

Then the next step would be to make the thing a commercial success. If we could do that, and show that it was a success, we could then go on to the next stage, and interest the commercial people in it. We could show our books and accounts, and say to the commercial men - "Here are the results of our first efforts: are you prepared on these results to assist with capital to extend the scheme further?"

Then you would have the government make the first advance, I gather? - - -Yes. And then I would go to the businessman.

I have often thought that the comparative failure of our schools and institutions in this direction has been just because we have not bothered to bring that man into the venture, but have relied simply on the use of church money, which is never very much? - - -Yes. I may say I have approached most of the principals^{of}/schools on this point, and their reply has been that they cannot see their way clear to run a commercial concern of this kind alongside their scholastic institution. And they say also it would be very undesirable from the point of view of the students in the school. They point out that they cannot take part in a commercial enterprise of this nature: their duties are distinctly educational and not commercial. That, of course, is correct. Therefore I say the scheme must be gone about in the way I suggest: take the product of the school to begin with, and build up from there in that particular stad. Also give the native the opportunity in his own territory, so that he can later on become an employer of labour himself, as is the case in India and in Nigeria today. He

will also become a bigger buyer of native agricultural produce and European imported produce.

MR LUCAS: What other industries could you mention in this connection?

MAJOR ANDERSON: You have mentioned fibre; have you any plans for developing that industry? - - -Yes. It seems a small beginning, but as far as Sisal is concerned, I am at present endeavouring to introduce Sisal as a hedgeplant in certain areas for surrounding native land. It makes an impenetrable barrier for one thing, and by this means the fibre would be put into the hands of the natives. They could then produce the fibre by hand the same as we are doing at Barberton. From there it could be sent into the stad, or wherever we have the factory, to be worked into mats, and all the ordinary articles of that character required by the European section of the community. Jute we can produce almost anywhere in the country. The object would be to turn that jute article into the smaller articles that are required by the European population. We could build up from that and so create the demand for jute goods. As regards carpets we can turn them out in any way desired. We have the mill at Harrismith now that will turn out the type of ^{material} ~~material~~ that we require for our hand factory for the manufacture of carpets. The Wool and Mohair can also be produced, both by Natives and Europeans. That would give us a sufficient basis to work on to start with.

MAJOR ANDERSON: I notice you say there are no marketing facilities at present in connection with the public markets; but as you may perhaps be aware they have now made a start in
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that line in the Durban market? - - -Yes, I know that. That is an interesting departure. But I am hoping to work up to the idea of the North African market, and the market of the East, in the native town. Let the native have a market where he can sell his own agricultural produce, his skins, and everything else he has to offer, so that he feels it is his own. That is, of course, apart from the European markets; where he can buy and sell his products.

MR LUCAS: That is in the native area; but today, is there any other town besides Durban which provides facilities in this way for the natives to market their produce? - - Not one that I know of. I know that native produce comes in in very large quantities at East London, for instance, particularly eggs. But the native produce is mixed with the European. I am trying to get some returns to show if anything can be done in that direction. At present, so far as I understand, there is no special provision made for the natives, and they suffer certain disadvantages in regard to the marketing of their produce. Of course, this question that I have been speaking of is one of the most difficult aspects of the matter from my point of view, because it is not strictly speaking, agricultural. And yet it is that side which we must develop if we are to improve the condition of the natives in their own areas.

THE CHAIRMAN: In other words, to give them the opportunity for agricultural development you must really go one stage further? - - -That is so.

Now in regard to the figures you have put together for us on page 24, I notice that in the case of three Provinces,

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the analysis into standards does not go beyond standard 6: does that mean that it is "6 plus"? Or what has happened to the other scholars? --- These figures were compiled by the various Departments of Education. In the Cape, for example, you work down to two per cent as the final figure. But there is a percentage that goes on beyond that. It is 6 plus. The only department that gives us the figures to work out the final result is Natal.

Are the Training Schools included in these figures? -- The figures are inclusive, but they gave us no chance to work them out further than that.

According to the Cape figures, there are only 2435 and six plus. So that does not seem to include training? --- No. But I thought that the figure included training.

DR ROBERTS: It can hardly do so, because the three training schools in the Cape would have about a thousand between them.

THE CHAIRMAN: Your total figure of "six plus" is only 2435? --- Yes.

If we take them into each year, for the successive standards, what number would you say these would divide up to? -- They would divide up to 300.

DR ROBERTS: No; you would have perhaps say 150 in the first year; 100 in the second and fifty in the third? --- Yes. Suppose you go on ~~to~~ six plus, there is the 7th standard where they are for one year.

