

Native Witnesses

prohibition. One man will tell you that prohibition has led to a lot more drinking in America and others again will tell you that prohibition has made America sober? - That is so. People differ about prohibition.

The Commission is very anxious to know how you get into touch with the Town Council, what your point of contact is, and now you say, "We meet the Native Affairs Commission when there is anything necessary". Have you not got a regular stated time for such meetings? - (Mr. Thlapani): When we want to discuss anything, we are allowed to do so.

That means that the Native Affairs Committee of the Town Council meets together with you? - Yes.

You do not meet the Town Council as a whole? - (Mr. Crutse): Yes, when it is very badly necessary. I forgot to put in some figures in connection with trading. I want to point out what number of licenses the Natives have had in this area during the last year. In Kroonstad, in 1930, we had two hawkers licenses and twelve other licenses, for which £1 per license was paid. Then there were twelve eating house licenses at £6 each. I particularly want to draw your attention to the figure of £6 for an eating house license. Eating house licenses have been issued again this year. During all the time that Natives have had the opportunity of having eating house licenses, they have been paying £6 per annum to the Municipality, and in the past they were allowed to hold these licenses without any Government license.

CHAIRMAN: You mean, that they did not require a Government license inside the location? - The Municipality in the past made them pay 10/- per month and it was only recently that the Receiver of Revenue told them to take out a Government license.

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Do you mean that they have to pay 10/- to the Municipality and £5 to the Government? - They still pay the £5 to the Government and I believe that they pay something like 6/- per month to the Municipality.

Is that for the site, or have they to hire the site in addition? - I think they have to hire the site in addition. Altogether, they pay 15/- per month.

CHAIRMAN: A little question arose here as to the representatives of the Advisory Board and the members of that Board having the power to express their opinion. Mr. Brent has just come in and we should like him, as Chairman, to come in and tell us what the Advisory Board thought in regard to this liquor question. We are on the question of eating house licenses now. Perhaps Mr. Brent can explain what the position is about getting licenses from the Municipality? - (Mr. Brent): The procedure is for an eating house license to be leased for 10/- per month for the site and, in addition, they have to pay the sanitary rate, etc., 5/- per month. 10/- is for the eating house rights. There is this further point in it. These fees were originally paid at the Town Hall, but in the last few months they were transferred to the location office and I drew attention to the fact that these people should have a license from the Receiver of Revenue as well, in addition to the £6 per annum which they paid. The site is only charged for by the location. There is a total charge of 15/- per month.

MR. LUCAS: Under the heading of education of Natives, on page 17 of your statement you say, "An appreciable number of good labourers leave the farms and migrate

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to the urban areas in order to send their children to school. On what do you base that statement, what facts have you in support of that? - (Mr. Crutse): There is very little provision made in the rural areas for the education of Natives, and education, just as much as land, is one of the things for which the Native is craving. That is the experience with which we are faced everywhere. You will find that even in our local school there are a large number of children coming from Viljoens Drift and other parts, to get their education. They come from long distances. Most of these children, with their parents, have been living on farms and the parents have been trying to trek into the towns, and today we find that the children are being sent to Kroonstad for the sole reason of going to school.

CHAIRMAN: How are they maintained here? - Naturally their parents have to pay for their board and lodging.

Are they living with residents of the location? - Yes, generally.

DR. ROBERTS: These schools, you say, are in the care of the Dutch Reformed Church? - Yes, there are a few farm schools which have been started by the Dutch Reformed Church.

But not by any other Church, not by the Roman Catholic Church? - No, none of the other churches have started any schools on the farms.

MR. LUCAS: Now, I see from your statement that you are opposed to missionary controlled schools? - Yes, I am very much opposed to that and I am not the only one who has that feeling. I think that every Native will bear me out that the control of schools by missionaries is a thing which is out of date now.

DR. ROBERTS: Why do you say that? - You will

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find that nowadays the Natives have considerably advanced in civilisation and they are beginning to take and they are taking a keen interest in the educational matters affecting their children. Take the schools that are managed by the missionaries. The system is patent and two-fold. First, the missionary superintendent does not recognise the initiative of the Native principals. You get a missionary coming to this country perhaps from overseas. As soon as he gets to South Africa he is given the reins and he is made the head of affairs of these schools. He knows nothing about the Native in this country and he will not take advice from the people who are here and who have grown up among the conditions which prevail here. Our contention is that the Natives themselves should be given a little control in the education of their children. Very important questions have been raised on educational matters on various occasions, at meetings and elsewhere. You will find, for instance, that there are questions in regard to the medium of instruction and several other matters of great concern which should be dealt with. But nothing can be done and if the missionary managers are not prepared to recognise or to allow parents of the children to sit on these school committees, if they do not allow parents to be elected and if they are only prepared to choose a few of the parents themselves, then we consider that it is wasting good time and money. We have a school here in Kroonstad which was built by the Municipality. It is one of the biggest schools of its kind in the Province here. Parents in Native schools still have to pay for the education of children. Every male adult pays something, and yet, on top of it all, we are not allowed a voice ~~when~~ in

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the education of our children. It is a matter on which there is a great deal of feeling and we shall certainly be pleased if this Commission can see its way to make representations and give us a greater say in matters which affect us so vitally.

