H.G.H. Fourie.
Mr. A.M. Montert.

Mr. C. Faye (Secretary).

MINUTES OF EVIDENCE.

CHIEF SEKOKATI of HOOGELIGEN LOCATION, POKWANI

DISTRICT, called and examined:

THE CHAIRMAN: Is there anything you want to tell us?— I want to speak about my people and the way they live. I want to speak about the migration of my people from the rural areas into the towns. The cause of the migration into the towns is that in the location we are very thickly populated. The farmers in this district are now making a lot of people leave the farms and these people cannot go to the locations because they are packed up. So they have to go to the towns. Now, in regard to contracts, the fact is that there are no substantial contracts made. It is not safe on their side because if the contract is made in black and white before a certain officer and if there is any dispute or disagreement, they can still approach that particular officer. The verbal contract is not safe at all, because if ever there is any disagreement between the farmer and the squatter, whenever they have to go before the Government there is absolutely no proof as to what was in the contract which they are supposed to have made. When the contract is made verbally between the native and the white ^{man} ~~native~~, the native has now show at all when it comes

before the Commissioner, because the Commissioner must accept the word of the white man.

The next thing I want to ask the Commission is if the Government could provide a Government school in the location where the natives could be able to learn a number of other things. I would ask the Government to provide funds from the Land Bank so as to assist us to buy land for our cattle to graze on, and so that we may be able to extend our locations, which are too small.

Your people who migrate to the towns do they stay away for good from the location, or do they come back again ?- Most of them go into the towns for good and do not come back again.

Do you lose a large number of subjects in that way ?- Yes, quite a large number; very many do not come back.

Do your people who stay in the reserves pay you any money as their chief ?- Yes, they do.

Is there any fixed amount which they must pay ?- I am not referring now to the tribal levies, but is there any other amount ?- Those coming back from work pay £1, but that is only for those coming back from work.

And what about those who stay in the reserves ?- Those at home only come to greet sometimes and then they bring a goat, or perhaps a small pot of beer.

You mean that they bring you certain customary presents ?- Yes, they bring them, but they are just gifts.

Now your people who go away to work in the towns and who do not come back, do they ever send you presents ?- No, they do not.

Do these people take their wives away? Are they married people who take their wives away from the reserves ?- They are divided; some take their wives with them or others marry in the towns.

Those who take their wives away do they ever come back

?- No, they do not come back.

Have you ever had cases where your subjects who have gone to the towns and married women there have come back bringing their women with them ?- No.

Now you want written contracts, but would your people be satisfied to sign contracts ?- Yes, my people desire that there should be written contracts.

In the district of Lydenburg we were told that the difficulty was that the farmers wanted written contracts, but the natives did not want them ?- I do not know anything about that, but most of our natives here desire to have a written contract.

They also want funds from the Land Bank, but if the interest is not paid on the loan then the Land Bank has the right to take the land away from the person to whom the loan is given. Do you think that that will be a good thing for your people ?- Yes, that should be, because if they cannot pay for it then the land should be taken, because then they are failures.

But the land of the reserves cannot be bonded for a Land Bank loan ?- No, I know that.

Have you got private farms which you can bond ?- Yes, I have land.

How many farms have you got, your tribe ?- We have one farm and then I have about £3,000 on fixed deposit.

Is that £3,000 from a tribal levy ?- Yes, it is.

What is the area of this farm ?- 1,564 morgen.

Now, about your method of agriculture, do you use manure ?- Well, I myself use manure and a few of my people do.

Why do not the rest of your people use manure ?- Some of them have not got waggons to load the manure on, and others again are not used to it.

Do you find that using manure gives you a better crop ?- Yes, very much so.

We have been told that you are a strong chief, now cannot you persuade your people who are not in the habit of using manure

to do so ?- I do try to persuade them, but many of them have not the means of carting the manure on to the lands.

Cannot they make sledges ?- Some of them do so.

And surely the rest can do that too ?- Well, some of them have not even got the cattle which they need.

MR. MOSTERT: You are very anxious that a written contract should be entered into between the farmer and the natives ?- Yes, I want them to go before the Native Commissioner.

Now, should that come about would you be strong enough to see that the native also carries out his contract ?- Yes, they would do it and I would naturally also help.

What would you do in a case where a farmer hires an old boy with a family, where one or two of his boys have to work for the farmer and those two boys abscond ?- We should follow up the two absconding natives and have them charged before the Court. We would bring them back.

Would you assist ?- I would not be able to do so here myself because I have no jurisdiction in the town.

Would you, in other words, be a party to that contract and see that that contract is fulfilled ?- Yes, if they agree I would try and help in the matter.

DR. ROBERTS: Would you be willing to accept if the Government were to form a separate bank for the natives ?- That is what we want.

You would accept that rather than be with the other Land Bank ?- Yes.

Perhaps you know that that is a proposal which has been made ?- No, I did not know that.

Now, with regard to education, how many schools have you got in your area ?- I have only one school.

Is that undenominational ?- It is under the Lutheran denomination.

Have you never tried to get a school under the Government ?- No.

Why do you want schools where trades will be taught ?- I want that to be done because our people are getting poor and they are not able to do things for themselves, as they should do.

That is, you want them to be able to do carpentry and joinery work in your village ?- Yes, that is what we want.

Are there any shops in your village ?- Yes, there are shops.

Are they run by natives ?- They belong to white people but the clerks are natives.

Are all of the clerks natives ?- Yes, all of them.

Do you think that a native could run a shop ?- I do not know of any at present, but I want a store to be started in my location and then we shall be able to see. There is one who is going to start a shop in my location.

Is that man a man of ability ?- I think so.

How is it that no shops have been started by natives ?- They have not got the money, most of them.

If they had the money do you think they could do it ?- Yes, I think they could do it if they had the money.

MR. LUCAS: Do any of the women from your reserve go into the town to work ?- No, there are not any, excepting those who go with their husbands.

Are there any who go out at harvesting time to pick for the white men ?- Yes.

Are there many ?- Yes, there are many, because there are farms close to my location.

Do any of the women in the location have to work with ploughs ?- Many of them do, especially the young girls.

Is that a new thing, women working with the cattle ?- Yes that is a new thing.

Why do they have to do it ?- It is because/of them some have no men who can do the work, so the young girls have to do

it.

Where are the men ?- Some of the men have gone to work for the white people.

Have you anything to say about the pass laws ?- We feel that the pass laws, so far as our area is concerned, should be abolished and only when natives go away outside to work should they carry passes.

DR. FOURIE: Do you want them to be free in the location ?- The area in which we have the native commissioners should be free.

MR. LUCAS: In your location are natives ever arrested for not carrying passes ?- No.

CHIEF TSEKELEKOKO, Chief of Moelfontein Location,

Called and Examined:

THE CHAIRMAN: Do you want to say anything to us ?- No, the previous witness has said everything that I wanted to say.

MR. LUCAS: How many schools have you got in your reserve ?- We have three schools of the Government and one which comes under the Mission. (Mr. Yates): These three schools are aided by the Government, and they are run by the Mission, but there is one school which gets nothing from the Government.

By whom is the one school run ?- (Chief Tsekelekokko): It is under the Anglican Church.

Are you satisfied with the schools in your district ?- We are not.

Why are you not satisfied ?- Because the education given is not to our satisfaction.

In what way is it not ?- None of these schools go up to standard VI.

What is it that you would like to have in the way of schools ?- We wish to have one central school, which should be under the supervision of the Government.

And how far do you want that school to go ?- I would like it, if one could be established, to go up to Junior Certificate.

Do you want one in place of the four that are already there, or in addition to the four which are there ?- We would like the other schools to be abolished and have one central school.

What advantage do you think you would get if those schools were abolished and you had one central school ?- I think that if there is only one school and the others are abolished then these teachers can all be in one school and the children have the same opportunity and the same spirit.

Do not you think that they have the same spirit now ?- No, they do not seem to be one - they seem to belong to different tribes.

And you do not like that ?- No, I do not.

Now, supposing there were only one school. Would you object to the missionaries coming in to teach their religion at certain times to their people in the school ?- Yes, we would be very pleased if that could be done, if the Missionaries could come along and take classes in faith, and so on.

DR. ROBERTS: Have you tried to bring the churches together ?- Yes, we did try that.

You have met the different religions ?- Yes.

And they have objected ?- They have different opinions; some do agree and some do not agree.

But if you tried again and if you put the matter before them have you have done here, you might bring them together ?- I could not say if they would agree, they have different opinions.

You should put this before them, as another Chief has done and you should say "we shall form a Committee of the different churches and they will govern this school". Do you think they would be willing to accept that ?- I do not know, they are white people.

Do not you think you can approach them again ?- I can try.

You agree that it would be very much better for education ?- Yes.

You could pay more to a head teacher ?- Yes.

DR. FOURIE: Is there any native custom in your area which is the cause of that dissatisfaction ?- There is.

What is it ?- What is the custom ?- Some of them do not belong to the church.

Has that anything to do with your circumcision rites ?- Some of them do say so.

Has it anything to do with the lobolo system ?- Some of them are married by native custom.

MR. MOSTERT: There are various religions among the white people. Do you perhaps prefer your own original native religion ?- No, that is not so.

CHIEF SETH RAMAMBE, }
CHIEF JONAS JAPHET MAHLANGU, } Of the Farm Doornkop.
ISAAC MAGAPE, }

CALLED AND EXAMINED:

THE CHAIRMAN: Are you all Chiefs ?- (Magape): No, I am a headman.

Is Doornkop a farm which you have bought for your people ?- (Ramambe): Yes.

There is not a native reserve there ?- No, there is not.

How many chiefs are there on the farm ?- Only one.

And those other two chiefs, what is their position ?-
(Mahlangu): I am the Chief of Kafferskraal.

