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there is dipping every fortnight.

The reason for that might be the fencing?-- There is no fencing. In the whole Lydenburg area, dipping is only compulsory on White farmers when there has been an outbreak of East Coast fever. That is information I got two weeks ago.

MR. LUCAS: It is the same in the Transkei; the Natives have had to dip constantly since East Coast fever came in?-----

MAJOR ANDERSON: But there you have fencing. If a European farmer is fenced, they know it can be controlled and the risk of spreading the disease is very remote?-- Of course, if you wanted really to decrease your cattle you would stop dipping; but of course it is too big a risk.

CHAIRMAN: The Director of Veterinary Services puts a somewhat different interpretation on that question of dipping. We will have another chat with him before we have finished?-----

MR. LUCAS: I find, in discussing with different people questions that have arisen in our investigation, that although most of them admit that a change ought to take place on ethical grounds in our treatment of Natives, they almost all fall back on fear of miscegenation. I was wondering if you could express any opinion as to how to meet that fear; because, however, groundless it may be, it is there and it trots up, as I say, from almost everybody?-- Miscegenation takes place at the bottom levels. The more you build up the self-respect and the race consciousness of the people, the less does it take place. When it takes place at the high levels of the culture, those people can look after themselves; but the whole danger is the miscegenation that is going on at the low levels. The lowest elements of

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of both cultures who can least take care of the mixed progeny. But the danger becomes less and less and more you build up the selfrespect of the two races. There is only one species of man on earth, - homo sapiens. All the different races of man are fertile among each other; they are biological facts and no human being can go against it.

MR. LUCAS: Is there anything else you can add or suggest to counter this fear; whether it is really a fear or whether it is just advanced as a final argument for making no change, one cannot say. But I have been struck by the way in every area and in every class of society --- ?-- You have met with that fear.

Yes ?-- I think what one can say is, the very methods of repression which are being used are methods of the very worst type. And the most that human beings can do to fight against miscegenation is the building of self respect in each of the sections of the population. You can have populations of Jews and Gentiles living side by side, where miscegenation is extremely slow. We know from an anthropological point of view, if you take measurements of Jews in the different countries of Europe, we know the average is the average of the general population of the country. So miscegenation is going on, but it is so slow that in any one generation the numbers of people who are intermarrying is so slow that you would deny it. You can have Roman Catholics and Protestants living side by side, with very slow inter-mixture between the two. "Birds of a feather flock together"; and when they have a basic self-respect, the miscegenation is at its lowest, if there is a difference of background.

Dr. Jesse Jones suggested that the problem of

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miscegenation in the United States had ceased to be serious since the abolition of slavery?-- Well, that is just what I am saying; just the same thing. They have a race consciousness. Of course, Dr. Jesse Jones was upset when we referred to it; but we know from our residence in the United States that people are constantly "passing over"; as soon as they become "White", they pass over into the White population.

CHAIRMAN: In the same way as the Coloured people are doing in Cape Town?-- Yes. It is at its slowest with a strong, self-respecting population with different outlook and it is at its greatest where you have a debased class.

MR. LUCAS: Now that we have you here, are there ways that you can suggest, in other respects than those you have dealt with, that we could apply to the Native outlook so as to improve either his social or economic conditions?-- Yes, certainly. The Native is, in the first instance, a hoe-cultivator and a pastoralist. Therefore, his first, if you are taking what he has got and his own Native culture -- his place in the first instance is on the land -- as peasants on the land; and therefore the first thing, if you really want to develop him from the basis of his own population, you will make him a peasant proprietor on the land: but that involves the giving of farms, - the intensive development of them. It is a whole question of giving land and developing them on the education side, and it is a question whether we are prepared to do that or going to make them a landless proletariat.

