### Native Accounts

#### Share Department:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amount Subscribed during past 2 years to 30/6/31</td>
<td>£2,422</td>
</tr>
<tr>
<td>Amount Invested in Paid Up Shares during past 2 years to 30/6/31</td>
<td>£500</td>
</tr>
<tr>
<td>Amount paid out in respect of Shares matured and withdrawn during past 2 years to 30/6/31</td>
<td>£2,585</td>
</tr>
</tbody>
</table>

#### Savings Department:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amount Deposited during past 2 Years to 30/6/31</td>
<td>£3,202</td>
</tr>
<tr>
<td>Amount Withdrawn during past 2 Years to 30/6/31</td>
<td>£2,497</td>
</tr>
<tr>
<td>Fixed Deposits Invested during past 2 Years to 30/6/31</td>
<td>£220</td>
</tr>
<tr>
<td>Fixed Deposits Withdrawn during past 2 Years to 30/6/31</td>
<td>£757</td>
</tr>
</tbody>
</table>

#### General Information:

- Paid Up Share-holders: 8
- Fixed Deposit Accounts: 21 (one native holds 2)
- Current Accounts: 154
- Share Accounts: 135

**Total Number of Accounts: 318**

### Native Accounts

Amounts to Credit as at 30th June, 1931:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paid Up Shares</td>
<td>£750</td>
</tr>
<tr>
<td>Subscription Shares</td>
<td>£2,949</td>
</tr>
<tr>
<td>Fixed Deposits</td>
<td>£1,892</td>
</tr>
<tr>
<td>(One native holds £1,400)</td>
<td></td>
</tr>
<tr>
<td>Current Accounts</td>
<td>£2,653</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>£8,144</strong></td>
</tr>
</tbody>
</table>
DEPARTMENT OF INLAND REVENUE.

Office of the Commissioner for Inland Revenue

Pretoria.

21st September, 1931.

THE SECRETARY,
NATIVE ECONOMIC COMMISSION,
P.O. BOX 384,
PRETORIA.

With further reference to your Minute No. N.E.C. 88 of the 29th July last, I attach statements shewing:—

(1) Rates of quitrent and farm tax payable by Natives in Cape, Orange Free State and Transvaal.

(2) Number of Native Rating House Licences issued in 1929 and 1930, and amounts.

(3) Number of natives employed in the Department and rate of pay.

Particulars of the collections for other districts by the Durban, Bloemfontein and Witwatersrand offices will be furnished shortly.

? COMMISSIONER FOR INLAND REVENUE.
QUITRENTS AND FARM TAX.

CAPE.

The usual rate for garden lots is:

For allotments of 4 morgen (more or less) ... 15/-.
For every additional morgen beyond 5 .......... 3/-.

Sub-lots are calculated on the same basis subject to a minimum of 10/- for three morgen.

For building lots the rate is:

1 lot not exceeding 300 square reeds ............. 2/6d.
" exceeding 300 square reeds but not exceeding 1 morgen .................... 5/-.
For every additional 150 square reeds or fraction thereof 1/3.

ORANGE FREE STATE.

Quitrent is 2/- per 100 morgen or part thereof.

TRANSVAAL.

On “quitrent” farms the farm tax is 1/6 per 100 morgen or part thereof.

On “freehold” farms the tax is 10/- per farm or portion exceeding half (i.e. 187½ morgen) and 5/- for portions less than half (i.e. 187½ morgen).

Submitted by Commissioner for Inland Revenue, Pretoria.

21st September, 1931.
### NATIVES EMPLOYED.

<table>
<thead>
<tr>
<th>CENTRE</th>
<th>CAPACITY</th>
<th>NO.</th>
<th>RATE OF PAY</th>
</tr>
</thead>
<tbody>
<tr>
<td>BENONI</td>
<td>Cleaner Messenger</td>
<td>1</td>
<td>£3 per month</td>
</tr>
<tr>
<td>BHAMBA</td>
<td>&quot;</td>
<td>1</td>
<td>£3 per month</td>
</tr>
<tr>
<td>BLOEMFONTEIN</td>
<td>&quot;</td>
<td>1</td>
<td>£4 per month</td>
</tr>
<tr>
<td>PETERMARTZBURG</td>
<td>&quot;</td>
<td>1</td>
<td>£2 per month</td>
</tr>
</tbody>
</table>

**TOTAL:** 4 £12 per month.

Submitted by Commissioner for Inland Revenue,

Pretoria.