Is that a private farm ?- It is a European farm.

Are you living on it ?- Yes.

And you, (Isaac Magape) ?- (Magape): I am at Klein-doornkop.

Is that a European farm ?- No, it is a native farm.

Chief

Now, you/Mahlangu, on what basis do you live on the farm ?- I pay rent for the farm, £5 per year.

Who is the owner of the farm ?- Mr. R. Laver.

Do you pay only £5, or do you pay £5 for each family ?- £5 is paid for my household; I pay £5 for all my wives.

Are there any other natives living on the farm ?- Yes, there are.

Do they also pay ?- Yes, they pay, some pay £2 and others pay £3.

How many families are there living on that farm ?- There are about nine families on that farm.

And you Chief Ramambe ?- (Chief Ramambe): Yes, I live on the farm, and I have bought that. My tribe bought that farm.

Now, what do you want to say ?- Greetings to the Commission. I am very glad to meet the Commission, because I know some of the members and others I do not know. The first thing I want to say is that we natives are not having an enjoyable life. We live heavily. We have many difficulties. The land which we have now is insufficient, and where we are ploughing our fields are not sufficient. Those of our people who are squatters on European farms have great difficulties to overcome, because they move from place to place and they never have a good life. Well, I want to speak about the migration of the natives into the towns, the cause of which is the difficult life of the native outside. They think that they

will live a better life in the towns. It is against our will that they should stay in the towns. We should like them to go to the towns only for the purpose of working, and that after a time they should return to their homes.

The next matter is in regard to education. There is no improvement for our native people. And why not? Because the Government does not seem to care about helping the natives to improve. Although they have given us schools the schools are very weak. We need the Government's aid in order that our children should receive satisfactory education. Not the sort of education which will go just as far as from here to the door, but we want an advanced education so as to enable us to have a better life. The other point is in respect of the disobedience of our people who are living in the towns and who do not care to carry out any of the instructions coming to them from the chiefs. Even if we take the trouble to go and see them, there are none of them to be seen; they are nowhere to be seen, and if we send for them or call for them they do not come. They do not care for their chief, and they do not care even to contribute that to which they know the chief is entitled.

The other thing is about the buying of land. We should like to have the Government's aid in the buying of land. We want to get land from the Government, and we want the Government to give us a loan so that we can buy land. We pay taxes and we want the Government to lend us that money.

The other thing is about our invalids, the people who cannot do anything for themselves, and we want the Government to help them in the same way as they help the Europeans.

Then I want to speak about the pass laws. Passes are of some good, but in several ways they are absolutely no good. In cases of sickness, if a man has a relation not living on the same farm he cannot go and see that relation as soon as he

would like to. There are places where farms are fenced, and if your friend is on the other side of the fence and you are on this side of the fence, you cannot go through the wire to go and see him, because the bars might not allow him to have a pass. If the Government could possibly put this right so that there should be passes which would grant a man liberty to move over a distance of say twelve miles, it would be a good thing. That would also help him if he goes out to the town to work. Now, on the other hand, the pass is of some good because of the fact that when a person dies a sudden death it can be known where he comes from; for when our children leave their homes and we do not know where they are we can always find out through the aid of a pass. As I have said about the tax, we are paying taxes and we should like the money collected to be used for the building of schools for us, for the helping of our invalids, and for the buying of land. The other thing is in regard to the lobolo system. We think that the lobolo system is the best marriage custom to us natives, because through the lobola there is always an agreement. The lobolo custom should be enforced and approved of by the Government.

In regard to education, I want to ask you that we should get a trades school and not merely academic education. I also say that the Government should give us the right of buying land, not only according to the Act of 1913. We should be able to buy anywhere, say at least twelve miles away from the town.

(CHIEF MAHLANGU): I want to greet the Commission. The only thing I have to say is about the hardship which I and my family have. My people are everywhere, because they are driven away from the farms, and I myself have no place. It is because of having no place where I can live with my people that we are in the position we are in today. Even though

we have a little right to buy land we do not agree; we cannot come together, as we are all over the country. Even if we speak about the accumulation of money we cannot do that; we cannot come to an agreement, because we are everywhere, and we cannot come together, and that pains us. If one day the Government would allow me to visit the different farms and see my people, I should be grateful. I think that the ~~kreals-e-~~ cause of the discontent among my people is that we live so far apart from each other and we cannot be together. So I ask the Government to give me the right to visit my people, and probably I may be able to bring them together again. Then after having collected the money we shall be able to buy land on which to build schools, and we shall have a better life. In order that even those who have been chased away from the farms may have a place where they can live, I ask that we should be able to see them and to collect the money, so that we may come together again. But even if I have said to my people that we should collect money, they will tell me about the man on whose farm they live. When I speak to them about collecting money for farms for ourselves, they say "we have nothing to do with buying farms." They say they cannot do anything, they are no longer with me, although in their tax receipts my name is shown. In the tax receipts the name of Japhte Mahlangu appears. It is therefore I ask the Government's aid to get these people together, so that I may buy a farm where they can rest.

(ISAAC MAGAPE): Greetings to the Commission. The Chiefs have spoken well. They have spoken what I would have said myself, and they have said all, excepting about the life which the natives have with the Europeans. The native's life is a very difficult one. They have to live under the laws which the Government have made, and those laws debar

them from doing their work as they wish to. Some natives are mechanics and some are carpenters. They have many different trades. But the fact is that they are restricted from carrying out their trades or from exercising their knowledge, and that is why their knowledge cannot do them any good, and that has caused a great deal of sadness to man and woman. I draw the Government's attention to this, one I ask them that they shall allow us and our people to carry on our trade, so that we may earn our livelihood. I want to speak about the migration of our people into the towns. The natives go to the towns in crowds because of the uncomfortable life which they lead in the rural areas. The law as it is carried out on the farms is oppressive to the native, and that is why so many natives run away from the farms to the towns. I believe the Government has a better knowledge of the natives, but the native education is still very low.

In regard to civilization, the natives often practise the modes of living of the European. I appeal to the Government to deal leniently with them, and I make my appeal on behalf of the black man.

THE CHAIRMAN: Do many of your people who go to town fail to return ?- Yes, many of them.

Now, the people who live with you, do they pay you money because you are the chief ?- Yes, they do pay but they are not able to pay what is necessary, because they earn very little.

I am speaking of the people who are living on the farm Doornkop ?- (Chief Ramambe): No, they do not pay me.

And do not the people who go away and work in town pay ?- They pay me as little as they can.

How much do they pay you ?- As an estimate, every man

who is working in town should pay 10/-, but now since they earn so little they can only give me 5/-.

Do you get your five shillings from every one of them ?- No, some of them do not give anything at all.

So those who work ~~work~~ pay you and those who stay at Doornkop do not pay you ?- Those who are living on the farm Doornkop do the duties which I give to them.

Do they pay anything ?- No.

Do they do duties for the chief or do they just work for themselves ?- The duties which I speak of are duties for the development of the stads out there.

Are you speaking now of people cultivating their own land and grazing their own cattle, or are you speaking of people cultivating the land of the chief and looking after the cattle of the chief ?- The people I am speaking of are the people who do their own duties.

The people at Doornkop do not work for the chief ?- No, they do not.

So you are better off by having people working in town than having them stay at Doornkop ?- I am better off with the people who live at Doornkop than with those who are out in the towns.

But you get nothing from them who are on the farm whereas the people in the town pay you 5/- ?-, Those who are with me on the farm are doing the necessary work, which is for my good and for their work, and when we ask them to collect the money to buy a farm they do it rather than those who are in the towns.

Now, the farm Doornkop has been bought with money which the people living there have collected ?- Yes.

Now you say that your people are driven away from the farms. Do the farmers tell them that they may no longer stay on the farms - do the farmers drive them away ?- (Chief Mahlangu) : Yes.

Why do the farmers drive them away ?- They only drive them away because we are looking for a place where we can live.

The farmers want farm servants. Do not these men want to work for the farmers ?- They do work. They work from father to child.

If they work on the farm, surely the farmer will not drive them away. Can you tell us why you say that the farmer drives them away ?- Well, they are ill-treated.

In what way are they ill-treated ?- They ill-treat them by driving them away every now and then.

DR. FOURIE: Your complaint is that your people are scattered all over the country on the farms ?- Yes, and that is why I asked the Government to give me the right to collect these people together so that we can get money and buy land. The object of buying a farm is this. We are driven away from the European farms and we want to be able to go to the land that is bought, so that we may have a rest.

And they will not give you the money ?- I tried to get the money, but they say that they work for Europeans all the time and they cannot get money.

Are you the great chief ?- Yes, I am.

Do not these people pay to their big chief ?- Have you not got another chief, another great chief ?- No, there is no other chief.

They do not pay to another chief ?- There is no other chief besides myself in the Middelburg District.

MR. LUCAS: I want to put a few questions to Isaac Magape. You said that the natives were badly off because of the oppressive laws. What laws do you mean ?- (Isaac Magape): The laws which I refer to are the laws which deprive the natives of their rights.

Which laws do that? Which laws do you think oppress

the natives ?- The law I refer to/about the educated native who is not given the right to use his knowledge.

Is there any other law ?- The other law I refer to is the law of the farmers. The contracts are being varied from time to time.

Would you like the contracts to be in writing ?- We want substantial contracts which, if written, should not be varied.

Would your people like the contracts to be in writing ?- I think my people would prefer the contracts to be in writing, and they should not differ - they should be the same.

THE CHAIRMAN: Do you mean that they should be the same in every case and that once they have been made they should not be changed ?- Why I say they should be the same is because on some farms a native works six months and on another farm he works three months.

Do you mean that they should be the same on all farms ?- Yes.

Do you think that they should be the same whether the land is good or bad ? Should a man get as much bad land as another one gets good land ?- There is no bad land as far as the native is concerned; he has to make use of his hands and cultivate the farm.