SENATOR VAN NIEKERK: Have you a missionary here at the head of the Kroonstad school? - Yes.

DR. ROBERTS: Are you really blaming the missionaries for the state of affairs? - No, I am not blaming the missionaries, but I do say that the missionary must understand that the time has come now when the Natives themselves should be given an opportunity to have some say or control over the education of their children.

What is the law of the Government with regard to the control of schools? - Well, hitherto all Native schools have been mission schools and we have had no control.

No, the law in the Free State is that the control of the schools must be in the hands of the Europeans? - Yes, that is the case.

Well, if that is so, then why blame the missionary for trying to do his best - if that is the law? - No, we do not fight against a fact that the school is under the control of the Europeans, but the point is that the missionaries should be given to understand that the time has come now when they should consult parents of Native children and that they should confer with Natives on the subject of the education of their children. We feel that that should be done, because, otherwise, we shall not go ahead as fast as we should do. We feel very strongly on that.

MR. MOSTERT: How many missionaries have you got in your location here? - No, sir, we have not got any

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missionaries in the location. They only come to hold service in the location and then they go back to town again.

MR. LUCAS: You have an amalgamated school here, have you not? - Yes.

MR. MOSTERT: How many missionaries conduct services, that is to say, how many denominations have you got holding services in the location? - Oh, there are at least half a dozen denominations and more.

CHAIRMAN: Which are they? - We have Church of England, the Wesleyan Church, the Dutch Reformed Church, the A.M.E. Church, the Presbyterian Church, and that is not all. And we have two or three Native churches in addition.

MR. MOSTERT: Are you getting a bit mixed up with all these different religions? - Yes, we are getting very much mixed up and, as a matter of fact, we do not know where we are at all now.

You are getting mixed up and that is why you are wanting an undenominational school now? - Yes, we do want an undenominational school very badly.

DR. ROBERTS: But surely you are blaming the wrong man, are you not; you are blaming the missionary who is really doing his best to meet your demands in the way that the Government has decided? - I believe that that may be the case in other centres, but, as far as Kroonstad is concerned, we have a direct case on now about the control of the local school here. There is a board, like the Advisory Board, which represents all the Native inhabitants in the location. The location people are supposed to have at least two representatives on the school committee. They have to sit together with the manager of the school. Well, afterwards, the school manager found out that it did not suit him to have certain people on the board, and the result

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was that the whole of the 9,000 people in the location had to suffer because the manager had differences with a few of the people on the Board.

SENATOR VAN NIEKERK: Do you subscribe to what has been said here by Mr. Loubser, that it should be in the power of the Municipality or of the Local Authority to prevent the influx of Natives into the urban area of Kroonstad? - Yes, certainly I agree with that.

Do you all agree to that? - (The witnesses, after consultation): Yes, we all agree to it.

In this statement which you have put in, you say that a Native who comes from the reserve or from the rural areas, is better built physically and is stronger than the town Native, because he gets more vitamins in his natural state, while the Native who is here in the town gets another sort of food. Now, do you think that kaffer beer gives him those vitamins, or is it the green stuff which he eats on the veld? - (Mr. Binda): Those people have more open air than we have and that has a lot to do with it.

You say that the Natives are coming to the town because of the lack of educational facilities in the country? - (Mr. Crutse): Yes, that is one of the reasons why they come to the town.

You also say that the Natives are very keen on the education of their children? - They all are.

Then how is it that we get a statement that there are any amount of children in the location who do not go to school regularly. How do you reconcile the two statements? - There, again, we have a little difficulty. The parents

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have to pay school fees. The parents have to work in order to keep their families going. You find, in many cases, that the child has to ~~be~~ ^{keep} housed as well while the parents are at work and there are very many other reasons why the children are kept away from school.

MR. JOSEPH KOKOZELLA, called and examined:

CHAIRMAN: You have put in a statement, a good deal of which deals with matters in which the Free State Education Department is more competent to deal with than this Commission, but we would like to ask you some general questions. First of all, in your Native schools, what is your medium of instruction? - It is not uniform in character in the Union to start with.

I am talking of your conditions locally? - Well, take the school in which I work. I have 70% Basuto speaking pupils and 30% made up of Xosa, Zulus and Afrikaans speaking people. Well, now it is laid down that as my medium of instruction I cannot use any language but Sasulu, because of the majority in the school being Basutos. That is a requirement of the Education Department, You at once see the unfairness there. My contention is, that even if I have a class of 30 children and one is different from the others, we should not be confined to one medium even if it means that only one is excluded.

SENATOR VAN NIEKERK: Now, say you had ten children each speaking a different language? - Well, of course, that would make it even more difficult.