21st September, 1931.
## Rating House Licences.

<table>
<thead>
<tr>
<th></th>
<th>1928-29</th>
<th></th>
<th>1929-30</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>NO.</td>
<td>AMOUNT</td>
<td>NO.</td>
</tr>
<tr>
<td>CAPE</td>
<td>210</td>
<td>£706</td>
<td>236</td>
</tr>
<tr>
<td>NATAL</td>
<td>346</td>
<td>£1,687</td>
<td>339</td>
</tr>
<tr>
<td>TRANSVAAL</td>
<td>445</td>
<td>£2,172</td>
<td>437</td>
</tr>
<tr>
<td>O.F.S.</td>
<td>59</td>
<td>£298</td>
<td>74</td>
</tr>
<tr>
<td></td>
<td>1,065</td>
<td>£24,366</td>
<td>1,036</td>
</tr>
</tbody>
</table>

Submitted by Commissioner for Inland Revenue,

Pretoria.

21st September, 1931.
A DESCRIPTION

of

NATIVE FOODSTUFFS

and

THEIR PREPARATION.

By the

REV. A.T. BRYANT.

Price — Sixpence.

Printed for the Natal Government by the Times Printing and Publishing Company, Ltd., MARITZBURG.
The following remarks anent the dietary of the Natives of this Colony are based mainly upon the customs of the more primitive people in Zululand. In Natal, and under circumstances also in Zululand, the ingredients used in the preparation of any specific dish, and the method of preparing it, may slightly vary. Thus, should the material requisite for any particular form of cookery be lacking, some other suitable kind of foodstuff may be substituted, and yet the original name of the dish retained. However, generally speaking, the dietary of the raw Native of Zululand and Natal is one and the same.

The Zulu is an omnivorous animal, his diet consisting almost equally of animal and vegetable substances. This food-supply he draws wholly from his fields, his herds, and the wilds. Pre-eminent among all his various articles of diet stand milk, maize and mabele, the first and the last being almost entirely taken in a fermented form. From birth till death the Zulu lives, in a very large measure, on fermented aliments.

ANIMAL DIET, AND ITS PREPARATION.

MEAT is partaken of only as a luxury, not as an ordinary or indispensable article of food. Hints are rare, only occasionally occurring, not half-a-dozen times within the year in any given locality; and, when they do occur, it is only the favoured few who are blessed with a buck or a pig to bring home. Beasts are slaughtered only when weddings or other ceremonial festivities require, or when the exigencies of ancestral worship or medical treatment demand. An ordinary Native of Zululand - apart from the young men gathered together for service in a military kraal, and who lived, in a great degree, on meat alone - may not let flesh pass his mouth more than half-a-dozen times in a whole year; oftentimes less; though among the wealthier "aristocracy," of course much more frequently. Animals that have died of disease are eaten as readily as those that are healthy, even such infectious or noxious diseases as anthrax and quarter-evil are not sufficient to deter them from partaking of the flesh of the dead beasts, the meat, of course, having been first rendered harmless by boiling and disinfecting with such gericidal plants as the Knothorn or umbungwane (Xanthopyron capense) and the uku-ubuvimba (Withania somnifera). These self-same disinfectants are used again in the case of meat already in an advanced stage of putrefaction, which, like our high venison, is by some regarded as particularly delicate.

The commonest mode of cooking meat is to simply boil it (um-phaka) in large chunks of water. But the most tasty method is by roasting (um-osa). In this latter case, a thick lump of flesh (is-osa) is cut from the joint, and, after being slit up so as to form a long continuous strip (um-Benga), laid upon the glowing embers to broil.