7th, 8th and 9th? --- And you have to divide up the numbers in the normal schools for those standards over the respective years.

THE CHAIRMAN: It is possible, of course, that the figures

figures were compiled leaving out the training institutions, and in that case the figures could be made to balance with these. But then the addition of the 5th in the training schools would not make a great deal of difference to the big proportions at the beginning? - - -No.

The proportion of the sub-standards would still be above fifty per cent? - - -Yes.

And therefore the great bulk of the native children would not get more than the sub-standards? - -No.

Which would hardly mean the ability to read, I take it?-- That applies right through - universally.

So that the actual value of that little education to the native who receives it, after leaving school, would be next to nothing? - - -Yes. At the same time it is remarkable what those sub-standards do for the native student.

It is possible that it gives a foundation to start with: They are at least able to read? - - -Yes, to read and write.

THE CHAIRMAN: Now in regard to the figures for costs: have you looked at them at all closely? The distribution of costs over the different standards, as worked out here? - - -No, it is simply worked out in proportion to the number of the students.

So it is not the actual costs? - - -No.

MR LUCAS: In Natal, it is nearly £2.10.0 per head. But in Standard 9 it is well under £2, and in standard 8 also? - - That is simply for the total. It is no indication of the cost of education for the standard. The actual figure is given of cost per student. In the Cape £2.15.0; Orange Free State £1.11.6 Natal £2.4.0 and the Transvaal £1.4.11. That is the cost per student/

student as given us by the several departments. That is the total amount divided by the number of students.

DR ROBERTS: That does not take in Fort Ware? - - - No, Fort Ware is taken out separately.

(The Commission adjourned from 1 to 3.30 pm)

On resuming/ Page 8897 ...

MR. FREDERICK WELLESLEY BARRY VAN DER RIET: Chairman of the Native Affairs and Labour Sectional Committee of the Transvaal Agricultural Union

called and examined:

CHAIRMAN: You are Chairman of the Native Affairs Committee of the Transvaal Agricultural Union?-- Yes.

I would like to ask you some questions in amplification of the statement which you have put in. On page 1 of your statement you say, "Closer touch between the Native Affairs Department and the Chiefs will, if the provisions of recent legislation are applied, increase the Chief's authority and increase his ~~xxxxxi~~ useful functions. An increase in the subsidy given to the Native Affairs Department for such work should be considered." I take it that you have in mind the increase in the payments to the chiefs?-- Yes, payments to the Department, but we meant that the Department should have more money at their disposal so that they could pay the chiefs more if they found it necessary.

You are speaking here particularly of the chief's authority?-- Yes.

Now, how would that be supported by giving more money to the Department?-- We take it that the Department would then pay the chief some more. Naturally, we do not want to interfere.

Then, on page 2, you say, "The Native laws of succession and inheritance have a stabilising effect on Native civilisation and to be well adapted to such a civilisation. They must be considered as a help to the social and economic life of Natives, both men and women." Will you explain how they have a stabilising effect on Native civilisation?-- We are of opinion that the Natives, when they are under the

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jurisdiction of their chiefs, when they are more tribalised, are more efficient. The whole idea is that the Natives should not be detribalised, as they are more efficient when they are under their own laws. The chief has more control over them.

On account of what ?-- On account of the respect which they have for the chief.

And I take it that it is a system which they understand ?-- Yes, it is more suitable to them.

The reference is particularly to laws of succession and inheritance ?-- Yes. Those are laws which they have inherited from ancient times.

It does not mean the laws of succession and inheritance, but the laws which they have inherited ?-- Yes.

That is to say, the laws to which they have succeeded ?-- Yes.

It means something rather different than the usual interpretation placed on laws of succession and inheritance and succession ?-- Yes.

MR. LUCAS: When you said that tribal connection makes them more efficient, what did you have in mind? How do you mean more efficient ?-- We are of opinion that, as soon as a Native gets out of the control of his chief, he is no longer as obedient,^{he} gets loose.

It does not mean that they are not so intelligent, but only that they are not so submissive ?-- We are not speaking of intelligence at the moment.

You said you want to strengthen the tribal system, because it would make them more efficient ?-- Yes.

More efficient as workers ?-- Yes, I would say that.

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My experience is that as soon as a Native gets out of the hands of a chief and as soon as he gets loose in the towns, he is no longer the same Native as he was when he was with his chief or on a farm.