CHAIRMAN: What do you propose? - My suggestion would be that we should rather adopt a medium which the

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parents feel that they would rather have for their children. All along, English was the medium and then Afrikaans was brought in as a second language, the second official language in the Native schools. Then, as time went on, the Native medium was brought in. Now, the Native parents contend "Rather than make my Xosa child a Basuto, teach him in the English medium because that will be better for him in future".

You would rather have him an Englishman than a Basuto? - Yes, that is the point. It is a difficulty in regard to which we have been agitating and I am pleased to say that the authorities are beginning to look at the views of the parents. They have at least given some concession and, in future, where possible, we shall have to teach all languages, that is to say, you will have a day set apart where, as far as possible, you will group your school into language groups. I have 70% Basutos. I just split up the Basutos into groups and make them wieldy for work and then I take the others, too, in the same way.

DR. ROBERTS: How many teachers have you got under you? - I have 22 under me, I am the 23rd.

That is in the amalgamated school? - Yes.

CHAIRMAN: Have you not got enough Zulus to have a separate Zulu class? - Yes, we have. We have about 700 Basuto speaking people. Under those I include the Barolong.

You have various groups of Basutos? - Yes. And then we have about 30 Xosa, 25 Zulu and about 35 Afrikaans speaking pupils. Nowadays we work in groups, but in the past, things were different. I am pleased to say, though that the authorities are beginning to realise the need of such action.

The trouble was that you had to teach all things in

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xxxx Sasutu, you had to use the one Native Mother tongue, although they were not all Sasutu speaking and, naturally, that could not give the best results but, under the grouping system, I feel that we shall do very much better.

Do you not consider that, apart from the difficulty which you have in mixed classes, generally speaking it is educationally sounder to use your own language than a language which is quite foreign to you? - Yes, undoubtedly that is quite true. I do believe that anybody should be able to understand that position, nobody should be foolish enough to despise his language, and we do believe that in our system of training we should use the languages that are best known to us, that are our own, with which we are familiar, but, unfortunately, the Education Department says, "You must use the one particular medium", and that is where the difficulty comes in. We say, otherwise, that it is good for the child that it should be taught as much as possible in its own tongue. You should have your school census in view and meet the requirements of your school accordingly.

DR. ROBERTS: Would you go the length, as was done in Pretoria, that when there is a difficulty of that kind, of teaching them altogether in Afrikaans, or, if you prefer, in the Cape Colony, in English? - Do you mean that that should be taken as an additional subject or as a medium?

No, not as an additional subject, as a medium? - No, personally I do not know that I could agree to that.

I do not mean that you say you must do it in Afrikaans and English and let other things go? - Generally, that seems to be one way out.

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CHAIRMAN: Do you think, from the Native point of view, that it is a satisfactory way out, that, now that the Natives are gradually moving towards education they should be weaned away from their own languages by it? - Not necessarily. The point is this. You go to a school where you have a diversity of languages and there the Education Department says, "Your medium of instruction must be one particular tongue".

They get over the difficulty by saying that the minority has to follow the language of the majority? - Exactly.

Leaving the minority problem aside, which gives difficulty all over the world, take a class where you have pure Sasutu speaking. What medium would you prefer there? - There I would naturally prefer the Mother tongue of the child.

What is the feeling of the parents in your area; do they want education through the Mother tongue or through the European language? - The feeling of the parents is that they want fifty fifty, or they want as much of the one as of the other. Their feeling really is that they do not want anything to be neglected. For instance, if you were to teach them all along in Sasutu you would find difficulties there, especially when a child goes to the top and particularly so if the parents are in a position to give him higher education. In actual practise, the Natives do not really despise their own tongues, but the difficulty is created because of the diversity in the schools.

MR. MOSTERT: Do you not think that, in primary education, the Mother tongue is really the best? - Up to certain stages only. Say from the beginner's stage until they start Standard I.

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Only below Standard I ?- You certainly can make a child understand more in its own tongue than in another tongue, but you have gradually to introduce the official languages so that, when the child leaves school, he can make himself properly understood.

DR. ROBERTS: You can only do it in the early stages. You could not do the whole of your work in St.II in another language? - No.

CHAIRMAN: Your views, therefore, that you must make sure that your pupils can read and write at least one of the official languages in addition to their own language? - Yes, exactly, that is what I feel. That is an important point, of course.

Yes, the question is important because it comes to this - what is the object of the Natives? - I think I mentioned that in my paper. If education is to be worth anything at all, it must be of a type which will not only make the Native assimilate the Western ideas, but he must at the same time give something to his own folk and help them to develop the good things of their own segregation. So that they, too, may make the best use possible of that civilisation, in other words get the best of what they can and make it their own.

MR. LUCAS: Do you agree with the previous witness about the reason why so many children in a location are not attending the schools today? - To a large extent, I do, but I think that, locally, the reason may be the present economic depression and the low standard of wages.

You consider the economic depression is the cause? - I think it has a lot to do with it because, after all, a Native will see to it that his children are educated if he can.