There is the material there on which to build up from their own population. It is entirely a question whether

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we are going to recognise that they are part of the South African population. It seems to me the fundamental difficulty we are in here - sooner or later we are going to change the nature of our population, but we do not recognise the Native population as South Africans, as part of our inherent population that we have got to deal with. In an ordinary European country, you have to take your nationals as you find them and make the best out of them; but somehow, here, at the back of our minds, we are hoping, somehow or other, we will be able to change the nature of our population. Until we once and for all get that out of our minds and recognise we have the population here, as it is here, Black and White, -- until we take the South African and the development of South Africa as our basis, we are never really going to develop our civilisation.

MAJOR ANDERSON: Would you rule out the possibilities of a big change in immigration under favourable conditions such as America has done?-- I think you can increase quite largely the element of the White population; you can change the averages but unless you are going to kill out the Natives, - which is one alternative - they are an inherent part of our South African population.

But what I mean is, the problem might conceivably be tremendously altered by very large immigration?-- We must make the best of our population at the present time and make the best of South Africans; if you are going to judge the wealth of the country as a whole, it does seem to me that is the only real basis we have to go on.

MR. LUCAS: We usually speak about populations as the number of Europeans?-- To an outsider coming in and seeing the ragged --- I remember my own son who came from

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America, when he was six years of age, saying, "Why is it that all the Black people we see on the streets are in such ragged clothes?". He had not judged them, a child of six, as South Africans and as a miserable lot of people. And that is what outsiders coming here would constantly do. I think there is room for a far and away greater development of the country and of White immigration than we have at the present time.

MAJOR ANDERSON: I would like to go back to the question of tribal government and the development of chiefs' authority again and ask you if you would consider what would be the effect - and ask you were to consider the alternatives to that policy, what would be the effects of, say, adopting an assimilationist policy, as Professor Lestrade calls it ?-----

MR. LUCAS: Europeanising them ?-- Yes, but in what way?

MAJOR ANDERSON: I am not arguing for it personally; I am inclined to the other view - to your view?-- The assimilationist does exist among the Bakatari(?) and you have a Hamitic population which is dominant over a high cultured people; but there has been an assimilation of culture there. These Hamitic invaders speak the Bantu language, not their own language at all, they are still a dominant class. The mixed population is intermediate, who are pure hoe-culture people and these aristocratic pastoral people. In Uganda, the pure herdsmen are simply herdsmen to the chief, as in the old days, and the peasants are still the Negro Bantu people. But there has been an assimilation of culture in other instances. The Hamitic language has gone through all the Bantu-speaking people.

In the country, I would say this, that, in spite

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of all the stamping out that there has been, for example, among the Fingoes, -- in spite of the ignoring of chiefs that there has been, the Natives maintain that respect for seniority and respect for the chief as the representative of the ancestors on earth, and it depends entirely on the Natives, it seems to me, and on their willingness to change, and not on what the Europeans do. You can have a repressive policy, but you will simply get something like the Czecho Slovaks or the Irish, if the Natives still maintain their desire to keep their own cultural system. So it depends entirely on the Natives as to what their development will be, in the long run.

CHAIRMAN: The tendency of the Native seems to me to be to wish to rush to the things the European has; he thinks the best thing that he can do is throw away all his own rags and take on European clothes?-- It is a very widespread thing. I have found it even among the Hottentots. They said, "What are you arguing about these old laws for? The things we want to talk to you about are the new laws and how we are going to adapt ourselves to them". When you have these two cultures in contact with one another, only the people themselves can decide how much of that culture they are going to absorb; nothing can stop them. As we know, from instances in Europe, the people maintain their outlook and nothing really stops the maintenance of that culture at all.

If the people maintain their love for what is their own. But now, if the people are inclined to make a rush for it, it rather becomes a question for the European - I do not know whether Professor Hoernle will agree with me - to go into the question of the feeling that we have in regard to a Native

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population which has shed everything good as well as bad in their own background and have simply become - it may be prejudice, but what is described as secondhand Europeans?-- You get exactly that same sort of thing in America; these immigrants from the East, where children are ashamed of their parents. I think it is a great lack of enrichment that the Americans have missed, because they have not taken over the rich cultural background of their immigrants and tried to make a 100% level of Americanism. I think it is tragic. There is a great deal of richness that the Natives are missing by missing the whole of the background of their whole Native tradition and I think we should do everything to help them to preserve it. But our attitude is largely this: we in the past have had no respect - we have not recognised the Native had a culture; we have helped the Natives to lop off the whole of that and to assimilate a secondhand culture.