Besides these two principal courses in the meat-feast, there are several other minor entrees more artistically prepared for the delectation of the Zulu epicure. The inkulungu or isifafutafulu is a crack dish of the dainty umhumzana...
umhumaza. It consists in a boiling down of small lumps of fat meat, the fatty broth, together with its particles of fat, being subsequently thickened into lumps by the addition of maize or nabele meal, forming a species of fatty dumpling. Another choice dish is the imvimba. Now, the imvimba is nothing more or less than the excised rectum of the slaughtered ox, which, after being stuffed with small lumps of fat meat and bound up at each end, is boiled and eaten as a huge sausage. At other times, pieces of fat and lean meat may be minced and boiled, forming a kind of collops (amakhla); the clots of congealed blood are then taken from the slaughtered animal, boiled in the gravy or liquid remaining in the pot after the removal of the collops, and so long until they become hard, when they are ground to powder on the stone, and mixed into the collops to form a purée. Sometimes the grisy or watery portion of the this ububende is poured off, and either drunk alone while still warm, or allowed to stand, and eaten when already coagulated into a firm jelly, constituting, in Zulu cookery, infiki or u inflate. Another dish is made by boiling umcabie, (crushed boiled maize) in meat-water or broth (umiluzi), until it forms a thick porridge, the whole being called simply umiluzi or nhacwana womhuluzi. A mess esteemed as particularly delicious (and hence called welebile) is composed of minced meat, largely fat, boiled together with beans or other vegetables, so as to produce a rich fatty mash. Although not exactly a set dish, meat (fat and lean) when boiled down so as to become a mess of sodden shreds and fat, is called uNini.

But while the average Zulu indulges little in actual flesh-meat, the milk of his cows furnishes him with one of his most common and most excellent articles of food. This is the well-known amaasi (clotted curds). It is prepared as follows: - While still warm from the cow (the milking generally taking place in the forenoon) the milk is poured into a gourd appropriated to this purpose, and called an iGulu. This latter is thereupon loosely stoppered and placed aside within the hut - in the winter season outside in the mid-day sun. On the following day, after about twenty-four hours, when the first curdling (amaNganga) of the milk has set in. On the second day, after another twenty-four hours, clotting has commenced, although the amaasi at this stage is not considered of the best kind, nor perfectly "ripe" for eating. The whey (umaza), which has now wholly separated from the curds, is allowed to run off through a small hole, hitherto securely plugged, situated in the bottom of the gourd. This having been done, the space left empty by the withdrawing of the whey, is re-filled with new milk fresh from the cow, and so as to fill the gourd to within an inch or so of the narrow mouth at the top. Fermentation again sets in within two or three hours, and froth is expelled from the mouth. If necessary, an ounce or two of the milk may be removed to allow for expansion and the firm replacing of the stopper, usually consisting of the core of a maize-cob. By this same evening, or more customarily on the following morning, the amaasi is ripe for eating. The whey is removed for the second time, leaving the curds as a congealed mass in the hound. The gourd is opened, and briskly shaken so as to break up the mass into clots and so facilitate its passage through the mouth or hole at the top, whence it is poured in snow-white dollops (isangqonde). The milk vessels are cleaned out (uku-gaga) about once a week or sometimes a fortnight by a repeated process of pouring in a quantity of boiling water, together with a handful of small rough........
VEGETABLE DIET, AND ITS PREPARATION.

(a) Cereals

Maize (umdbhala), in several varieties, of which the ulwandhlekasana (yellow), umThubini or umThubi (yellow), iMome (reddish), uNedigadi or nhgasana or iShoshi (crimson), and indiNgwanga (?), were probably indigenous, while the uHlezane or iMuthwamini or umPhashey (Hickory King), the iNhuma (Horsetooth), and the iGekazi or iMasa (common Natal white), were certainly imported from the Europeans. Kaffir-corn or amabelo (Sorghum vulgare, with the following varieties: - iFshagala (light-grained, spreading tuft), umHukene (light), iHloza or ukHloza (black-husked), umSwanikazi or umSwaniwenyu (dark-grained), udabane or udabashana (short), uJika (bitter, astringent), uNjizilvazonyi (uMditto), umKill, or uXwawothi or uXwalethi (Paniculata spicata). Sesamum or uMnqwa (S.indicum). And uPhoko (Eleusine coracana).

(b) Vegetables.