But some land is better than other land; don't you agree with that ?- Even if the land is good -- whether it is good or bad, it is of no advantage to the native.

You want the contracts all to specify that the number of days worked shall be the same ?- Yes.

MAJOR ANDERSON: Do you think the contracts should be the same, how many head of cattle a native takes on to the farm; do you want the same contract, the same work every time ?- I do not think that the number of cattle you would have should make any difference.

MR. LUCAS: You said that your people objected to the

pass laws, for some reasons. Would you think it all right if every native had to carry his tax receipt always and then have a special pass if he is trekking with cattle ?- (Chief Ramambe): That would be better.

Would the natives be satisfied with that ?- I think so.

Have you got a school at Doornkop ?- Yes, we have one school there.

Is it a mission school or an undenominational school ?- It is a tribal school.

Does that mean that a tribe put up the building and paid for the teacher ?- The teacher receives Government pay, but the school is built by us.

What is it that you want more ? Are you not satisfied with the teaching at the school ?- I am not satisfied because of the low education.

You mean to say that it does not go high enough ?- No.

How far do you want the school to go ?- I should like it to go as high as a trades school.

Do all the young boys and girls of Doornkop go to the school ?- They do.

Do you have to force the parents to send them, or do the parents all want to send their children ?- I as Chief force the parents of the children to send their children to school. A child when he is seven years of age has to start attending school.

And for how long has he got to go to school ?- Well, we aim at this. He should only remain at that school so long as he has not completed the education given at that school.

What standard do they go to ?- They go up to standard V.

DR. ROBERTS: You say that you want trades to be taught ?- Yes.

Why is that, why do you want trades taught ?- Because we like our children to know different kinds of work and to be able to do things for themselves.

Could not you get that in other schools better than in your small school ?- Yes, one could get that in other schools, but we would like to have it done here.

Do you think you would get it better in your own school ?- Yes.

But really there is no need for it to be done in your school ?- This is what I say; I know that we can get it at other schools, but only through the Government, and we want a school like that here.

Do you know that the Government is going to teach agriculture in all the schools ?- No, I do not know that.

DR. ROBERTS: In regard to lobolo, I am not quite sure what you wish. Do you mean that there should be only one way of marriage - by lobolo ?- I should like the lobolo custom to be recognised by the Government.

You know of course that under the Administration Act lobolo is recognised as a legal means of marriage ?- I know it, but my subjects, or most of my subjects, do not know it.

Do you know that there is a native court sitting in Pretoria almost continuously, with Mr. Stubbs at the head, dealing exclusively with native cases ?- Yes, I know that.

And they will deal with native cases according to native law ?- Yes, I know that.

<u>DANIEL MAKOMEZUL,</u>)	Representing the Middelburg Location.
<u>JONAH KHOMO,</u>		
<u>PAUL SEFOKA,</u>		

CALLED AND EXAMINED:

THE CHAIRMAN: Have you prepared anything that you wish to place before this Commission ?- (Jonah Khomo): Yes, the first point is in regard to the conditions of living of the people in the location, and the second is with reference to the natives who come to the Native Commissioner to pay their pass fees or to register the contracts between themselves and their masters, and the third point which we wish to raise is in regard to the people who are now living in the location but who have come from a farm. Those people have come to work here for the white people. The fourth point which we wish to raise is in regard to people living in the location whom the Municipality or the Government will not allow to open their own business in the location, and the fifth point we wish to raise is in regard to the latrines in the location. In regard to the first point, I want to say that the people who are living in the location cannot afford to improve their conditions of living, they cannot lead better lives, and they cannot live in better houses owing to the fact that the money which they earn is too little and they can do nothing to improve their conditions . They have just enough money to buy the bare necessities of life. The people of the location ask whether the Government cannot help us a little in this matter and whether possibly they cannot give us an opportunity to improve our living conditions. There is one thing which I wish to stress. Could the Government or the Municipality show us some ground where children every day could play. After the school is over they should have an opportunity of playing here on some ground and it will be a

very good thing for them and for everybody else too, because it will mean that they will not be running into the town. They will be here and not loitering about in the streets. Now, in regard to the attitude of the people. I do not know whether it is the Commissioner here only or whether it is the same everywhere. Say a man comes from the location or from another place to make a contract when he has found work. Today this is the position. One has to be examined and one has to undress oneself naked in front of these other people. You have to take off your trousers and there you have to stand, and it does not matter whether your children are with you or not. One stands naked in front of one's children. That sort of thing does not tend to make the children have respect for one. I should say that the Government should make some provision so that when an old man comes to sign a contract he should be taken into a private room where there are no children. We are not opposed in any way to appearing in front of a doctor, and we do not mind stripping in front of a doctor, but we do object to doing so in front of the children.

The third point is in regard to the people who come from the farm to the location. We have heard people who have given evidence here say that these men come from the farm to the location and we have heard the reason which they have given, but I want to tell the Commission that these people can do nothing else. Say I ~~w~~ look for a place and I want to stay on a farm with a farmer. The farmer says: "we make an agreement", but we have heard that when you come to a farm and you enter into an agreement that the agreement must be signed by the Commissioner. But when you ask the farmer to enter into a written agreement, the bass says at once that you cannot work for him if you want such an agreement. Well, of course, the native

does not want to keep walking about and loitering about. He has to find work, and the result is that he enters into a man's service without any written contract, or without anything being signed by the Commissioner. After a few months possibly we cannot agree with the baas as to what we have agreed upon, and he chases the man away and that man will go to the Commissioner to make a complaint. The first thing which the Commissioner asks you is where is your contract. The man replies "I have no contract" and the result is that he can do nothing. The baas is quite safe, but the native does not know what he has to do. Now, we want to ask the Government that it shall be compulsory on the master to enter into a written agreement. We know that on the farm the master can do just as he pleases. But we want to ask the Government to improve this condition of affairs and to see that whatever contracts are entered into in future shall be in writing. We do not want to be like the white men, and we do not ask that we shall be given the same rights as a white man. All we ask the Government is that we shall be given that to which we are entitled. This is an instance where I think the Government should come to our assistance. We know that there are people who come to us and they say to us "give us so much money and we shall help you." Well, we do not want to do that sort of thing, but we want to say at the same time that when we are in that condition it is quite easy for that class of people to get hold of us. I am now referring to the I.C.U. We know what they are after, they are trying to raise trouble between ourselves and the white men. But we say this, that if the Government does not give us a hand and does not treat us well then the I.C.U. will step in and create all sorts of differences and troubles. We know

quite well what the I.C.U. are after, and we do not wish to play into their hands. It is for that reason that we ask the Government to come and help us brown people, and if they do so we shall be grateful. Our people who live in the location pay rent. A man may possibly earn £2 and he may possibly have four children. On that amount of money we all have to live, and out of that money we have to pay rent to the Municipality and we have to pay opennaf to the Government. We ask the Government to come to our assistance and of our people who are living in the location. We want them to meet us in this way. There are people who come from the farms with oxen, and they want to sell their cattle and then to set up business on their own. Could not the Government give us permission to open up our own businesses?

Another question is about the latrines. I do not know whether the Commission has been to see the location. These little places which we have there do not tend to civilise our people. I go into those little places and the little children come there too. We have no doors to those latrines and I have to sit there on the seat in the open, and it certainly is very, very bad.

(DANIEL MAKOMEZUL): I have not got a great deal to say in addition to what the last witness has said. I only want to express my agreement with what the last witness has said. I just want to point this out, we have been progressing in our modes of life and today we are in a position which is better than that which it was at one time, and we think that that being so the conditions under which we are enabled to live now should be improved. But with things as they are at present we cannot live better. We have to pay too much for everything we get, and we only earn very, very little. We cannot come out on the £2 per month which

we are earning. A man has to pay 9/6d. a month in rent here and for a bag of flour he has to pay 9/-. Then if one wants to live well it means that one has to pay 15/- a month for meat. If you buy 6d. worth of meat every day then you cannot eat a great deal in the morning and a great deal at night. Then coal costs 6/-, and these things hit us very hard. We are pleased to see this Commission here and we are grateful that you have decided to give us a hearing. It is some considerable time ago that we were informed that it was the desire of the Government to hear our complaints, and we are grateful to have the opportunity now of placing our grievances before you. It is the white man who taught us to wear clothes and to live better than we did in the past, and we now ask the Government of the white man to help us to do so. It is the white man who taught us to be clean and to wash ourselves. It was the white man who told us to use soap, and it was the white man who told us that if we wanted to work for him and to come into his house we must wash ourselves with soap. But everything costs money. We cannot buy soap without money and it is very heavy on us to find the money for all these things. We may have to give up our meat and our tea, because if we do not give up something we get into debt to the Coolie. We only earn about £2 a month and on that we cannot come out. The parson wants to have money and he tells us that we must give 1/10th. of our income to the church. Yes, our wives wash, possibly they may earn 10/-. She has to buy the soap. 10/- is a very high price, and there are many who wash for 5/-. I have reckoned it out and my wife has washed for as little as 9d. so there is not much profit in that. On that they cannot come out. I am talking now of things which we experience

ourselves, and we know what we are talking about. It is for that reason that we are talking here as we are doing, and we ask the Government to support us. We think that the Lord is in the heart of the white man, and we ask why it is that the white men did not come to us sooner, to hear what we have to say. Today we have to pay school fees and other things. We have to pay a good deal to be able to send our children to school, and we find it impossible to pay this 6d. a day which is asked from us. It is for all these reasons that we say we are suffering very great hardship and we ask the Government to consider our difficulties and to come to our assistance. On the farms the natives get practically nothing, and in other positions they get very, very little. I know how hard hit those people on the farms are. Take the men in Bethal. There are people there who have nothing at all, and they have not even got blankets to cover themselves with in the winter. I was out a little while ago during the winter months and I had to go to the hut of some natives in the Bethal District. They could not even give me a blanket to sleep under and during the night we were compelled to light a fire to keep ourselves warm. It is for those reasons that we ask the Government to help us so that we may be enabled to lead better lives.