MR. LUCAS: For the reasons you mention, the Natives distrust the Europeans, but, in the interests of the Native, he is trying to reintroduce a Native background for his development?-- Yes, he does, because he says, especially in education, "What is good enough for the European, is good enough for me". He says, "Give me the European standard; I will work up to it; I will know where I am."

Is not that likely to be counteracted in the course of a fairly short time by the rising of a national spirit?-- Among the Natives?

Yes?-- How do you mean?

Well, the race consciousness among themselves. "We are going to have our own outlook"; as a Native put it on Thursday night at a meeting, "We want to be independent". He did not mean politically independent; "We want to develop, or grow,

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ourselves" ?-- Yes; "Take what we want from civilisation and maintain what we want of our own".

You have got quite a number of instances of European nations that have that inferiority complex about themselves, who have in recent years developed an increased race consciousness spirit of their own, and they are developing their own language, their own ideas and their own literature; is not that likely to happen with the Native ?-- Yes, it is happening here. There is more race consciousness among the Natives; as they are able to speak with one another through a common language -- whether Afrikaans or English -- there is much more intermingling between them. I consider that the real problem of survival has been solved by the Bantu system; he is now getting to a period of the development of this race consciousness, and that will go on in spite of our repression.

CHAIRMAN: Do you think the Bantu has solved the problem ?-- I think they have solved the problem of the contact -- the worst impact of our European civilisation, I think, is over for them.

Have they really felt the impact in the whole of the Transkei, in Zululand, in Sekukuniland, in Sibaza, in the way in which the impact of one civilisation changes entirely the environment of the other - the one culture with the other ?-- You have always got those reserves, -- if you think of England & the invasion of the Saxons, in the Fen country, in Wales, in Ireland, you always have those reserves of the old population, to a great extent.

Are not economic conditions changing with environment throughout the Territories now? I would like to add here when, after having gone through a number of other Territories, I saw the Ciskei, where the impact had very definitely been felt, I



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began to wonder whether, in 50 years' time, we shall still be able to say, "We may have been very nasty to the Natives; they have survived" ?-- I think they are <sup>going</sup> under in certain parts. I was speaking of the population as a whole, but I think there are areas where you are going to have them reduced, simply to a dreadful proletariat as has happened with the Hottentots and others.

But that is a matter of changing to another form -- a very undesirable form, I admit; but when I talk of the probable survival, I am thinking in the terms of the Red Indians; he is a museum specimen, and the Australian Black fellow ?-- I think our people are not museum specimens; I think they will overcome it.

Even in the reserves ?-- In the reserves; there is drink, disease, wars, the whole disintegrating effect of our civilisation has been tremendous in the past, and I believe with their culture, their social structure has enabled them to resist that.

Well, war I will admit; drink, I will put a question mark against; as to disease, I will put a much bigger question mark there ?-- Do not put that question mark; I mean, for example, smallpox and measles which they have never had before -- well, it decimated the Hottentots, and it was far and away more virulent in early years than now. Syphilis, of course, has remained amongst them, but we are beginning to counteract that now by clinics - shockingly inadequate - but the movement against these things is beginning.

Smallpox was one violent pestilence that finished the whole job almost before you could think of it; but even there it is a race between the agencies that are going to preserve and the agencies that are destroyed; but, in the

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economic environment, unless the race between the preserving agencies and the overstocking goes to the preserving agencies, it seems to me that the Natives are bound to go down absolutely?-- Go down absolutely in their reserves, you mean?