iThanga or Pumpkin (certain indigenous kind), iPhusi (ditto), uMmpamini (any European imported pumpkin, with the following chief varieties: - isiKutwane, liBhobasha and imPondo; iSelva or Gourd, with the varieties uSiboni or uThuthuvana (small warted), and uSolelo or umFolosi, or Natal, uGalonci (of which alone there are several sub-varieties); iDumbhi (Colocasia antiquorum), uDumbhedumbhe (Colocasia sp.), uNhaza (Colocasia sp.), uNhomo (Colocasia sp.), uNkwawolenkuku (Colocasia sp.); iMhondwes or uWangw or uNshizan (Elephantopus esculentus), uJilo or uJikwe or uNkalalutu (Elephantopus sp.); iZumbhane, a very agreeable tuberous vegetable; uManga or isiThulu or iNkholuwane, a species of yam; umHlaza or uNkhatata, the sweet potato, of which there are the following varieties, commonly cultivated in Zululand, the varieties seeming to me to be fewer, with one or two new ones, in Natal, and also to have other or slightly altered names: - iNyazana or uNkiliza proper, the original and perhaps indigenous variety in Zululand; uThusa, iNkhebadudu, iGode or iNdalenkuku, uNquguwa, uNkpendogwe, uNkholombe, uNkholwanga, or umQukuZhla or uQwambhalana, iAlimane - all having different foliage and quality of tuber; uDumbe (gen. in plur. iNkhamba), or umKhamba, a tiny black bean, climbing, much liked, and of several varieties; inHlubu, and underground vegetable, between a bean and a ground-nut; iTonogomane (gen. in plur. amMn), monkey or ground-nut; uVanjisi, European bean of any description. Of these plants, all may be regarded as indigenous to Zululand, or rather to have been cultivated there prior to the appearance of the white man, except the following: - The umDumbhedumbhe was brought from Natal, where it is said to have been introduced by the Coolies; the iAlimane variety of sweet potato, which came from Natal - where the other varieties sprang from more can tell, perhaps by natural evolution under cultivation; amNtongomane, which seem to be regarded as an importation from Northern Tonga tribes; uVanjisi, obviously obtained from .......
from white men. Besides the above, one occasionally comes across a patch of amanzhbane abelungu, European potatoes; a few tomato (u'fametisi) and chillie plants (u'pelepele); or an odd shallot (iShaladi).

(c) Herbs (Wild) - imifino.

isanhuntshane (Ophioglossum sp.), imShuya (Amaranthus Thumbergii), isiMlalakuhle, uBoye or uMagaqa, uNgumane, uShwaba, umSobo (Solanum nigrum), Uhloza, inkazane, iKokhwane (Alepidea sp.), umKhombhe, inkombhe, isikhwa, isiKhwali (kind of Vigna sp.), amaLenjane, umSahoga, imWongwe, uHolile, uNdolo (Bidens pilosa or Black Jack), umShwili (Vigna marginata), inTebe (Richardia Africana Arum Lily), uXaphozi (non-medicinal kind), imlashane (yellow variety, Peucedanum Capense), iShongwe (Gomphocarpus albens), inThungu (Monardica ferox), and several others.

Prepared foods:- The following is a list of the principal 'dishes' or forms of food prepared from the raw grain, vegetable or herbaceous material enumerated above:

(a) Maize.

izinkobe, uShwela, um'iyelankobe, iFutho, um'Bhqanga isishwala, iPusazana, isiHluya, or isiJingi, uKolelenjwayo, isithubi, im'umbe, umKuku or (Natal) um'Bhantshi, isiGwambha or isiJabana, umShuqwa, isiHluye or (Natal) iWingci, isikhupha, amaKewu or amaMlwevu, uPhuthu or uZeloe, iPalishi.

(b) Mabele.

uShwala, iGwala or iPhiliba or ishontshei or iThonto, iyAmbhazi or iQahshi, um'iyza, umZhibeni, umKuku or (Natal) um'Bhantshi, isiKhebe or (Natal) iWingci, isikhupha, isiHluya or isiJingi, isiGwambha or isiJabane.

(c) Millet (u'nyawothi)

uShwala, igqiza, inCimbhi.

(d) uPhoko.

uShwala, inCimbhi, igqiza.

(e) uDonqa.

See Sweet-potato; umShuqwa (Maize).

(f) inDhluubu.

isiPhumphuto, isikhupha.

(g) Beans (u'Bhonzisi and inDumbha).

isiPhumphuto, isikhupha, uBilebile.

(h) Pumpkin.

isiHluya or isiJingi, iNqaka or um'qobe.

(i) Sweet-potato.

isiHluya, uTiti or uBudibi.
(j) Herbs.

isiGwambha or isiJabane.

(k) Vegetables (Remainder).

See below.

MODE OF PREPARATION.

(a) Maize.