THE CHAIRMAN: I want to ask Jonah Khomo a few questions. You spoke about people who came from the farms into the location. Do not you think that if less people came from the farms you would be able to get better pay in the towns? - (Jonah Khomo): Yes, I think so. But they can do nothing else. Conditions on the farms are too difficult for them and they are obliged to leave. They imagine that if they can come to the locations they will

be better off.

You think that if your people came in ~~fewer~~/numbers from the farms to the location you would be able to get more pay because there would be less people here to do the work ?- I could not say.

Now, you also said that ~~the~~-number of farmers would not have written contracts. Does that apply to all the farmers in the district ?- No, that is only so here and there.

We were informed by witnesses, even this morning, that there are quite a number of natives who refuse to enter into a written agreement ?- No, we are quite prepared to have written agreements.

Are you referring now to the natives of the towns or the farms ?- No, I am referring to the natives on the farms.

Well, our evidence in Lydenburg was to the effect that the natives are not prepared to set hand on paper ?- We are quite prepared to do so.

You want the Government to allow your people to open up business in the location. Now are there natives who have sufficient money to buy goods and then to sell those goods ?- No, there are not. There are a number of people who may have cattle which they can sell, and then with the money which they will get they want to open businesses.

Do your people understand how to run a business ?-

Well, among us I cannot say that I have as yet seen any who would be able to do that, but we want to see whether we can do so.

You want to get a chance ?- Yes.

Now, you Daniel Makomezul said that the church wants you to give one-tenth of your income to them. Which church is that ?- My church is the Volle Evangelie, and I give

them one-tenth of my earnings.

Do all of you do that ?- Yes.

Now you talked about your debts and about what you have to pay out. Have you got many debts among you people ? Are there many among you natives who are in debt ?- Yes, they get credit from people who know them, from the coolies.

Are there many ?- Yes, there are.

But the people who do not know them, do they give them credit ?- No, if they do not know them well they will not allow them to buy on credit, but when they ^{know} do them they often allow them to buy on credit for a time.

Up to what amount do they allow them to buy on credit ?- I know of cases where they get credit up to £3.

Are there several coolies here who allow natives to buy on credit with them ?- Yes, there are a number who give credit. But I do not know that they all do so.

Do you still have a chief ?- Yes.

Where is your chief ?- The other side of Swaziland.

Is he not in the Union ?- No, he is the other side of Swaziland - in Swaziland.

Do you still recognise your chief ?- No.

If he should call on you to come to him would you go to him ?- If he should call on me to go home I would not go. I have grown up here and I would prefer to remain here. I do not know any other part where I could go to.

And you, Jonah Khomo, who is your chief ?- (Jonah Khomo): My chief is George Rammepala. I grew up among the Bavenda tribe. I grew up on the farm of Mr. Daneel, at Kranspoort.

Do you know Mr. Daneel ?- Yes.

If your chief should call upon you to go home would you go ?- No, but I am born there.

You no longer acknowledge him as your chief ?- No, I acknowledge him but that is all.

But he cannot tell you where you must live ?- No. If he were to say to me that I must come and live there it would be very difficult and very hard on me. I have never lived under his rule.

Now, you Paul Sefoka. You have heard what the other witnessxxx told us ?- Yes, I heard what they said, but I have got nothing to add.

Have you got a chief ?- (Paul Sefoka): No, I grew up among the white people.

MR. MOSTERT: You say that there are cases of people who have come from the farms ?- (Jonah Ahomo): Yes.

How is it that they have come here ?- They could not get on with their baases.

Do they make any contract now ?- It is only a verbal contract and it is a verbal contract which is responsible for their going about in the way they are doing.

You know of course that the native may say that he has a complaint against his baas, but do not you think that he himself is partly responsible for the difficulties which have occurred between the baas and himself ? Two people enter into an agreement. Surely you cannot say that it is the one who is always at fault and not the other? You know that sometimes an old native will go to a farm and enter into an agreement and then he lxxk cannot work. He brings his cattle and his donkeys to the farm, but he cannot do any work. He has two sons and the agreement is that these two young boys must work for the baas, but when the baas look at them the two young boys are gone. Then the old man cannot do any work - the two young boys have gone, and the result is that the father has to trek ?- No, if I were the owner of the farm I would say to that old man

"I am sorry I have no room for you here now that your children have gone." That will happen. There are such cases where these young boys have cleared off and one cannot find them again. I know that there are cases where such young natives have run away from the farm without passes. They are found out and the police takes them to prison.

And when they come out of gaol, do they go back to the farm and then do they run away again? - Yes, that happens, but their father must try and stop them. The trouble is that there are old men who have entered into contracts for six months and then they find that they have got to work twelve months.

Now, that is one class of cases. Do you know of any of those other cases of natives coming here from the farms without any reason? - No, there are no such cases.

MR. LUCAS: Do you want to say anything about the pass system? - No, I have not got much to say about that. We know of course that there are quite a number of people who say that the passes are no good, but there are others again who say they are useful. I say this, that the pass system would be a good thing if the Government would abolish a number of them, and if all the passes could be made into one. Everything must be on one document. That would be good. Another thing I want to say is this. When people are ill and a native has to go and fetch a doctor in the night he should not be run in because he has not got a pass; but if I have not got a special pass today the police may catch me. Therefore, if everything could be put onto one pass it would be a very good thing.

THE CHAIRMAN: Here in the location if a man should get ill during the night is there anybody then who can write out a pass for you so that you can go to the doctor? - No, there is no-one who can do that.

Where have you got to go then to get that pass ?- Well, we would just go without a pass. They are not always caught.

Who is the nearest person where you could get a pass ?- Well there is no nearest person.

Would you have to go to the police ?- We would have to go to the Charge Office and there we would have to ask for a pass.

They might catch you before you got to the Charge Office ?- Yes.

MR. MOSTERT: Have there been such cases that a native during the night had to call a doctor in a hurry ?- Yes.

Can you tell us whether there have been cases in which a native has had to go to fetch a doctor during the night and where he has been caught by the police? Then when he was brought before the magistrate, did he tell the magistrate what the position was and did the magistrate punish him ?- No, there are no such cases, but that is the danger of course.

THE CHAIRMAN: Are there cases where natives on their way to the doctor have been caught by the police ?- No, I cannot say that I have heard of such cases, but I only wanted to say that these things may happen. I want to say something in connection with the laws affecting the native people. We should like to ask the Government that whenever such a law is passed that we should be informed of it. We do not want to be placed in the position of being arrested for contravening a law of which we know nothing.

THE CHAIRMAN: What you want is that if a new Act is passed you should be informed of it at once so that you shall not be punished for doing things under a new Act of which you know nothing ?- Yes, we want to know in advance what we are allowed to do and what we are not allowed to do.

MENEER PETRUS JACOBUS BOSMAN EN MENEER JOHANNES JACOBUS WILLIAMS (OPGROEP EN ONDERVRA) :

VOORSITTER: Ek verstaan U is voorsitter van die Boere Vereniging?--(MENEER BOSMAN) Ja; (MENEER WILLIAMS) En ek is voorsitter van die tak. (MENEER BOSMAN) IK IS DISTRIKS VOORSITTER.

Het U iets wat U spesiaal voor die aandag van die Kommissie wil bring?--Nee, ons het hierdie dokument ontvang, en ons vind dat dit is tamelijk onverstaanbaar vir ons. Ons het gemeen dit sou die beste wees as ons maar hier sou kom en dan kan U vir ons vrae stel, maar ons het niks spesiaal nie om voor te bring.

Kan U vir ons se wat die gewone kontrak tusse die boer en die woonkaffers op sy plaas is?--Dit is verskillend; U praat van natuurlik van die plakkers. Ongelukkig is dinge baje onbevredigend. Boere kompeteer teen elkaar; die een gee vir die kaffers beter voorwaardes as die ander met die doel om die kaffers aan te trek sodat hul op sy plaas sal kom woon en dan kry hy sy kinders om vir hom te kom werk. Maar die ding is nou so, dat die kaffer gee in die meeste gevalle maar een kaffertjie en die ander loop weg. Dit is nie 'n gelykvormige manier; ons het geprobeer om 'n gelykvormige stelsel in te voer; ons het geprobeer tot 'n ooreenkoms onder die boere te kom, dat die ene nie die volk van die ander sal vat, maar die omstandighede was so, dat dit onmoontlik geblyk het. Die een se plaas is slegter as die ander se plaas; die ene man moet goeie grond gee vir die kaffersom by hom te kom werk; die man moet drie morge gee, maar die man wat slegter grond het moet meer grond vir die kaffers gee om op sy plaas te kom werk. Die boer wat die kontrak ,wat tusse die boere gemaak is, uitgevoer het, het gevind dat sy kaffers weg-getrek het na ander place, en die gevolg was gewees dat die ooreenkoms

MNR. BOSMAN EN MNR. WILLIAMS.

IN duige is geval. En dan is daar die Kompanies plassie waar die kaffers vir niks kan woon; as die kontrak uitgevoer word, dan breek die kaffers oor die lyn na die kompanies plassie. Die boere het die ooreenkoms eers uitgevoer, maar later was dit nie langer moontlik nie. Ons het 'n kopy gekry van die Lydenburgse boere, maar die ding het nie kan werk nie.

Werk die ou kaffer nie?--Nee, nie as hy kinders het nie; maar as hy getrou is en hy het nie kinders nie, dan werk hy self vir ses maande of so. Maar so gou as hy groot genoeg kinders het, dan werk hul.