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Learning today with the Natives is like wildfire, they all have a great thirst for it. And I believe, in regard to the children who are not in school at present that the great reason would be that the parents are not in a position to equip them.

Will you specify this a little more? - Well, this is what I feel. Under the present system, in the primary stage, the parents have to pay fees all along the line. Then they have to buy books, which they have to pay for at full cost price. If a book is worth 2/6d, they have to pay that 2/6d - they have to pay the full price for the book and, on top of that. they have to clothe and to feed their children. We know that provision is made by the State for education in other cases. The Coloured and the European children we know get free education and, in addition to that, they get their books at 50% of the cost price, whereas in some cases, too, the books are supplied free of charge. We have none of that. The Natives have to pay for their children unless you have a Native school under a school board under the direct control of the State. I know only of one instance in the Cape Colony where they are free, otherwise, in all Native schools, we have to pay, and that, I think, is the reason for these children not being in school, because the parents have to meet their dues, they have to keep their children tidy, they have to pay for clothes and they find great difficulty in paying for all these things. The obtaining of books in Native primary schools is a tremendous difficulty.

MR. LUCAS: Do you find that there are many Natives who go to night schools? - Yes, very many and they are increasing in number. I hardly know of any

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big town in the whole of the Union where you do not have these night schools. As a matter of fact, we are held up here because, so far, we have not had a suitable place for such an institution, but I may say I am hopeful now of our being able to open a night school soon. But there again we shall have a difficulty in regard to lack of support. It will be a financial difficulty again. It means that, in order to carry on that work, those who will attend it will have to struggle and struggle to keep it going. On top of that, we shall be faced with a number of other difficulties, but we shall have a big attendance because there is a big demand for a school of that kind. We have already got 35 adults who are on the waiting list for the night schools and I think that number will be increased.

Do you know of many Natives in Kroonstad who actually go in for teaching their friends? - Yes, that is a common thing. There is a very great deal of that going on. As a matter of fact, all of us are using our leisure hours in which we teach one friend or another. As I have said, the Natives are very keen on education.

DR. ROBERTS: You know that they are doing it on the Mines? - Yes.

SENATOR VAN NIEKERK: You teach three languages, Afrikaans, English and one Native language? - Yes.

Now, do you keep that up right up to St. VI? - Yes, and they have to pass examinations in all those three languages.

Do you find it very difficult to get them efficient in those three languages? - Yes, I do.

But they do get a certain amount of efficiency? - Yes, they do, but I can tell you that it is very hard work.

You are setting a very fine example to the rest of

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South Africa? - Thank you very much, sir.

DR. ROBERTS: I understand from what you say that you are strongly in favour of free education? - At least in the primary schools, as against the facilities provided today for schools which go from Sub A to VI. I think, if that were so, we would have a very helpful state of affairs. As you know, today we have to struggle for everything for ourselves. We had a school here, the amalgamated school, in which we have over a thousand children with twentythree teachers. We have just to do something to keep things going, but it is hard work. We have to collect the fees, which amount to a matter of about £100 per year. Well, you will understand that we have to augment that amount in order to keep the school going and we are always at it. The only thing we get from the State is a grant for the salaries of our teachers, but if we want anything else, we have to struggle ; we have to organize our own concerts, hold little bazaars, or arrange any other kind of affair so that we may be able to have the necessary funds available. It is a hard fight. You can see what a boon it would be to us if, in South Africa, things could be uniform and if we could have free education up to St. VI.

You do not want to go higher than St. VI ? - Oh, yes, I would like to go higher if it were possible.

MR. MOSTERT: You said that you got about £100 per year? - Yes, that is what we collect in fees.

Is that what you collect from 1,000 children? - Yes, the fees are fixed. In the first year, they pay between "A" and "B". That is a course of six months. They pay threepence per month and, in the second year, in St. II, they go up to 6d per month, and so the fees increase, they

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go up to one shilling per month in Standard V and then it becomes very hard, really, for these Natives, especially for parents who have three or four children all going to school at the same time. Of course, a little exemption is made, but it does not amount to much.

Still, £100 per year from 1,000 children is very little? - Yes, and we are handicapped in the matter of equipping the schools. For instance, we would like to give the boys some home craft training (handicraft), but we are handicapped for lack of funds and we cannot do it.

Even at threepence per month it would be 3/- per year and you would get about £200 in fees? - Of course, the holidays do not count.

MR. LUCAS: There is one aspect which I would like to put to you, - what is the main motive making the Native so eager for education? - The Native is beginning to find himself and we feel that, in our present environment we want to advance. The Native finds himself under conditions where he sees that he has to improve - he wants to learn to think for himself, and he knows that he is practically lost without learning. Unless he learns, he has no outlook to earn his livelihood and he realises that, if he can increase his earning capacity he can get on better.

You think his main object is to improve his earning capacity, to get on in the world? - Yes, that is what I feel. He realises, from what he sees among the Europeans, that education is essential, that it is only by means of knowing something that he can ever hope to go ahead.