IzinKobe.-- This is mealie-grains simply boiled in water until softened. They are thus eaten without further flavouring, and constitute the staple article, the "bread," of the Zulu dietary.

uZahwale.-- Mealie-grains roasted (uku-gazinga) on a pot-lid or within a dry pot, are called by this name.

umNyelankobe is izinkobe (as above) boiled beneath, and therefore flavoured by lumps of meat laid on the top.

iPhutho is young green mealies boiled in the cob. When such are roasted (uw-osa) they have no distinguishing name.

isinKwa.-- Mealie-grains having been crushed or ground on the stone, with the sprinkling of a little water, the moist dough so formed is wrapped as a large lump within mealie-spathes and so boiled in water for about three hours, and then eaten.

umBhaqanga.-- Mealie-grains having been ground as above on the stone, the dough is mixed into a very small quantity of water already boiling in the pot, and so allowed to cook, with occasional stirring, over a slow fire, so as to prevent burning. The result is a heavy consistent mass, resembling thick porridge, and constitutes a particular food of the boys.

Ishishwala is the same thing, but cooked to a still greater consistency, being eaten dry and friable, in particular by men going out for a hunt, etc.

iPusazana.-- Have a pot of water boiling. Grind maize-grains on the stone, with a constant sprinkling of water, so as to produce a moist kind of meal. Roll portions of this meal between the hands so as to form dumplings, and drop into the boiling water. Cook for about half an hour and eat. Occasionally the meal-dumplings are re-mashed, in a reduced quantity of water, and so made to form umBhaqanga as above.

isiHiya.-- See Pumpkin and Sweet-potato below.

uHelenjwayo.-- The stalks of iKh imFe (Sorghum saccharatum), or even of mealies, having been pounded on the stone and boiled to extract their sweetness, the dough made by crushing tender young mealies on the stone is then mixed into the sweet water and boiled, forming a kind of sweet and tasty porridge.

isiImbi, another agreeable dish, consists of a porridge of finely crushed or ground mealies (preferably young) or mabele, cooked in fresh milk.

Incumbhe is a thin porridge or gruel made, for infants and the sick, by repeatedly grinding mealies on the stone so
as to produce a very fine meal, which is cooked, with much water, like porridge in the usual way.

umNuku or umShantshani. - Mealie-grains having been boiled, they are crushed on the stone, and the coarse dough (umCaba) returned into a vessel into which the sour liquid squeezed from strained uTshwala dregs is poured, and the mixture, after having been left to stand a short time, so eaten cold, or if made in the evening, it may be set by until the morning, by which time it has become thoroughly fermented.

isiGwambha. - See Herbs below.

umBuqwa. - Mealie-grains having been well boiled, they are thoroughly ground to a fine paste (umCaba) on the stone. Sesamum seeds (uBonga), or even pumpkin pipes, are then roasting on a pot-lid over the fire, and subsequently ground very fine. The whole is then mixed together, or even re-ground together on the stone, and so eaten.

isiBhebe. - Ground mealies having been cooked as a thin porridge, a quantity of Kaffir-corn malt is mixed in, and the whole put by to ferment, after which it is taken cold as a thick soup or thin porridge.

isiKhupha. - See in Dhlubu below.

Asailelnu is common European mealie-porridge (iPalishi), to which, when cool, a small quantity of flour (or other ferment) has been added. After fermentation has well set in, perhaps after twenty-four hours, it is eaten cold, and is deemed an excellent substitute for amaSi. Like the following it is a modern invention (being an adaptation of the isiBhebe principle to town porridge).

uNhuthu (uZelo). - Common European mealie-meal is thrown into a pot in which is a very small quantity of boiling water, merely sufficient to keep the meal moist without forming it into a paste, while being cooked. When as it were, thus steamed through, the meal is eaten in pretty nearly dry state. At other times, the meal is well boiled in a sufficiency of water, the latter being gradually allowed to evaporate until only a dry mass of meal remains. Like the preceding, a discovery of the towns.

iPalishi is merely the "porridge" of Europeans made from store meal, or even from grain simply ground on the stone. It is likewise a modern mode of preparation. See iYambhazi below.

(b) Mabelas

uTshwala. - This Native beer is properly made of mabele alone. But at times, or in localities where that grain is scarce, maize may be partly or even entirely substituted. The same remark applies to ukwawoti and uPhako both of which grains may be used, wholly or in part, in the process of making uTshwala.