En die meidjies, werk hul ook?--Ja, hul werk ook.

Werk hul net alleen in dié huise?--Ja.

Word hier nie geoes nie deur meide?--Nee-- net alleen as daarvir betaal word; nie anders nie.

Die plakker word nie verwag nie om sonder betaling deur sy meide te last oes?-- Nee, dit is so.

Die posisie is dat daar minstens een mannelike kaffer moet werk sonder betaling?--Ja, dit is die posisie.

Hoe lang moet hy werk?--Gewoonlik werk hy vir 9 maande in die jaar; nie altyd nie.

Wat is dit, 9 kalender maande, of werk hul op tickets?-- Nee, dit is 9 kalender maande.

Sodat hy maar net vir drie maande in die jaar vry is om ander werk te gaan soek en iets te verdien?--Ja.

Die grond verskil baie; hier in die omtrek is die grond maar tamelijk swak, is dit nie so nie?-- Dit is so.

Verder weg is dit beter?--Ja; aan die oostelike kant en in die rigting van Bethal is dit beter; naby Bethal is die grond baie beter as wat dit hier is.

Hoeveel morg sou die boer hier gewoonlik gesaan die kaffer?--Die boer met klein grond beperk tamelijk en gesewoonlik nie meer as drie morg nie; maar waar die boer 'n groo-

plaas het, 3,000 morg, soos by ons, daar ploeg die kaffer net soveel as hy wil en dan werk hy ses maande in die jaar.

Hier in die middel gedeelte beperk die boere die kaffer?--Wel, daar is glad nie 'n vaste reel nie; net soos ek se, die klein boer ~~beperk~~ beperk die kaffers meestal tot drie morg en die groot boere gee hul net soveel as hul in staat is om te bewerk; dit hang heelmaal af van hoeveel land die boer in staat is om te gee.

Is drie morg genoeg om vir 'n kaffer kos te gee?--Wel, hy kan op drie morg grond genoeg win; as die kaffer by U kom, dan wys U vir die kaffer sy land, en as hy meen dat die grond te skraal is, dan vra hy vir U om meer; en as U vir hom 'n goeie stuk ges, waar hy van 10 tot 20 sakke kan win, dan is die kaffer tevreden.

Maar kan die kaffers, soos hul werk, van tien tot twintig sakke per morg kry?--Ja, ons het juis gister daaroor gepraat; die kaffer win dikwils meer as die witman; hy skoffel sy land baje goed; die land wat die kaffer het is klein, en die witman kan nie sy eie grond so goed bewerk nie. Ek praat nou nie van die "up-to-date farmers" nie, maar van die gemiddeld boer. My kaffers byvoorbeeld win baje meer as wat ek doen.

Ploeg U vir die kaffers, of ploeg hul self?--As die kaffer case het, dan doen hy dit self.

Sou hy op dieselfde manier ploeg as op die boer se grond?--Die kaffer word gese hy moet diep ploeg, en hy sien dat dit reg is en hy doen dieselfde as my vir hom self werk.

Hy doen dieselfde op sy eie grond?--Ja.

En dan kan hy beter skoffel?--Ja, dan skoffel hy beter. (MEMBER WILLIAMS) En hy het die meide en die kinders wat dit vir hom moet doen.

Selfs in die skraal gedeelte van die distrik kan hy

tiem tot twintig sakke win?--?--(MENKER BOSMAN) Nee, nie coral nie. Maar die boer het gewoonlik goeie gedeeltes in die vlei en so voort. Mens kan nie coral se nie; en jy kan nie vir die kaffer die skraal grond gee nie; ek moet vir my kaffers die beste grond op my plaas gee, en die gevolg is, dat hul baje goeie opbrengs kry; die hoof-doel is om die plakker tevreden te stel op die plaas, want anders sal hy nie bly nie.

En daarom gee U vir hul ryk gronde?--Ja.

Kan U se dat oor die algemeen in die middelste distrikte-- in die middelste gedeeltes van die distrik, die kaffers die beste gronde kry?--In die meeste gevalle, ja. U kan self begryp-- U sal liever 'n klein en goed stuk grond aan die kaffer gee as om die hele land te laat ompleeg.

Kry die kaffer kos terwyl hy in u werk is?--Ja.

Kry hy kos vir die dae wat hy werk?--Ja.

Die ander dae moet hy vir homself sorg?--Ja.

En die meisie moet in die kombuis hul deel neem?-- Ja, hul werk in die kombuis wanneer hul nodig is.

Dit is deel van die kontrak?--Ja.

Is daar hier moesilikheid om plakkers te kry?-- Wel, viral die klein boere wat so gehandicap is dat hul nie meer hul werk kan doen nie-- hul het moesilikheid. Die klein boere kan nie 'n klompie kaffers op hul please kry nie. U weet wat die aard van die kaffers is-- hul lyk om in 'n hoop opeen te wees; hul lyk dit nie om op 'n plaas te woon waar daar maar net 'n enkele huis is; hul lyk om baje van hul saam te kry; en die gevolg is dat die groot boer, groot klompies kaffers op sy plaas moet hou. Klein boere moet hard werk met twee of drie huisgesinne en hul moet hard spartel om deur te kom, maar dit is anders met groot

boere. (MENEER WILLIAMS) Meneer Bosman het sangehaal van ses maande diens. Maar hier het die boere maar net drie maande diens van die kaffers op hul plese. Ek het gevalle waar 'n boer soveel kaffers het, dat hy selfs nie al die kaffers op sy plese ken nie.

Dit is op groot plese?--Ja, natuurlik.

En dit is waar hul drie maande werk?--Ja.

By die klein plese werk hul ses maande?--Wel, myne werk twaalf maande deur--die hele jaar. Elke boer het sy eie kontrak met sy volk. Daar is hier gevalle daarom waar die boere hul kaffers nie ken nie. Ek het feitelik twee kaffers wat die hele jaar deur vir my werk.

Betaal U vir hul?--Ja, ek betaal hul vir huur.

Maar is hul plakkars?--Die kaffers het vier seuns, en twee van die seuns werk ses maande en die ander twee werk dan die volgende ses maande.

Dus U het twee groepe hier in die distrik; kaffers wat drie maande moet werk en kaffers wat ses maande moet werk--hul werk vir die plek?--Ja, en ook kaffers wat 9 maande moet werk; daar is ook sulke gevalle hier.

Sonder betaling?--Ja, sonder betaling.

Hoe slaag die boer daarin om kaffers twaalf maande of 9 maande aan te hou sonder betaling?--Wel, die boere gee die kaffers sekere dinge wat hul nodig het.

Wat soort van dinge?--Hul gee hul kuns-mis en sulke dinge wat hul vir die land nodig het.

En betaal hul die belasting vir die kaffers?--Nee, di weet ek nie; ek betaal my kaffers se belasting. Ek skiet dit aan hulle voor. (MENEER BOSMAN) Die posisie van die klein boer en van die groot boer is so. Die kaffers kry billike terme en hul word heelmaal onafhanklik op die groot plaas en die

gevolg is dat die klein boere kan hul glad nie meer kry nie. Huur-kaffers kan ons glad nie kry nie; die kaffer is ryk en hy het nie nodig om te werk nie; hy werk miskien drie of ses maande en hy het baje goed en hy verkoop miskien dinge of 'n paar beeste en hy maak 'n lekker lewentjie. En wat hy nodig het kan hy goedkoop kry.

Bus U denk dat die groter plase beter volk kry?-- Ja; ek sal nie se nie "beter", maar hul kan meer volk kry.

Maar sou hul ook nie beter volk kry; die slags wat weg gejaag word kom na klein plase?-- Ja, die boere sal eintlik nie die beste kaffers van hul plase wegjaag. Die toestand is baje onbevredigend; ons het dikwils dit bespreek. Hoe moet ons mask om die groot man op die groot plaas te beperk, sodat hy nie al die werk volk sal opvat? En dan is daar nog dit. Daar is baje van die groot boere wat selfs nie inkomste belasting betaal nie; die mense sit met al die werkvolk en self doen hul glad nijs nie. Die man wat self werk, die vooruit-strrevende boer kom nie die werksvolk kry nie wat hy op sy plaas nodig het.; die hard werkende man vind dat die kaffers nie by hom bly nie; hul gaan na die man waar hul nie behoeft te werk nie. As hy hul kry deur die Recruiting agents, dan bly hul by hom vir 'n korte rukkie en dan loop hul weer weg. Ons weet dat dit so is en op hierdie punt wil ek net dit seg. Die recruiting agent kom by die kaffer en hy huur hom en ons betaal £2.10.0 vir die agent as hy vir ons die volk bring. Maar ons meen dit is wat hul nou doen. Die agent se vir die kaffer "jy bly maar net een of twee maande by daardie baas en dan trap jy; dan gee ek vir jou 'n pond en dan kry ek weer 'n ander baas vir jou". Op die manier word ons beswindel. Maar daar is nog 'n ander ding en dit is baje ernstig. U sal se hoe kom maak seker boere