I am trying to find out why you say that he is more efficient when he is still under his chief, then when he is not under his chief ?-- Well, he is more obedient to start with.

Is there any other factor ?-- When he is in his natural state, he is more useful. I am not talking of the raw Zulu, for instance, who comes direct from his kraal and who has never been on a white farm, but my experience of a Native is this, that, as soon as he gets into town, he loses a lot of the efficiency which he has had, and if you send him back to where he should be, you will find that that is so. I do not know whether you are a farmer, but speaking from my experience as a farmer, that is the position.

That does not seem to me what is meant by the word "efficiency", that is my trouble ?-- Efficiency, in so far that the moral effect which it has on the Native, as soon as he leaves his tribe -----

Yes, that is a different point altogether ?-- No.

CHAIRMAN: Now, on page 3, Item 17, you say that there is an increased tendency for Natives to migrate from European-owned farms to Native areas and to unoccupied farms and that there is also a tendency for Natives to migrate to towns. Why do you think that that is so, why do they leave the European farms ?-- I think I have referred to that in another section of my statement. Do you mean why they migrate?

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Yes ?-- Well, they do so for various reasons. You have, for instance, a Native drawing a pension. As soon as he draws a pension, he likes to go down and live there.

MR. LUCAS: Where do they draw pensions from ?-- From the Government; there are such cases. I am just alluding to one instance and they find labour for their children and wives in town. You see a lot of these Natives hanging about. You have noticed them everywhere; you see them in Johannesburg standing about round about the corners of the streets. They are not working, but they are living on the means of their children and their wives; they find that an easier way.

CHAIRMAN: Do you think that they go to the towns because there is more work for the family there ?-- Yes, they find it an easier way to go and live there.

If he is not in employment himself, he is apt to get into trouble with the police authorities ?-- Yes, I think they dodge the police quite a lot. As a matter of fact, you can see them hanging about the streets in Johannesburg. It is quite evident that a lot of these Natives are not mine boys at all and I do not think the police can properly control them under the present system.

Are there any other reasons why you think they migrate to the towns ?-- Sometimes it might happen that they cannot get room. You may have a boy of bad character who may just drift from the one farm to the other. There are so many of these reasons; I might perhaps miss one or two.

We are trying to get at these reasons ?-- Yes, those are all reasons which I have given you. I know, in my

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case, I have had boys on the farm and they have gone into the town. They have sold their cattle and gone into town. Their women were working in Johannesburg. Say you have a boy, a Native who has a few girls. He is on the farm and he finds employment for these girls and he goes away and he just gets a sort of a place to live in, it might be in the location or along the mines somewhere and then his womenfolk and his youngsters work and he himself leads a life of idleness, a gentleman's life. Very often that man becomes a gambler. They are very likely to take to that. They start gambling and then they go on to pick pockets.

DR. ROBERTS: We also gamble ?-- But we are punished if we are found out.

CHAIRMAN: The Natives can only gamble with other Natives ?-- Yes.

And that cannot maintain a very large number ?-- They get quite a lot.

Yes, but you must remember that for everyone who wins, someone else loses ?-- Yes; in the meantime, these others work on the mines and these other people scratch them out. These chaps let them win a few shots first and then they take off them what they can -- I do not say they take everything.

I would like to have the more important reasons. After all, precious few Natives can make a living out of this gambling -- they can only take what the others can save -- it can only affect a very small number of people. What would be the chief reason why these people go to the towns ?-- The chief reason would be to lead an easy life and let the children work. Or a man may fancy, perhaps, that the wages

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are more in town than elsewhere, although at the same time the living costs are higher.

You say that the farmers who allow Natives to plough on shares have little difficulty in obtaining farm tenants? - Yes, that is so.

MR. LUCAS: Do you know of any farmers who allow their Natives to farm on shares? -- Well, I would be making myself liable if I said so.

You need not mention any names? -- Yes; there are still quite a lot of them in the country who evade the law somehow. In the first place there is this point. They take on a boy, they take his cattle on the land and they allow him grazing for the cattle. Then the boy has to work for the grazing of the cattle. Now, what is the difference? The farmer takes on that same boy who grows his own stuff. That is ploughing on shares as well. The boy uses his own oxen to plough for the farmer.

CHAIRMAN: The point is this - does the boy take a share of the crop? -- The farmer gives him a certain piece of land and, in some cases, he gives him a direct share. I could almost put my hands on a neighbour of mine who does that sort of thing.

How does he avoid getting into conflict with the law in that way? -- I do not know how they manage it; I do not know how they get past the authorities.