The first step is the preparation of the malt. Any quantity of mabele is sown in a rush-sack, or, nowadays, old sugar pocket, and laid to "soak" (uku-cwilisi) in a neighbouring stream. This softens the seed for subsequent sprouting. Mabele, if it be in the summer season, may be placed in the water in the early morning and removed in the evening, while maize, if put in at the same hour, should not be taken out until the afternoon of the morrow. But should it be the winter season, the mabele may be left to soak until well on in the second day, and maize the fourth day. It may here be remarked that the length of time required for sprouting........
sprouting, as also for fermenting, varies considerably according to the locality, the season, the day-heat at the particular time, and the quality of the seed. The grain having been thus well soaked, is removed from the water and placed, covered up, in a large earthen pot or imhiza (or it may be allowed to remain in the original sack), and left to stand in a warm hut. In about two days' time, if it be a summer, the mabele will be found to have sprouted, with shoots about three-quarters of an inch long; but, if winter, in about three days' time. Maize, in the summer, will require for sprouting scarcely a longer time than mabele, although its shoots will be shorter (not more than half an inch in length); whereas in winter it may require four or five days. The malt is now dried by being spread upon a mat in the sun, or upon the floor with the hut. After two or three days it is ready for grinding; or it may be stored away in pots or sacks for future service, keeping good for a considerable time. Many nowadays do not dry their malt at all, but proceed with the grinding forthwith after sprouting.

The next step is the brewing. Take any quantity, say one igoma (a large-sized Native basket), of unsprouted mabele-grain. Or, better, if the stock of malt permit and a higher quality of beer be desired, take one-half igoma of dry malt and one-half igoma of fresh unsprouted grain. Mix together and steep in cold water in an imhiza, or large earthen vessel, for one day; then remove and crush on stone while still wet, repeating the operation twice to obtain fineness. This supplies the dough or inflam. The grinding having been completed in the morning, in the afternoon put the whole of the dough into a large earthen pot, pour on boiling water, sufficient to well cover the surface, then add further cold water enough to reduce the mixture to a temperature of medium warmth. On the following morning half fill the cooking cauldron with cold water, subsequently filling up entirely with the water yesterday poured upon the dough, which latter is now left alone remaining at the bottom of the earthen vessel. For one average igoma of grain originally crushed into dough, it will require now two large eighteen-gallon cauldrons filled with water. The latter is now made to boil. Meanwhile the dough is taken from the earthen vessel and mixed together with such a quantity of boiling water as shall reduce it to the consistency of thin porridge - this in order to prevent subsequent lumping. The dough-porridge is now equally divided, one half being gradually stirred into the one pot of boiling water and the other half into the other, the consequent excess of water (imibele) in the pot being removed with a ladle from time to time, and used, if need be, for the filling up of other brewing pots. If the grain used be mabele, twenty minutes' boiling will suffice; if maize, from thirty to forty minutes will be required. We have now the worts (umeliyana), which should be of the consistency of thick porridge, too stiff to be able to flow from a spoon. Immediately after boiling, the pots of worts are set to cool in the coolest possible spot in the kraal, generally in some shaded, breezy place. A small dishful of these worts is taken; and, after rapid cooling, mixed with an equal volume of dry ground malt and set apart to ferment, forming what is called the isihabo for future use.

We have now reached the final stage, viz., that of fermentation. During the afternoon or evening succeeding the boiling of the worts (which took place in the morning), a quantity of malt, slightly in excess of the total measure of grain used in the making of the worts (thus, if one igoma were measured for the worts, one and a quarter might be measured for the ferment, or imvubelo), is taken and ground on the stone. At sunrise on the following morning this ground...
ground malt is mixed into the already cool worts; and in order to accelerate the process of fermentation, the isixubo above-mentioned (itself already strongly fermenting) is likewise thrown in. In about one hour's time general fermentation should have set in; and towards mid-day (in summer), or the afternoon (in winter), the worts should be entirely covered with a layer of large bubbles. This is the time for clearing the beer of its drags by straining it through grass straining-bags into other vessels, the drags (intoko) being put aside for the future brewing of other small beer. The whole of the beer having been thus strained, it is allowed to stand again, and fermentation re-commences. On the following morning the beer is at its best for drinking, and will remain sweet, if made of mabele, for a period of about twenty-four hours (i.e. until the succeeding morning); but if of maize, for not more than about fifteen to twenty hours, after which it becomes acid or sour.

iGwele.— This is a kind of mild beer, at which, of course, a zulu man will scarcely look, but which is sometimes prepared by the women for lack of something better. It is made by pouring boiling water on a mixture of crushed maize (or even mabele) and any kind of malt, and then simply allowing to stand until fermentation sets in, when it is strained and drunk. It is very often, and with better results, prepared entirely of malt.

iYambhazi is simply porridge, made in the usual way, of mabele grains crushed on the stone (not mill-ground meal). It is more rarely made of maize so treated, in which case it became the zulu's nearest approach to European porridge of mill-ground mealie-meal.