kleiner boere, groot gebruik van die recruiting kaffers. Daar geheim is dit; daar is baie boere, spesial die Jode boere in die Bethal distrik, hul kry die kaffers op groot skaal. Hul het honderde, hul het hul onder police supervision. -- dis hul eie police. Die kaffers word in die aand opgesluit. Hul kan nie wegloop nie. Daar was een man Kaffer wat vir ons gese het hy kan sy kaffers nie in die nag rope om vir sy osse op te pas, want as hy hul uitlast, dan is hul weg. Die posisie is baie ernstig, en ons hoop die Kommissie sal dit ernstig opvat. Die behandeling van daar die kaffers is al te sleg-- dit is onuithoubaar. Die kaffer wat daar werk moet een dag klere koop, of miskien net 'n broek of 'n hemp. Dan koop hy van die baas 'n klompie second hand klere; sy reiskoste word aan die einde van die maand afgeset van die bedrag wat hom toekom; ook die koste van die klere. Hy koop miskien een of ander wat hy nodig het, miskien sout. Aan die einde van die maand kry hy 'n rekening, en daar is waarskynlik nijs oor. Die klere wat hy gekoop het beteken nijs nie, en die volgende maand sal hy miskien weer moet koop, en wanneer die kontrak oor is kry die kaffer byna nijs nie van die baas. Die gevolg is dat wanneer die kaffers terug kom by hulle kraale of by hulle stamme, dan beskryf hul wat daar gebeur het; hul het daar onder slaverny geleef; ons weet die posisie is baie treurig; hul kry pap en die kos wat hul kry is verskrikkelik. Maar die gevolg is dat ander boere ook nie volk kan kry om vir hul te kom werk; die kaffers denk dat al die mense hul so sal behandel; die mense wat so met hul werkvolk maak verniel alles vir die ander boere. Op daar die please werk die skepsels feitelik vir nijs nie en dit het 'n nadelige uitwerking op die algemene boerdery. Een van die

groot redene wat boerdery onbetaalbaar maak is die werkkrags. Mens kan hul nie kry nie of hul loop weg; en 'n ander ding is dat hul baie bang is vir plaas werk.; die plakker kan ons nie in hande kry, so hy is meer lasj as iets anders. Hul het klompie meide en die piogganins loop weg en mens sit net die ou kaffer op die plaas net sy Klompie meide en sy Piogganins. Vee.

Op die groot plaase word seker ook meer veeveld vir diere gege?--Ja.

' Is daar nie beperkings nie?--Nee, gewoonlik nie.

En op die plein plaase, word daar beperkings gemaak?--Ja, daar moet dis boere dit doen. Die Engelse boere wat hier verder op boer, ~~die~~ hul neem nie kaffers in nie as hul vee op die plaase wil opbreng.

Hoeveel vee sou 'n boer wat beperkings moet instel, toe laat?--Hij hang weer heelmaal af; as 'n kaffer by my kom en hy het 'n aantal jong knaffers, dan gee ek toe en hy kan sy vee bring. Maar as hy by my kom net maar allenig om weiding vir sy vee te kry, dan vat ek nie vir hom nie.

Sou U se dat deur die arbeids kragte op groot plaase nie te veel gewerk word nie?--Dit is so.

Op groot plaase het hul meer arbeids kragte as wat nodig is om die plaas te bewerk?-- Dit hang af. Daar was een gevval by ons gevrees waar dit geblyk het dat 'n boer tusse die 500 en 600 kaffers op sy plaas het; hul sit met 5,000 stuk vee/, maar die boer het selfs nie inkomste belasting betaal nie. Ons het gevra dat die plakkars wet moet toegepas word, sodat hy nie meer as 5/ gesinne op sy plaas kan hou nie. Wel, wat maak die man toen? Hy kry 'n sendeling om op sy plaas te kom bly, en toen het hy die plaas verklaar as 'n Sendings staatsie en so kom hy los van die wet.

Wat was die gevolg gewees?--Hy kan net doen soos hy wil; Die meeste kaffers van ander boere het sodoende getrek.

Het hy dit self as 'n sendings stasie verklaar of het hy dit laat verklaar?--Hy het dit laat verklaar. Die Wet se so: as 'n kaffer vir U werk, dan betaal hy £1 hoof belasting maar as hy nie werk nie, dan betaal hy £2; wat ons nou se is dit -- ons hou vol dat daar onderzoek gemaak moet word om te sien wie werk en wie werk nie. En wat betref die sendings stasie. Ons het informasie ingewin en die antwoord was, dat die Staat het daar bate by, want die kaffers op 'n sendings stasie betaal £2 en op 'n ander plaas net £1.

Hoe lang gelede was dit gewees?--Vyf jaar gelede.

En wat was die naam van die plaas?-- Nooitgedag.

Was die plaas nie verkoop nie aan 'n sending?--Nee; Die eienaar is sedert die tyd dood en 'n tydjie terug is die plaas in vier dele gesny vir die kinders en nou sal daar seker groot veranderings kom, wat ons hoor.

U voel die Plakkers Wet moet toegepas word?--Ja; om 'n man te beperk en om hom nie toe te laat nie om daar met klompies kaffers te sit sonder dat hy self werk.

Daar is gese dat die toepassing van die Wet sterk geopposeer word deur boere en kaffers?-- Alleen deur boere wat met kaffers boer. Ons weet presies wat die posisie is. Die naturelle sit op die kompanjies plass rondom en wat doen hul-- hul ruineer die grond; niemand van die kompanie self woon daar; en wat gaan aan --- een kaffer vra permissie om te kom woon op die kompanie se plaas; hy kry permissie en die gevolg is dat 'n heel klompie kom met hom saam en binne 'n paar maande swerm hul oor die plaas. Ek kan staaf wat Meneer Williams net nou gese het; ek weet wat die posisie is; ek weet daar was 'n gevval gewees van een man wat met sowel

MHEER BOSMAN & WILLIAMS:

soveel kaffers op sy plaas gesit het, dat hy ken hul glad nie. (MEHEER WILLIAMS) Daar is net 1 persent van die boere wat sal objekteer om die Plakkers' Wet toegespas te kry.

U se dat daar baje kaffers op kompanie's plase swerf?--Ek sal nog iets vir U s--- boere huur kompanie's plase en hul laat kaffers op die plase woon en dan werk die kaffers vir hul. Dit is wat ons gesien het.

Die kaffers moet vir die boere werk?--Ja.

Kom dit baje voor?-- Nie so baje nie, maar daar is een geval waar daar geweldige baje kaffers is-- minstens duisend van hul wat ons gehoor het.

Waar is die plase waarvan U praat?--Daar is die plase wat grens aan Pan Stasie. Daar is Hartogshof; gedeelte van Lemoenfontein en dan ook Tuitfontein. Dit is kompanie's plase wat deur boere gehuur is en hul het volk op die plase wat vir hul moet werk.

Daar die plase wat U genoem het is kompanie's plase en die kompanie's het die plase aan boere verhuur?--Ja. Daar was Meneer Giel Erasmus van Pretoria; die helfte van Lemoenfontein /s/ het aan hom behoor; maar die man is bankroet gegaan. Toen het iemand anders / dit gekoop, maar nou het die grond terug geval aan Erasmus se kinders. Erasmus is dood.

Is dit net die geval van een of twee boere wat die kompanie's plase huur?--(MEHEER BOSMAN) Nee, daar is baje van sulke gevalle.

Kan U vir ons se hoeveel daar is?--Nee, ek kan nie se nie hoeveel daar is, maar /s/ daar is verskeidene. Daar is Kameelfontein; dit word deur boere van die kompanie gehuur. Die plass is verder af in die Bosveld.

Is dit net 'n uitsonderlike geval?--Hee.

Denk U dat dit die naturelle werk-kragte groteliks affekteer?--Wel, ek kan nie se nie dat dit 'n groot affaire is.

U het gesê dat duisende kaffers woon op een pleas?--Ja, daar is 11 00. Dit is klein en groot siels.

Sou dit almal saam 2,000 of 3,000 siels woon?--Dit is die minste; op die een pleas woon 30 families en elke familie tel minstens tien.

Tien is baie?--Daar is een kaffer wat 5 meisies het. Tien is 'n billike gemiddelde. (MEHEER WILLIAMS) Mens kan meer se, maar dit is moeilik om dit so maar so te bewys; daar is groteliks please waar die boer van die kompanie huur en hul hou diere aan op die please; dan hou hul die plakkars aan vir drie maande, die boer moet seker dinge op die pleas doen vir die kompanie en hy word betaal; die kaffers werk vir drie maande vir hom en dan hou hy al die geld oor. En op die manier maak hy profyt uit die kompanie. Die kompanie betaal hom 'n toeslae.

U se in ander gevalle moet hul die kompanie huurpryse betaal vir die pleas?--Daar word bome geplant vir die kompanie. Die kompanie betaal geld vir die boere om bome te plant; dan neem die boere die kaffer aan vir drie maande en dan plant die kaffer die bome en op die manier hou die boer die geld oor wat die kompanie vir hom betaal.

U praat van wegloop van jong kaffertjies?--Ja, daar is baie wat dit doen (MEHEER WILLIAMS) Die eerste maal wat U hom los om iets te gaan verdien is hy weg (MEHEER BOSMAN) Ons meen die pas sisteem moet verander word en die kaffer sou stem met ons in. Dit werk nou so. Die kind van die kaffer bly nie by hom. Die ou kaffer kom en hy maak 'n akkoord met die boer, maar die kind loop weg. Ons meen dat as die kaffer 12 jaar oud is, dan moet hy vir hom laat registreer en die

pas moet hy by hom dra waar hy in die wereld gaan. Op die pas moet staan die naam van die kaffer en hy woon op die en die plaas in die en die distrik. Net soos hy sy opgaaf kwitansie dra, so moet hy dit ook dra. Op die manier kan hy dan getrace word. En U weet dan vanwaar hy kom.

U meen dit moet 'n identifikasie pas wees?--Ja.

Nou U daarvan ten gunste wees dat dit sy pas sou wees in plaas van wat hy nou dra?-- Nee, die pas stelsel moet bly bestaan, want as dit afgeskaf word dan is dit die einde.

Vandag kry hy 'n travelling pass, en as U vir hom vra "waar is jou pas", dan se hy "ek het nie pas nie, ek is los".