Does that feeling prevail among the town Natives as well as among the Natives in the reserves? - I should say so, judging from my experience.

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Mrs. Khisa

MRS. EVELINE KHISA, called and examined.

CHAIRMAN: I understand you have a statement to make? - Yes. My statement deals with certain points which I wish to put before the Commission.

Both in the Urban areas and rural areas, domestic servants are generally Natives. Usually the female sex is favoured, but lately the male~~sex~~ is favoured, particularly the Portuguese Native who accepts very low wages.

The wages of this urban area, so far as Natives are concerned, are not compatible with the cost of living. During the investigations of the Wages Board in August 1929, the employers of labour expressed their willingness to increase Native wages; but, unfortunately, the Government refused to grant a minimum wage, the result being that at present Kroonstad Native employees are suffering as a result of economic pressure.

In the Free State urban locations, municipal rates and taxes are collected in respect of hut, water and sanitary fees; but none of the towns in this province pay a higher rate than Kroonstad, (9/-). The hardship brought to bear upon the residents of this location can easily be seen by the unsound economic conditions obtaining in this urban area. On the other hand, there is not a sufficient reason evident as to why Kroonstad, a town far smaller than Bloemfontein, should pay such high rates; Whereas, on the other hand, Bloemfontein is based on a better footing, seeing that it has been awarded a minimum wage.

We, therefore, appeal very strongly to the Government to relieve us of this burden, either by granting us a minimum wage compatible with the cost of living, or by

bringing pressure to bear upon the Local Urban Authority to reduce the location rates.

Owing to unfavourable economic conditions in the rural areas, and owing to evictions in certain instances from these areas, many Natives drift into the urban areas, with the hope of making the situation easier for them. Truly speaking, the Native Land Act of 1913 is the root cause of this unfavourable economic condition in the rural areas, since it has deprived many Natives of the right to have the share system and the right to purchase land in the Free State, and as is well known, several Natives were evicted from their farms unless they were willing to become labour tenants under very unfavourable conditions. Those who still remain on farms are employed on the promise that they are given four acres of land to plough, and in many cases, before they have the time to reap their crops, the Natives are driven off the farms by some European farmers and these poor unfortunate people, finding that conditions are the same everywhere in the rural areas, have to come to towns to find shelter.

Other causes of this influx are due to the Natives from the Native reserves and territories (especially women from Basutoland) who, in most cases, are refugees from the cruel treatment they receive from the conservative chief, and when they get to our towns, they find that they cannot get work. Ultimately, they resort to other means for a livelihood, (hence the brewing of kaffer beer). Others, it must be admitted, are drawn to towns on account of the favourable beer market - these, however, are a very negligible number. As a matter of fact, the unsound

economic system of this country breeds this evil. The result is that our towns are flooded with outside people, who, finding it impossible to support their families in their own homes, come to the towns and help to reduce the wages of the urban areas. The result is that old standholders are ousted from their work and employers engage cheap labour. The position is (as truly matters stand today), many parents are no more able to support their children and many of these children become thieves, seeing that their parents have no means to feed them, (especially is this the case with children of widowed mothers). It is for this reason that several standholders have to resort to beer brewing.

The only remedy to ease matters in urban locations is for the Government to release certain areas for the occupation of Natives (preferably areas bought by the Government, and given to Natives as freehold plots). If any individual Natives who can afford to purchase land, they should all be made to do so in these Crown lands. We have no doubt that this is the possible method of making things better than the present system. It must here be noted, however, that it would be unwise to send the Free State Natives to the Transvaal and the Transvaal Natives to the Cape, etc. What really is the desire of the Native people is that Crown lands should be released in all provinces and those of the other provinces who prefer to migrate to other provinces to buy land there, may do so at their own wish.

CHAIRMAN: Are you occupied in the location as a nurse, or are you one of the outside nurses? - I am just a citizen in the location, I am not a nurse at all.

SENATOR VAN NIEKERK: You say that, very often,

Mr. Khisa

Natives on the farms, after they have sown their crops, are driven away before they have reaped their crops. Surely there is a law that no farmer can drive a Native from his land before he has reaped his crops? - Yes, I admit that there is a law of that kind, but, in spite of that law, here locally and all about Kroonstad, we know that Natives are ejected in that manner.

But if that is so, why do they not appeal to the Magistrate. They have the law on their side? - Many a time, when a Native comes before a magistrate here and he happens to be against a White man, the judgment is always in favour of the White man.

Do you mean to signify by that that the Native does not get justice in a court of law here? - Yes, that is what happens and that is what it signifies. We know that that is so.

MR. LUCAS: What association do you belong to? - I belong to the Kroonstad Location Women's Association, and I speak on their behalf.

What does that Association exist for? - Our Association exists for the purpose of speaking on behalf of the location citizens who happen to be illtreated or who are not paid proper wages.