In the country?-- Yes; well, they may die out.

Of course, Dr. Lehzelter(?) maintains that only in Swaziland and one or two other places did he find Natives who were not absolutely under par from the physical point of view, -- underfed and shewed bad signs of deficiency and disease; and he considers that the conditions among them were very serious.

Zululand, too?-- Yes. I know Swaziland was omitted, I cannot remember just which they were; otherwise right through South Africa, Bechuanaland and in the Protectorates, he considered all along they shewed signs of deficiency and disease. He was a medical man. It was the presence of scurvy and the general condition of the body when he was taking measurements; it was things of that sort he was taking. It was a dreadful statement.

MR. LUCAS: When was this?-- About two years ago.

MAJOR ANDERSON: Did he deduce from that that the Native population must be decreasing?-- No; but he said the conditions among them economically were very serious.

CHAIRMAN: That would only be useful if one could compare it; unfortunately, one cannot compare it with anything before?-----

MAJOR ANDERSON: It might have been temporary?-- It was very widespread. He was here two years ago and he was here for two years making his tests and measurements on the Natives. Of course, it is very difficult to say. We have no census and so on, but when you see the state of the country and so on, I do think the economic conditions - you have had

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heaps of evidence on that - the economic conditions of large portions of the Native population are very serious.

MR. LUCAS: Of course, the mines used to have a very large number of scurvy cases among the workers when they first arrived; but that, of course, might be explained by their getting only those who were feeling the economic pressure very severely?-- Yes; you do not know how much it is a question of their own Native food. I must say I was extremely surprised to find that in Sekukuniland, at the present time - I suppose owing to overstocking and other things, - milk has practically ceased to be an article of diet in adult population; "amaas" is no longer a serious part of their diet.

But the cattle have increased fourfold?-- The cattle have increased enormously, but the amount of milk they give is extremely small. It really is a dreadful condition there, - the veld as I have seen it in the Transkei in the Summer, in the rainy season, in December, January and the beginning of February -- cropped to the roots.

CHAIRMAN: That is where it seems to me the point has still got to be proved whether the Native has solved the problem?-- Well, let me put it this way: his structure has resisted the impact of our civilisation - the first impact of our civilisation; but whether, if we are going to crush him, we can undermine that whole physique much more and we can slowly exterminate him ----

You naturally are very much under the influence of the first impact, owing to what happened to the Hottentots?-- Yes,

But, as you know, it happened in a year?-- That was simply measles and smallpox.

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It finished them in a year. There was no time to do anything. The first impact was a terrific impact?-- Yes, dreadful.

Now the impact has changed its nature; in fact, "impact" is hardly the word?-- It is insidious encroachment; but you see you have not really wiped out your Hottentot population; he is a proletariat; He is simply merged in the Coloured population - the Coloured proletariat. The question is whether you are going to do that with the Natives, too.

In the sense in which I might speak of the American Indians and the Australian Blacks, the Hottentot is not wiped out?-- No. They are, of course, very proud of a small admixture of Red Indian blood; in Canada you have a few Red Indians. Whereas the infusion of Hottentot blood into the population of the Cape Colony is really a very large amount.

You have a population of 600,000 in the Union, leaving outside West Africa; but then, of course, you must make a very considerable reduction for the Indian. The Malay, of course, is reckoned as a Coloured man?-- In South West Africa, that Malay blood hardly counts.

In South West Africa the Hottentot never felt the impact quite so much as in the Cape?-- Just like what he had with the migratory Hottentot tribes and the primitive fighting between the Hereros, Hottentot wars - fighting went on for 100 years in German South West Africa.

The 'flu epidemic is reckoned to have taken more South Africans than did the Great War?-- That is perfectly true. I think the Bantu has survived the impact of European civilisation; but whether we are going insidiously to kill him out is a different question. There is considerable danger of that at the present time. I think it is a great tragedy.

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we have not got the census figures, because I think it will shew the increase in the population has slowed down considerably; it is pure impression, but we have no figures.