Behalwe daar die identifikasie pas, sou hy nog 'n spesiale pas moet dra as hy rondgaan?--Ja; as 'n plakker vind dat daar druk werk is waar hy moet wees, dan kom hy eenvoudig nie. Hy stap weg. As hy 'n pas moet he, dan moet hy vir die baas vra en die baas se "op die en die dag moet ek die en die werk maak, en jy kan nie weggaan nie". As hy weggaan dan word die boer baje uitgeset. Dit sou meen, as hy nie 'n pas het nie, dat hy maar op enige tyd kan weg stap.

Is U bang dat hul sou weg gaan as die werk hard is?-- Ek weet dit. Dit vind nou al baje plaas. Nou kom 'n kaffer en hy vra 'n pas vir drie dae en hy bly vyf dae weg. Dit is wat nou al baje voorkom onder die boere, maar as hy nie pas nodig het nie, dan bly hy nog langer weg. Dit is nou al sleg genoeg, maar wat kan mens met hom maak as hy nie pas nodig het nie? Se U gee 'n plakker 'n pas vir drie dae, en 'n ander 'n pas vir 5 dae-- dit is al moeilik gehoeg, maar se nou die hele pas stelsel word afgeskaf, en die hele knboedel stap weg; wat word dan?

U wil 'n identifikasie en 'n spesiale pas he?--Ja.

Met betrekking tot sy belasting, moet hy daar ook 'n pas vir het?--Ja, dit is 'n ander departement; hy moet drie passe dra.

En as hy vee dryf, dan moet hy nog 'n pas dra?--
Wel, ek weet nie. Bit sou 'n goeie uitwerking het.

MENNER MOSTERT: U is daarvoor dat alle kontakte met 'n kaffer skriftelik sal wees?--Ja; voor die Kommissaris.

VOORSITTER: Is al die boere ten gunste daarvan?--
Ja, in die algemeen is hul daarvoor.

MENNER MOSTERT: Wat is die gemiddelde aantal vee wat 'n plakker op 'n boer se plaas het?--Ek kan gevalle vir U opnoem. Daar is kaffers wat nie 'n enkel dier het nie.

Wat is U eis geval?--By my is daar nie 'n enkel kaffer wat minder as 10 het, maar die meeste het 20.

Is daar nog meer?--Ja, daar is kaffers wat saker by die 100 besate het--daar is hier en daar...

Is dit klein vee?--Ja, ook klein vee, maar gewoonlik net kaffer bokke. Maar dit is iets wat nou al tamelijk begin af te neem.

VOORSITTER: Kan U iets daaroor so, Menseer Williams? (MENSEER WILLIAMS) 'n kaffer sal sy vee uitdeel by ander kaffers waar hul nie werk nie; dit is hul gewoonte.

MENNER MOSTERT: Die plakker kry ongeveer drie morg grond?--(MENSEER BOSMAN) Ja.

Ploeg die boere die grond vir die kaffers?--Ja, waar die kaffer nie osse het nie.

Met die boer so ploeg?--Ja.

Nou die werk op die lande, so ver as die hand skoffel werk sangoan, dit word deur die meide gedoen?--Ja.

En die boer gee die ploeg?--Ja.

U het gesê dat saker kaffers hul lande al bemis?--Ja, dit is my ondervinding gewees. Die boer help.

Chargeer die boer die kaffer daarvir?--(MENSEER WILLIAMS) Dit sou 'n uitsondering wees. Waar 'n kaffer 9 maande bly, daar gee die boer die kunsmis. (MENSEER BOSMAN)

Wat die boere ook doen is dit: die beeste slaap in die kraale; Ek raai die kaffers aan om die mis op die lande te gooi. Op die manier put hul die lande nie uit nie.

Kan U se gemiddeld hoeveel sakke mielies of kaffer koring die ~~ja~~ plakker gemiddeld per morg van sy lande kry?-- Daar is gronde by my wat maklik 25 sakke per morg average; maar dan is daar ook gronde wat minder gee.

Is ons reg om te se dat die gemiddelde 20 sakke per morg sou wees?--Nee, U kan nie se nie, dat 'n kaffer gemiddeld 20 sakke van 'n morg kan kry, maar U kan so ver gaan om 'n beraming te maak en te se wat is die algemeen getal wat 'n kaffer op 'n plaas kry. Die man wat skraal grond het, kry gewoonlik meer grond. Die kaffer is nie tevreden nie as hy nie tien sakke het.

Die kaffer sal nie plakker word nie, as die grond nie vir hom tevredenheid gee, en hy moet missiemer as drie morgs kry?--Ja, dit is so.

Maar sal U se dat die kaffer gevind kry 50 sakke, alles saam?--Wel, ontrent 50; ek weet van een kaffer by my wat 100 sakke kry.

As die boere nie kaffers kan kry nie om vir ~~op~~ hul op die lande te werk, sou dit nie baie beter wees nie?-- Ja, U sal 'n klein percentage mense kry wat dit sal se; die mense wat volop kaffers het is maar net alleen die wat groot plese het; hul kan altyd volop kaffers kry. Hul sou opponeer, maar die groot moeilikheid is nie by hul nie. Die meerderheid van die boere sou daarvoor wees om alle woonkaffers af te skaf.

In ander woorde die merendeel van die boere van die platte land kry baie swaar onder die sisteem wat nou bestaan?-- Ja, dit is so.

En as die boer van die platte land sy naturel kan

kry teen 'n billike prys, in ander woorde as ons kan Nyassaland kaffers kry, sou U dan daarvoor wees?--Ja, ek is. Ons het daar die saak typelik bespreek. Dit was oor die invoer van natuurelle van 20 grade noord--die naturelle van Mozambique. Ons standpunt is dat daar is kompetisie.

Is die gosie boere van die platte land ten gunste daarvan?--Ja, hul is, seker.

Om die ou stelsel van die plakkers heelmaal weg te maak?--Nee, nie dit nie.

Die plakker op die grond van die boere?--Nee, ons is nie daarvoor nie om die plakker heelmaal weg te neem nie.

As U nou sonder daar die plaas jong kan klaar kom, sonder daar die plakker, sou dit nie beter vir U wees?--Ja; as ek kan kaffers huur vir my geld, net so veel as ek wil he-- honderd maal liever as hier die rampsalige plakkers stelsel; dit is wat ek voel.

DR. FOURIE: Dit is U persoonlike gevoelens, maar is daar meer wat so voel?--Ja. (MENEER WILLIAMS) Die kaffer by my moet baie werk; my bure het baie kaffers; daardie kaffers steel my goed en so voort; maar dit sal nie help nie as ek hom afskaf en my buurman mag nog aanhou. (MENEER BOBMAN) Ek se dit. As ek kan huur soveel as ek wil, waarom sal ek my opskeep met die plakker wat met vee sit en die grond ruineer, en wat my baie kommersis gee en so voort; die een doen dit en die ander dat. Mens kry vandag niets van die plakker nie; waarom sou ek my met daar die soort van arbeid opskeep as ek ander arbeid kan kry, soveel as ek wil he. Op besigheids manier kan U sien dit is die beste. Ons praat nou net in die algemeen.

Die identifikasie van die klein kaffer. Wat sal U doen as hy sy pas opskeur?--Dit is meer moeite vir die police. Hul moet uitvind van waar hy kom en dan moet hul hom

straf en terug stuur. Waar hy kan moet hy die pas dra.

Hy se hy het hom verloot?--Dan moet hy se vanwaar hom hy en die police moet ondersoek.

En hy se hy het nie pas gehad nie?--Dan is hy strafbaar en hy moet laer.

Be taal boerdery vandag op ekonomiese gebied?--Nee.

Is U 'n mielie boer?--Ja.

Het U baje gevalle gehad waar die plakker by U kom en hy het miskien een of twee kaffertjies en die verstandhouder is die kaffertjies moet werk, maar na twee maande loop hul weg. Wat doen U nou met die groot kaffer; U het vir hom gesaai en geploeg?--Hy moet trek.

En wat doen U met die mielies?--Die vat ek.

U verstaan my goed?--Ja, die ding kom dikwils voor. Dan gee ons die kaffers kans; die meide werk intusse en die kaffer moet probeer om die kinders terug te breng. Hy se hy kan hulle nie kry nie; onder die wet het hy drie maande tyd. Vir drie maande skoffel hy sy land; na drie maande gaan hy en as die oes uitkom, dan kom hy dit haal. Dit vind baje plaas, as "sy oes vat, dan eis hy skade vergoeding. Daar die stamloosheid, dit vind baje plaas, viral onder die geleerde kaffers. Die kaffers wat nie meer aan die stam vashou nie, by hom vind dit meer plaas as by die anderens wat by die ou stam vashou. Die ou kaffers staan onder strikt wette. Maar die jong kaffertjies se "waarom sal ons by die plaas bly". Die ou kaffer het niks te se nie en daarom gaan hy uit van die standpunt dat die witman se wette sleg is vir hom. Dit is een van die redene waarom ons se die kaffer moet 'n pas dra; die ou kaffers is te gunste daarvan, daarvan is ek seker. As die klein kaffers nou wegstap, dan kan ons hul nie trace nie. Hul gaan ar hul wil.

Ek het 'n ou kaptein gevra of hul dit sal ondersteun, en hul se ja?--Hul sal altyd daarmee saam gaan. Want U kan dit begryp. Dit gee sekere mag aan die ou kaffers.

Se elke boer jaag hul weg; wat kan hul doen? Hul gaan na die magistraat; as daar 'n wet in die land kom om die kaffer te help om sy kinders by hom te hou dan sal hy maar al te bly wees. Dan sal hy tevreden wees.

DR. FOURIE: Kom dit hier baje voor dat die kaffers weg trek en na die lokasies gaan?--Ja, baje.

Wat is dieredes daarvan?--Die redes is dan in die dorpe kry hul hoër lone.

Nee, dit is nie wat ek meen. Ek meen trek hul baje na die kaffer lokasies, na die reserves?--Nee, hul hou nie baje van daardie lokasies nie. Hul trek liever na die kompaniestalle.