Is it an association for women as well as for men, or is it only for women? - It is an association for men and women together.

What sort of cases do you take up and with whom do you take them up? - We receive these complaints, we deal with them and convey them by letter to the Location Superintendent and, from him, they are passed on to the Town Council. We deal principally with matters concerning economic questions. I refer now to the question of the dues which we have to pay

Mrs. Khissa

to the Municipality here and also to the matter of wages which are earned by our people who live in the location and also by our people in the town. Those are matters which it is necessary for us to take up with the Municipal Council.

How long has your association been in existence here? - We have been in existence for two years now.

And how many members have you got? - We have over 200 members today.

Are these 200 women? - Yes, we have 200 women members.

You say you are an association of men and women together? - Yes, men and women, at the present moment we have 200 women members.

How many male members have you got? - I do not know. I am speaking on behalf of the women members of the association.

SENATOR VAN NIEKERK: And what you have told us here is the view of your members? - Yes, I have been asked to come and speak here.

And it is the view of your members that, when a Native goes to court, he often does not get justice? - When a Native goes to court against a White man, he finds it very difficult, because he is not always believed.

You say he does not get justice? - It is very difficult.

Is it the view of your members and of your association that a Native, when he goes to court here, does not get justice? - We say it is very difficult for the Native.

Do you say that he does not get justice? - (No reply).

(The witness' evidence was interpreted by Mr.

R. A. Sello.)

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MENEER JACOBUS WILLEM LOUBSER (VOORSITTER VAN DIE NATURELLE SAKE KOMITEE VAN DIE STADSRAAD VAN KROONSTAD): Opgeroep en ondervraag

VOORZITTER: Ek verstaan daar is sekere punte wat U onder die aandag van die Kommissie wens te bring? -- Ja, ek wil graag drie punte voor die Kommissie behandel. Die eerste kwessie is in verband met die toelop van naturelle na die lokasie; die tweede kwessie is die kwessie van lone en die derde punt wat ek wil aanhaal is in verband met handel van naturelle. In verband met die toelop van naturelle na die lokasie -- ek het gelees van die Superintendent van die Lokaal gese het, maar ek wil die kwessie onder 'n ander lig aan U voorle.

Daar is die kwessie van die behandeling van die naturelle deur die boere, en ek wil se dat die behandeling van die naturelle deur die boere in die Vrystaat nie meer onbillik is nie as wat dit is in die ander provinsies, maar daar is 'n neiging onder die naturelle om maar net 'n tydlang op 'n plaas te werk. As 'n naturelle miskien twee, drie of vier jaar op 'n plaas gewerk het, dan wil hy verandering he. Dan is daar nog iets anders; as ons sien dat sy kuddes op die boereplase te groot word, dan word hy 'n oorlaas vir die boere en dan word dit onmoontlik vir die boere om daar die man langer op die plase te hou; dan trek hulle plase toe, net soos die naturelle wat twee of drie jaar gewerk het en wat dan na verandering uitsien. Met die naturel wat groot kuddes het en wat dan die boere verlaat het ons in die dorpe maar min las, want daar die mense kom nie na die dorpe toe nie. Maar daar is die ander gevalle van die naturelle wat nou drie jaar by dae boere gewees het en wat nou wegtrek; daar die naturelle het nie reg nie op ondersteuning van die boere;

Dan kom hulle dorp toe en hulle kom rondkyk of hulle familie in die dorp het.

SENATOR VAN NIEKERK: Wasrom se U dat daardie man nie reg het op ondersteuning van die bœr nie?-- Wel, hy het nie lang genoeg by die bœr gewerk nie.

VOORSITTER: U meen hy het twee of drie base gehad in die loop van 'n paar jaar?-- Ja, dit is die saak. Dan kom hy dorp toe en dan soek hy of hy familie betrekings het in die lokasie. En dan verwag hy dat die dorps bestuur die las van hom sal dra. Wat betref die algemene naturel van die plase, sal U uitvind, dat ons merendeel te doen het met die naturel wat sonder vee is; ons ondervinding is dat daardie naturel by ons op die dorp aankom om werk te soek, en ons 'n man vir hom werk aanbied op 'n plaas dan sal hy dit nie aanneem nie; hy gee nie veel om nie wat hy verdien; hy kom na die dorpe toe om twee redes. In die eerste plaas wil hy woonplaas kry, en wat die res betref, wat sy lewesonderhous betref-- wel, die res sal hy maar steel. En dit is die oorsaak hoekom mense vind dat daar in die laaste jare meer misdade gepleeg is. Wel, ek wil maar net se dat dit baie slechte effek het op die jong volk wat ingeslyf word by die ou troepe en wat geleer word om te steel. Dit is ons ondervidning in hierdie dorp. U weet ons het die Loonwet nou. Ons in die klein dorpe vind dat daar is 'n klasse van man wat nooit die minimum loon word. Gevolglik, as ons 'n loon vasstel, sal daar die klasse van man nooit in staat wees nie om werk te vind. Hy is die loon werklik nie word nie. Ons voel dat die naturel sal altyd redelik betaal en redelik behandel word, solang as daar net genoeg werk vir hom is. Dit is wat ons ondervinding hier vir ons getoon het; maar as daar nie genoeg werk vir hom is nie, dan kan mens nie van ons verwag nie, dat ons hom hoog