umNyuzza is fermented iYambhazi, and may be prepared by simply mixing a small quantity of malt into the former, and then allowing it to stand to ferment; or, more generally, by mixing a small quantity of water with uncooked mabele or mealie meal, and then allowing the dough thus made to stand for about twelve hours till fermentation sets in, whereupon boil, in the usual way, as porridge.

umXubheni is only slightly-soured, i.e. slightly-fermented umNyuzza.

umXuku.— See Maize above.

isiNhaba.— See Maize above

isiKhuncu.— See inDhluubi below

isiNiva.— See Pumpkin below.

isiGwambha.— See Herbs below.

(c) Millet (umYawothi).

iGciza.— The small millet grains are first coarsely crushed on the stone, so as to break away the husks, which are then easily blown away by the mouth. This cleared grain is now sprinkled with water and ground into a very fine paste, and in this raw state is eaten.

iNimbi differs from the preceding only in that the crushed........
crushed grain is mixed into more water, so as to form a thin uncooked soup, in which state it is eaten.

This grain is also frequently used for making beer, which is said to be much stronger than that made from mabola, and to keep much longer; or a quantity may be added in with the worts of the latter in order to strengthen it.

(d) uPhoko.

iGqina and inCimbhi of this tiny grass is grain is prepared exactly as in the case of unyawothi above.

Beer made from this grain is said to be very strong and agreeable, though not as strong as that made of unyawothi. It is also used for strengthening mabola-made beer.

(e) uDonga.

See unNhunwe above (Maize)
Also see Sweet-potato below.

(f) inDlhulu.

isiPhumuthu.- When these beans or nuts are simply boiled in water so as to break down into a semi-dry mash, they are called by this name. The boiling should be for about three hours.

isiKhuba.- First boil the isinDlhulu as above. Then, when done, spread above them in the pot an equal quantity of dough made by crushing on the stone maize, mabola, nyawoti or poko grain, previously dampened. Allow the whole to boil for another twenty minutes, then mix and mash together for eating.

(g) Beans (uNhoni, isi and inDhubha)

isiPhumutho is the same as that under inDlhulu above.
isiKhuba is the same as that under inDlhulu above.
uBilebile.- See under Meat above.

(h) Pumpkin.

iNceka.- Pumpkin simply boiled in large slices and eaten off the eating-mat is called in this way.

isiNhipha.- The pumpkin, chopped into small pieces, is first boiled alone. An equal quantity of dough, composed of dampened maize, mabola, nyawoti, or poko grain, crushed on the stone, is spread over the top of the boiled pumpkin, and the boiling allowed to proceed for a further twenty minutes, when all is mashed together and eaten.

uTitil is a dish of sweet-potato simply boiled and thinly mashed without any further addition (as in the preparations below, or the isiNhipha above).

Sweet-potatoes are most generally simply boiled in their jackets, and so eaten, after peeling.

Or they may be baked beneath the ashes of the fire.

Again they may be prepared as utiti above, then flavoured by the addition of valid herbs (imiFino), shallots, pepper; or sesamum seeds may be roasted on a pot-lid, ground, and mixed into the already cooked potato-mash.
(j) Herbs (imifino).

The portion of these wild plants used for food is various. Sometimes, as with the umSwili, it is the pea (intsholale); sometimes, as with the uhloko and inglota, it is the seed-pods (of the latter, amabelebale); sometimes, as with the iShwenwe and iklabaklaba, the flowers of the latter isikhaba; sometimes, as with the icala, the isikhondwa, the isikhwela, the Ionwwe, the uPholile, the incoza, and the ethw inondo, the roots; but most usually it is the leaves, as in the case of all the other plants mentioned. The isahlkrantshe is said to furnish the most agreeable kind of spinach; but the young tender shoots and leaves (isinTungu) of the pumpkin come very near it. Sweet-potato leaves, often used as spinach by Europeans, are unknown for this purpose, and unlike, by the Natives. Some of the plants, as the very bitter inTshumpu, are used rather as a medicine than as a food, being said to act as very agreeable and effective alteratives or tonics to the system, especially about the time of the change of season from winter to summer.

Generally speaking, the herbs are plainly boiled in a little water, until they form a kind of spinach, to which salt, pepper, and the like, may be added to taste. Sometimes, as is the case with the iklabaklaba flower and others, they are boiled along with other material, as mealie-grains.

isiGwamhha.-- First boil the herbs as above, then mix therewith while still in the pot, any desired quantity of finely-ground mealie or mabele meal, and continue boiling until the green-coloured porridge is done.