Are you satisfied that it is done? -- Yes, I am.

That is on the sharing system that it is done? - Yes

MAJOR ANDERSON: They are not really working for the farmer at all? -- Yes, they are.

But they work on the sharing system? -- Yes.

MR. LUCAS: Do you find that Natives who are allotted

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land and work on shares work better than the ordinary farm tenants ?-- When he works for himself he works better.

Do they work harder for themselves than when they are working as farm tenants ?-- Yes, they do. Just for a certain period, of course, while the ploughing and the reaping is going on, otherwise they just lie in their huts and drink beer, or they kill somebody's sheep and they disappear.

They have to do about 90 days' work when they are ploughing on shares, which they do as farm tenants. They have to work about as long as that every year ?-- They have to work 90 days.

Is the period of time in your area 90 days ?-- Well they have all kinds of agreements.

MAJOR ANDERSON: Do you think it is unsatisfactory generally, this system of ploughing on shares ?-- Yes, it is absolutely unsatisfactory.

And it is bad for the country ?-- Yes, the farm deteriorates.

If it were properly supervised by the farmer, the land would not deteriorate ?-- Well, it is the same thing as if you were to pay him wages. If he is controlled, then you get good service, but in these cases they are mostly not controlled. Sometimes you find that these people hire a farm from big landowners - that is, the White farmers - and they just put Niggers there. It is hard to say what these Niggers do. Unless you can get a boy to give the show away it is impossible to find out.

We know it is illegal - but I am just considering the broader question, whether it is good for the country or not ?-- I say it is not good for the country and, to my mind,

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it should be prevented. There is another thing; according to my experience, those Niggers do a lot of transport riding and they are competing with the Europeans. They plough their lands, they get free grazing and they get a share of the crops and, in the meantime, when there is nothing to be done on the farm, when they are not supposed to work for the farmer, they go out and they do transport riding. Hul neem die brood uit die witman se mond uit.

VOORSITTER. Oor die kwessie van naturelle wat op dele ploeg het Mnr. Lucas vir U gevra of hul ook maar 90 dae moet werk?--Nee, hul het geen bepaalde tyd nie; hul moet maar net ploeg.

Hoeveel tyd moet hul gewoonlik op die lande gee?--Ons kan nooit sien wat in die kontrakte ingeset is, maar soos dit vir my lyk is daar g'n beperking; hy moet maar net ploeg solang as hy dit kan doen.

Hoe lang moet hy werk om die werk gedaan te kry?-- Dit hang van die weer omstandighede af. Solang as dit nog reen en solang as die ploegtyd nog daar is, solang moet hy aangaan om daar te ploeg.

Sou dit 90 dae gee deur die jaar?--Wel,.....dit sou maklik so kan wees.

Is daar in 'n goeie jaar 90 ploeg dae?--Ja; hy moet eers skoffel en afmaak en dit kan maklik 90 dae wees wat hy daar moet werk.

Waarom is U teen boerdery op aandele?-- Vir die kaffers----well, die plase gaan agteruit onder daardie sisteam. Al die plase wat kaffers op woon, die plase word oud, die kaffers kap hul uit, hul kap die laaste bome uit en hul vat die laaste hout uit die bosse uit; hul roei die land uit op daardie manier.

DR.FOURIE: Hul put die grond uit?-- Ja.

VOORSITTER: Veronderstel dat die Wet dit sou toelaat, denk U daar is nog baie boere wat op dele sal laat ploeg?-- Ja, ek denk daar is nog baie wat dit sou doen.

Nietteenstaande die feit dat dit die grond uitput?-- Ja, nietteenstaanddie dit-- viral die mense wat plase huur van ander mense: hul sal dit baie doen.

DR.FOURIE:En dit is vir die boer die maklikste: hy be hoef self niks te doen nie ?--Dit is so.

U se die stelsel van kontant loon te betaal word nou meer populêr?--Ja, dit is waar.

Maar wat gebeur nou meeste-- kontant loon of plakkers?--Dit sou baie moeilik wees om te se. Dit is in my deel van die land waar ek woon maar wisselvallig. Ons kry daar die posiesie dat baie betaal en baie gee 'n deel. Hul gee 'n stuk land en geld. Ek denk ons kom later op die vra in ons memorandum wat ons ingedien het. Maar dit is die manier. Party betaal heelmaal, viral die melboere. Ek praat nou van die Transvaal.