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Loon sal kan betaal. Ons se dat die plaaslike liggaam die reg behoor te he om die loonkessies te reel; dit is die plaaslike liggaam wat sien watter populasie in die dorp inkom-- 'n populasie wat nie allenig uit naturelle bestaan nie. As daar 'n oortollige populasie is, dan kom dit hierop neer dat daar 'n vermindering van betaling moet volg. Die toelop is daarom noodlottig vir die naturel wat alreeds hier woon, wat al jare lang hier gewoon het, wat hier gewerk het en wat hier sy eie eiendom besit en so voort. Die punt wat ek voor die Kommissie wil set is dat ons beheer moet het oor die kwantiteit van naturelle wat toegelaat sal word om in die dorp in te kom; dit is die reg van die plaaslike liggaam om daar die beheer te hou. Ek se dit is van belang vir ons en dit is van belang vir die hele distrik hier. Die boer is baas van sy eie plass en as daar 'n naturel by hom kom, dan kan hy se "ja, ek sal vir jou aanneem", of "nee, jy kan nie hier op my plaas kom woon, jy moet trek", en ek eis dieselfde regte vir die Munisipaliteit. Die Munisipaliteit het sy regte hier en dit kan aan ons oorgelaat word om vir die naturelle wat hier wil inkom te se "ons wil jou nie he nie".

En wat moet dan word van die naturel wat die boer nie wil he nie en wat die dorp nie wil toelast nie?-- Wel, as die man nie wenselik is vir ons nie, dan behoor ons die reg te he om hom uit te gooi; daardie naturel behoor terug te gaan na die plek waar hy gebore was. Ek wil dieselfde teorie toepas op daardie man wat in die dorp wil inkom as vir die man wat in die Unie wil inkom. Ons moet die reg het om dit te doen, want anders sal die dorpe net die bye-nes word van daardie mense. Dit is in die dorpe waar ons die agitators kry en dit is die agitators wat al ons moeilikhede veroorsaak.

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Die dorpe en die hele land is vandag vol met die agitators; daardie mense het glad niks te verloor nie-- ek praat nou van die naturelle wat van die platteland af is en wat die dorpe ingetrek het, en gevvolgelik is hulle ryp aarde vir die agitators en hulle praatjies. Waarom sou die dorpe die plekke wees om die slechte goed van die plase te vat? Dit is 'n vra vir die Regering om te beslis waar die mense sal moet gaan; dit is vir die Regering om te se waar die boosdoeners sal gaan, maar ons behoor die reg te he, en ek se ons het die reg om te weier om vir hom toe te laat hier onder ons te kom woon.

SENATOR VAN NIEKERK: Ja, U het masjienerie om daardie man uit te set?--Wel, op papier is die masjienerie eksellent, maar in praktyk is dit nie so nie en dit kos baje geld om enig bewys in te breng. Ons kan dit nie doen nie, en ons kan nie insien waarom ons verplig sou wees om geld op daardie manier te bestee. Ons beweer ons behoor nie gedwing te word om mense eers toe te laat en dan uit te goo; waarom moet ons verplig wees om daardie leeglopers eers toe te laat en hulle dan later weer uit te goo?

SENATOR VAN NIEKERK: Die man kom dorp toe en hy kry 'n pas om werk te soek vir ses dae. As hy nie werk kry nie, dan moet hy na ses dae terug gaan-- daarxie mag het U?--Ja, werk en werk is twee. As daardie naturel werk kry vir tien sjillings in die maand, dan vat hy werk weg van ander naturelle wat miskien al jare in die lokasie gewoon het en wat al jare lang 'n goeie inwoner van die dorp gewees was. Daardie man het net een doel-- hy wil 'n woonplaas kry in die dorp, of in die lokasie en hy neem enig werk aan net alleen met die doel om in die lokasie te kan woon, en

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ons weet dit almal; daar die man sal nie by sy baas bly as hy eenmaal werk kry-- hy sal maand op maand verander en van die een na die ander gaan. Sy werklike werk is nie wat hy by die baas doen-- sy werklike werk is miskien boosdoenery van een of ander aard, hy sal miskien inbreuk pleeg of iets van die aard en dan kry ons maar meer moeilikheid met hom. Ons weet daardie man kan nie op 10/- per maand bestaan nie, maar ons kan nie bewys nie wat hy anders doen totdat dit te laat is. Ons naturelle bevolking sal op die manier groter en grooter word en ons is verantwoordelik vir die handhaving van wet en van orde en dit is om die rede wat ons se dat ons moet seggingskap het om die naturelle uit te hou. U het die syfers gehoor van die toename van die naturelle in hierdie dorp--2,000 in twee jaar tyd. Dit is die toeloop by ons lokasie. Is dit natuurlik; nee, dit is myns insiens 'n onnatuurlike toeloop en ons behoer die reg te he om dit te koëtroleer. .