U het net nou gevra vir die kaffer wat dorp toe gaan. Hy kry hoër loon daar as op die plaas, maar denk U hy is beter af as die kaffer wat op die plaas bly?--Nee; ons het daar die punt uitvoerig bespreek. Die kaffer op die plaas kry hoër salaris; hy is beter a f, virnamelik met klere, want op die plaas dra hy nie klere nie wat hy op die dorp dra. Dit is goedkoper vir 'n kaffer op die plaas as wat dit op die dorp is. Dit is met die kaffer dieselfde as met die witman. Maar die kaffer denk nie sover nie; hy denk net maar aan die paar pond wat hy in die dorp sal kry. Verder denk hy aan niks.

Ekonomies is dit vir die kaffer beter?--Ja.

En in die algemeen?--Ja, maar dit is die jong kaffer viral wat die dorpe aantrek. U sal nie vind nie dat die ou kaffer met sy hele familie dorp toe sal trek.

Het U opgemerk dat die stamloosheid toeneem?--Ja, en daar is ook rede voor.

Die moeilikhede van die boer is dat seker dat hul altyd meer of min kort is met hul plakkars en die huurvolk is onseker?--U kan hom nie opdie regte tyd kry nie.

Dan het U gesê dat die boere party maal die kaffer

se grond bewerk, maar nou die kaffers wat self hul eie grond bewerk; Kan U se dat hier in die distrik daar vooruitgang vooruitgang is waar die kaffer werk?--Ja, op enig gebied is daar vooruitgang. Die kaffer siet altyd hy moet dieper en dieper ploeg; hy moet goed skoonmaak en goed skoffel. Hy moet dit vir die baas doen en hy sien die resultate. ~~Gebale~~ Disselfde met ~~alle~~ vee. Deurdat U nie die gemors van bulle wil hef nie op die plase, gebruik hy die bul van die baas. En ooral is daar vooruitgang onder die kaffers op die plase.

Is dit so op al die plase?--Ja; nie op die kompaniee plase nie. Ek praat wan gewoon plase.

U se die boere leer die kaffers, en die kaffers sien dit af van die boere. Maar ons moet versigtig wees. As hy by sy huis kom, dan doen hy weer soos hy altyd gedoen het. Wat soort kaffers het U hier op die plase?--Daar is Nepochee en basterd Makatsee.

Denk U dat die plaa kaffers wat gewend is by die sal boere beter workers ~~sal~~afgee as die lokasie kaffers?--Die lokasie kaffers is hopeleos. Hul kan niks nie. Hul het nooit van hul lewe nie gewerk nie.

MENEER LUCAS: Het U gese U kaffers werk 12 maande?--Wel, twee werk 6 maande en dan werk die ander 2 weer 6 maands. Hul is die seuns van die oukaffer. Ek het vir hul 'n stuk grond afgeset. Hul kan ploeg soveel as hul maar wil. Dan kry ek hul lande vir weiding in winter. Maar die twee kaffers wat los is stap rond. En dan het hul niks. Nou het hul alreeds 20 sakke mielies van my geleen. Hul werk hard as hul werk. (MENEER BOSMAN) Ek wil onder U aandag breng die gesindheid tusse die kaffer en die witman. Ons standpunt is dit: Daar word gevra wat is die gesindheid tusse die kaffer en die witman. Die kaffer haat die witman en waar hy sy nadeel kan soek, doen hy dit. Die kaffers gaan so ver om klein kinders gif in te gee. Maar dit is 'n feit dat die

kaffer haat die witman, en een van die redes dat dit meer toenseem is die kaffers wat van ander lande inkom en vir die kaffers hier vertel dat die witman het die kaffer se land gesteel en die enigste oplossing is om vir die kaffers die waarheid te vertel. Die ou kaffer se dit is aan die witman te dank dat hul nog leef. Geskiedenis het bewys dat die groot stam altyd die klein stamme uitgeroof het. Ons weet wat in die verlede gebeur het. As die witman nie in die land gekom het, sou daar nou maar net 'n betrekkelik klein kaffer nasie in die land gewoon het. Die groot stamme sou die klein stamme heelmaal uitgemoor het. Maar toe die witman ingekom het het hul die kaffer beskerm. As die waarheid vertel word, sal dit meer goed doen as iets anders; dit is die verkeerde leer wat al die skade doen. Een van die maniere wat ek meen sal goed werk is dat die kaffer self moet opgelei word om te preek vir die ander kaffers; die kaffer geloo meer sy eie mense as die witman. Daar is altyd wantroue teenoor die witman. Maar as die kaffer sy eie nasie sou vertel dan sal daar 'n ander gevoelen kom. Dit is een van die groot dinge wat die posiesie hier moeilik maak op die platte land. Daar bestaan nie die minste twyfel meer omtrent die vyandskap bestaan vandag van die kaffer teenoor die witman. En U weet wat die gevolg sal wees: as 'n man vir U werk en hy het gevoelens van haat vir U, dan weet ons wat in die einde sal gebeur. Solang as daardie ding saangsaan dal dit nooit goed uitwerk. Ons behoor die kaffers geskiedenis te leer deur middel van die skole. Die geskiedenis moet vir hul leer dat die witman hul beskerm het en die jongere geslag moet in daar die lyn opgevoed word.

DR. FOURIE: Is daar die gevoelens algemeen; daar is tog seker baje uitsonderings. Daar is baje getroue

kaffers wat nie kinders sal wil vergif?-- Ons praat nou in die algemeen.

Ja, dit is algemeen?--Die kaffers wat dinge in die regte sin opneem is maar min (MEMBER WILLIAMS) Ek stem daar mee in.

MR. LUCAS: You agree that there have been quite a number pf individual cases of injustice to natives?--I don't kniw. I don't think so.

I do not say there are many, but are not there cases where injustice has been done?--There are cases, yes.

If there is one case, then the natives talk of it, is not that so?--Yes, I suppose so.

Is it not essential that we should try and avoid such cases happening?--Yes, I agree.

Could these people, who you say come from outside have made this impression on the natives if there had not been a feeling among the natives that they have been unjustly treated?--Yes, the suspicion of the white man is there already. Hy meen aan hom word nie reg gedoen nie.

That is a very sad state of affairs?--(MR BOSMAN) Yes, it is.

Is there anything we can do to dispel that; your suggestion is not enough, about telling them about past history. Because although there are instances, many instances in the town where the native is unjustly treated, and everyone of these is talked about and causes further trouble. Have not we got to change our point of view towards the native and to start looking at things from the point of view of the native?--Where are you going to start. One of these things, of course, is the jury system.

Would you be in favour of abolishing the Jury

system?--I cannot say that. I think that is one of the main causes of dissatisfaction and suspicion.

CHAIRMAN: Take mixed cases; white against black, or black against white. Do you think it is desirable to have the jury system in such cases?-- In a ~~pa~~ number of cases I ~~sug~~ should say you should abolish the Jury system; because you will always find that where you have a case against a native before a Jury ---- it is rather dangerous to suggest anything --- but it remains a fact that where there is a case before a Jury a native has a poor chance, especially if there are white people in the case.

That is one of the points they make. And this morning one of these chaps-- and they were both intelligent men --said that one of the reasons why they wanted written contracts is because in verbal contracts before a Court, the word of the white man was always taken?--That is so. Of course we are in favour of written contracts. Daar is net een ander ding wat ek wil se; dit is ontrent die meisie wat in dorpe in diens geneem word. Ons keur dit baje af dat die mans kaffers in kombuise werk en ons sal graag sien dat die Kommissie dit sal opvat en sal bepaal dat mans kaffers nie in kombuise geneem word. Op die platte land gebeur dit nie. Dit is een van die redes hoe kom dat daar baje aanrandings in die dorpe gebeur. Die kaffer dra mooi klere en hy beskou homself as een van die familie lede en dit het 'n groot rol gespeel insaanrandings en dit het ook nadelige gevolge gehad op die platte land.

VOORSLIEDER: Op welke manier meen U moet die kombuis werk gedoen word?-- Deur wit meisies en deur kaffer meisies.

Kaffer meide wat van die please af kom?--Ja, van enige plek, net waar hul kan.

Meen U nie dat bosre sal beswaar maak, soos hul nou doen, omdat jong kaffers kom?--Nee.

Wat betref die reserves, weet U dat die kaffers baje besware maak dat die meide dorp toe gaan?--Ja, ek weet.

DR. FOURIE: Sal die ouders van die plaas kaffers nie beswaar maak nie as die meide dorp toe gaan?--Nee, nie as hul gaan op te werk. As U kontrak maak met 'n kaffer dan is dit nie 'n bepaling nie dat die meide sal bly. Die boer kan die jong kaffers het. (MENEER WILLIAMS) Ek geloo nie hul is baje bang vir die dorpe. My vrou het drie meide daar, en sodra hul kan, trap hul dorp toe. (MENEER BOSMAN) Dit sou soos ek kan sien baje gesie uitwerking het.

Sou dit nie u werkvolk verminder?--Nee, ons sou meer werkvolk kan kry; Ons weet wat vandag gebeur; in die dorpe trap hul rond en loaf en ons het hul nodig op die plass; en as die meide in die kombuis sal gaan werk, dan sal dit beteken dat daar baje meer kaffers sal los kom om op die please te werk.

U geloo nie dat die kaffers tog maar dorp toe sal trek?--Nee, ek meen hul sal by ons op die please kom werk. Ons hoop die kommissie sal sien of hul vir ons in die opsig kan help.

DIE KOMMISSIE HET VERDAAG OM 3 UUR N.M. OM
OP WOENSDAG 27 AUGUSTUS WEER OP RUSTENBURG SAAN TE KOM.