MR. LUCAS: I do not know that our census would necessarily have helped us there, because there is a great deal of suggestion anyway that all our previous censuses omitted large numbers?-- I think it is a very great pity if you cannot get some system of registering births, marriages and deaths in the Native areas. (Prof. Hoernle): It is a purely speculative point to this last discussion; I think if one meditates on these things at all, perhaps one ought not necessarily to regard the population reaching a stationary, or, within limits, a slightly retrogressive point in numbers, as necessarily a disaster. Personally, I think that our modern machine - civilisation - and the consequent elimination of the worker, must necessarily tend towards stationary, if not actual shrinking populations. But the old idea of being fertile and malleable is simply becoming impracticable under our modern conditions. But I think the Native accepts he is being thrown into the economic system in which the machine, even out here, is increasingly going to play a part - and I think it will play a part in agriculture -- and all that he will have to do will be to adapt himself to it the same as the European population is adapting itself. Our increase is going down in all civilised countries. That tendency, it seems to me, is going to affect Native life. We should not, therefore, argue because a population approaches a point of stationariness it is merely a matter of going backward.

CHAIRMAN:

I agree with you that human beings are far too cheap; but I think there is rather a further point, as to whether the Native population is going along the same road

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as the American Indian, or the Australian population. I think you will admit there is quite a serious difference?-- Yes, I quite agree, when one has more, what one can fairly call, I suppose, race suicide. Whereas I do not think the plea is necessarily race suicide.

It may mean having graded Europeans and stud Europeans, instead of scrub Europeans?-- It may mean that. (Mrs. Hoernle): You have not got the condition among the Bantu in Melinesia and Polynesia. They have had all the stimulous of their civilisation taken away from them. If they are killed, it will be by insidious killing out. They themselves have not lost that will to live; but the Melinesian population has no contact with our civilisation. It is a great problem of the Mandate at the present day to stop, just as the Herero, after the German War, stopped increasing deliberately themselves. They had lost the will to live, but our Bantu have not.

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MR. MESHACH MOLISA PADI, Official Delegate, Randfontein  
Location Advisory Board,

called and examined:

CHAIRMAN: You have sent in a statement?-- Yes; it is as follows:- The Randfontein Location is the only location which has no trading facilities on the Reef, in spite of the Urban Areas Act (1930) giving the Minister of Native Affairs the power to compel the local authorities to grant trading rights.

This is due to the Jewish traders who influence the Council to refuse such rights. The Natives have been fighting for these rights for the last 16 or 17 years, but in vain. Natives should be allowed to trade in their own locations.

Mr. Padi

The average family in the location consists of five persons, and the average wage £3.-.- per month, the rentals charged in the location are as follows:- 10/- per month for a private house; this includes sanitary fees and water. 10/- per month for a single room; 15/- to £1.1.- for a double room, and £1.12.6 for a 3-roomed house. The rentals also include water and sanitary fees.

CHAIRMAN: Does the Randfontein Municipality definitely take up the attitude that they are not going to give trading rights to Natives?-- Yes. We have been approaching the Town Council on the question of trading rights several times. In the first instance, they said they could not agree to it and we interviewed the full Council, who were kind enough to let us meet them, and they said they would go and inspect the location. One man made an application; the answer was that there were ample facilities for the Native people with the Jewish shops round about.

When was this; when did you meet the Council?-- in December.

Last year?-- Yes.

Are the Jews shops round the location?-- Yes.

Are the <sup>re</sup>shops in the location?-- No, sir; there are four Jews shops round the location.

Now, do you think these four Jewish traders are enough to influence the Council to refuse licenses to you?-- It is clear they have been influenced in the Council not to grant us trading rights.

You say "The rentals charged in the location are as follows - 10/- per month for a private house..."; is that the Council's house?-- That is a house owned by a Native.

10/- a month for a private house includes sanitary fees and water?-- Yes.

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