Ons sien die naturelle trek weg van die land af na die dorpe toe; die oorloop gaa na die dorpe toe. Die wit bevolking het nie met dieselfde vaart voortoe gegaan. Ons het nou 'n eortollige hoeveelheid naturelle in ons dorp en in ons lokasie, en die eerste gevolg daarvan is dat die gevalle van diefstal hier vermeerder het; ons kan sien daardie toeloop van naturelle bring nie vooruitgang mee, dit bring net moeilikhede vir ons wat hier probeer om ons dorp op behoorlike manier te bestuur, en ons eis dat ons die reg het om daardie dinge te kontroleer. Ekonomies is die stand van sake totaal ongesond en ons vra vir hierdie Kommissie om dit in te sien en vir ons te help om die probleem te bestry. In plass van die posiesie in die lokasies te verbeter, word die armoede groter , word baje ou inwoners uit hul werk uit

geforceer en word daar 'n baje onwenselike posiesie geskep.

En nou het ons die Loonwet. Laat ons sien wat gebeur? As die Loonwet toegepas word sal die naturel die lydende party wees; as daar drie mense is wat agter een posiesie is, dan sal mens sien, dat een van die drie bereid sal wees om die posiesie te vat vir minder betaling, net om die posiesie te kry; en dit is nog 'n rede waarom ons die toeloop na die stede moet belet om die naturel wat alreeds hier onder ons is en wat al jare onder ons gewoon het, te beskerm. Die vas naturel word vandag uit sy betrekking gedruk en die los naturel stap in; die naturel wat hier sy bestaan het, wat al jare hier was, en wat sy familie hier het, hy word uitgestoot en die ander man stap in.

Onlangs het ons gevra vir 'n Proklamasie om die toeloop te belet, maar die Departement van Naturelle Sake het vir ons gese die saak moet oorstaan. Wel, ons hoop dat ons die reg sak kry om die toeloop te kan belet. Dit blyk vir ons dat wit en swart voel dat die heel kwessie van groot belang is vir wit en swart en vir die hele land.

Nou wil ek op my derde punt kom-- die kwessie van handel deur naturelle in die lokasie; op daardie punt het ons die Wet tamelijk bestudeer; ek is self 'n regskundige, en dit is nie nodig nie om die Wet te bespreek. Ons het hier in die Lokasie handel toegelaat; dit is te se, ons het die reg gegee om uithuise te bou en daar is twaalf toegestaan. (?) (Kaffer eethuise(?) Die Raad het die saak goed ondersoek en alhoewel dit oppervlakkig goed mak lyk om te se "gee aan die naturel die reg om handel te dryf, prakties is dit nie goed nie.

Ons is die enigste Provinsie wat nie koelies het nie. Ons voel dat ons dit toestaan om die naturel te laat handel dryf in die lokasie, dan moet ons eers regulasies

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maak om die naturelle te belet om in die blank dele van die dorp handel te dryf. Ek bedoel nie dat hy 'n winkel sal kan opset; as U by die rivier kom naby Parys dan sal U duidelik die paadjies kan sien wat na die koelie winkel loop net oor die grens. Maar dit is die groot kwessie-- as die naturel toegestaan word om gewoon handel te dryf in die lokasie, wat sal ons dan moet doen om te belet dat die witman na die lokasie sal gaan om te handel met die naturel? Dit is die groot kwessie waarmee ons te doen sal he. As die Regering ons genoeg poliesie sou gee om dit te belet, dan sou ons dit kan doen. Maar ek is bang dat die onkoste sal te groot wees.

Dan weet ons ook dat die naturelle in ons lokasie gee voor dat hulle dit graag wil he, dat hulle die reg wil he om handel te dryf in die lokasie. Dr. Loram, toe hy hier was, het gesê dat die naturel daardie reg wil he. Wel, ek weet nie. "saarom sal honderd naturelle se "ons wil die reg he om een naturel se fortuin te laat maak". Dit klink baje maklik, maar wat sal in die eind gebeur? Die naturel sal per slot van rekening nie meer die besigheid he nie; dit is die koelie wat miskien sal inkom en per slot van sake sal die naturel net die agent word van die koelie of van die witman. Hy sal ge-eksploteer word ten voordele van die Asiaat of van een of ander witman wat sal inkom.

Die witman het nog nie so ver gekom om in die lokasie die eethuise vir die naturel te dryf, maar daar is aan ons bewys dat die naturel selfs nie in staat is nie om kaffer eethuise te dryf in die lokasie. Ons kan sien dat die "licensees" nie kan aanhou nie omdat hulle nie besigheids kennis het nie.

Ons het gesondheids regulasies in verband met sekere besigheids ondernemings hier; as ons vir 'n witman se "julle