U boer in die Vereniging Distrik?-- Ja. Daar is verskillende soorte van boere. Die melkboere betaal meestal kontant. Maar daar is weer ander; daar is die wat met mielies boer; hul gee, wat ek nou seker van weet, hul gee die jonges 'n seker stuk grond, en dan moet die jonges ook vir die boer ploeg met hul osse--dit is die volk se osse. En dan is daar gevalle waar hy -- die boer -- met sy osse die jong se land sal omploeg. In daardie gevalle betaal hy 'n bietjie kontant ook.

Is dit meestal gedeeltelik kontant?--Daar is gevalle waar hulle alles in kontant betaal.

U se dat naarmate die naturel geleer word, is hul minder bereid om plaas arbeid te doen?-- Ja, positief.

Waarom?-- Hul is onhandig, hul is ontrou. As 'n naturel in die dorp groot geword het, dan kan ons niks met hom maak nie op die plaas. Ek wil g'n naturel wat op die dorp groot geword het op my plaas het nie. Hy wil net rondry. As hy 'n bicycle in hande kan kry dan wil hy net rondry.

DR. FOURIE: Beskou hy werk as benede sy waardigheid?-- Ja, ek denk dit sal so wees.

Hy kry die gedagte "ek is geleer, werk is benede my waardigheid"?-- Ek mag 'n ó vooroordeel het dat dit so is, maar my opinie is dat die jong kaffer wat op die dorp groot geword het niks wêrd is nie op die plaas. Hy is te onhandig om te boer en hy wil nie werk nie; hy wil lieverste rondswerf en terug na die dorp.

Ja, maar dit is net dieselfde met die Europese seun wat op die dorp groot geword het, is dit nie so nie?--Ja,

VOORSITTER: U se dat alleen naturelle wat nodig is vir werk in die stad moet teegelaat word?-- Ja, ek meen dat dit volstrek nodig is om die teenswoordige posiesie te verbeter. Hulswerf te veel rond.

Ja, maar hoe sou U dit kan kontroleer?--In die eerste plaas as U let op die beheer van die lokasies. 'n Lokasie is myns insiens uitgele net vir bediendes van witmense wat in die dorp woon, maar nou het die posiesie so geloop, dat 'n lokasie teenwoordig net 'n gewoon kafferdorp geword het. Die kaffers kom daar van elke deel en hul verblyf net so lang as hul wil en myns insiens is dit verkeerd. Ek meen dit behoort nie toegelaat te word, en net kaffers wat in die dorp in diens is behoort daar toegelaat te word om daar te woon. Die ander kaffers moet weggestuur word.

Ja, maar hoe moet mense nou verhinder dat die naturelle daar sal instroom?-- Wel, ek meen hul moet stadig teruggestuur word. Hul moet stadig aan gerepatrieer word,

en dan kan die nodige arbeid getrek word wanneer dit vereis is vir enige industrie.

U meen dat telkens as 'n man nie werk het nie, dan moet hy uitgestuur word?--Ja, ek meen so.

Gestel dit is 'n naturel wat in die dorp gebore is en wat hier groot geworde is, en soms is sy ouers ook groot geword in die dorp. As U hom nie in die dorp of in die loka-sie wil laat bly, waar kan hy dan gaan bly?--As hy weet dat hy nie in die dorp kan rondloop nie, dan sal hy gou sien dat hy sy werk doen of anders sal hy die omstandighede op die plaas moet vat soos hul is. Maar wat kry ons vandag-- die naturelle wat op die dorpe groot geword het, hul is nie bereid nie om op 5 uur in die morre op te staan en tot 7 uur in die aand te werk nie. Hul wil om 7 uur gaan werk en om 5 uur in die middag wil hul laat staan. Maar die boer se werk is op enige tyd in die dag. En op Sondag kan mens hul nooit nie kry nie. As 'n boer op Sondag al sy bediendes moet laat loop, dan kan hy die boerdery maar laat staan, want op Sondag moet ook gewerk word. Daar is altyd baie te doen. Maar van Saterdag middag af wil die naturel niks anders maak nie as rondloop en rondry en hy wil nie werk nie. Dit is die groot moeilikheid wat ons vandag op die platteland ondervind, viral as ons naby die dorpe is.

MR.LUCAS: Some natives have stock and some have not got any stock on a farm?--Yes, that is so.

Now where natives on a farm have no stock, do those who have no stock get any higher pay than those with stock?--Yes. As a rule those who have no stock get paid partly in cash and partly in lands.

You say "as a rule"?--Yes, that is the general rule, so far as I have been able to find out.

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