(k) Vegetables (Remainder)

Of the vegetables still remaining in the above-given list, the amabumbi or Colocasia of every variety, the amabambhane, the umaba, and all kinds of imbhandwe or Plectranthus, are very simply boiled in their skins, and so eaten, after peeling. Both the amabambhane and the imbhandwe are really delicious vegetables, equal in delicacy and flavour to anything in their line the European garden can supply.

The skin, however, of the imbhandwe appears to contain an unusual proportion of tannin, and should, therefore, always be scraped off before cooking, and the boiling done, if possible, in an enamelled saucepan. The amalungamang, or monkey-nuts, are prepared by roasting on a pot-lid over the fire. Of the Bumbi or Colocasia plant, the large heart-shaped leaves and stalks are occasionally used to make "greens" or spinach.

THE ZULU'S DAILY FARE.-- With a slight variation in the upper and coastal districts and between the different years, the dry season in Natal and Zululand may be said to comprise that part of the year between August and February and August, and the rainy season that part of the year between August and February. The period of abundant food supply in the kraals is, therefore, generally speaking, the latter part of the rainy season, say from October to February, and the first part of the dry season, say from February to June; after that regularly follows a period of more or less, of dearth, in which the rations have to become considerably restricted, sometimes even to one meal a day, and the veld is ransacked for all the provision it is worth.

The primitive (and the present-day) Zulu child made the acquaintance of solid artificial food long before he did that provided for him by nature. He was no sooner born and washed than spoonfuls of amasi, mashed sweet-potatoes, or thin porridge, were thrust into his capacious mouth, and so into his stomach still more capacious belly. It was only after the remnant of the naval-cord left attached to his body had withered and fallen....
fallen off - which occurred, perhaps after the expiry of
time or six days - that the infant was permitted to approach
the mother's breast. Even after that time, he still continued
to have such feedings with artificial food thrust upon him
twice or four times throughout the day and once or twice
during the night-time. On these occasions, scraps of such
solid material as boiled potatoes, and even mealie-grains
and beans, were pressed upon him and readily gobbled up.
I should imagine a very large percentage of infantile
mortality among the Natives could be attributed to over-
feeding.

From about the third year onward, this amasi was
generally taken in a thickened and more substantial form
called umvuba. This was amasi mixed up with a liberal
quantity of crushed boiled mealies (umkaba), and the eating
thereof was termed umku-vuba.

There were only two meals a day, one in the morning
at about 11 o'clock, after the milking of the cows, and the
other in the evening before retiring to rest, say at about
six or seven o'clock - Natives generally retiring about nine,
and the young people earlier. The amasi or umvuba meal was
generally that of the morning. In the evening most
commonly izinkobo would be served, alternated with any other
of the various dishes described above.

Such was the dietetic routine in universal vogue
throughout the whole Native population of Zululand and Natal
up to the year 1897, when rinderpest came down like the
proverbial wolf on the fold, and leaving nothing behind,
worked such a tremendous, and in many respects deplorable,
change in the life-habits of these people. From that time
on amasi ceased to be a principal food in the land, so that
children born since then scarcely know its taste. These
have been reared on sweet-potato pap and porridge made of
finely ground maize and mealie. On the other hand, practi-
cally the whole Zulu race above the age of 10 or 15 years has
been reared and grew up on a diet mainly consisting of milk-
curds and mealies. It would be interesting to know whether
this alteration in the early diet of these people has wrought
any significant change in their constitution or stamina.

In Zululand, young people of both sexes, until well
beyond 20 years of age, were not permitted to indulge in beer-
drinking nor to take part in beer-drinks. This rule applied
equally to all women, who, although they might partake to
satiety in the privacy of their own homes, were never allowed
to visit strange kraals for the purpose of drinking. That
they do it now is one of the many lamentable consequences
following European rule. Prior thereto, such a habit was the
sole and jealously guarded prerogative of the amaboda or
erlder men.

During three or four months, then, say from April to
August, of each successive year, when the mabele supply was
still abundant in the kraals, these men would live to a large
extent on the beer supplied by the kraals. Generally, however,
the beer was supplemented by at least one
solid meal daily of izinkobo or another of the food-preparation
mentioned above. Thus, while the younger portion of the popu-
lation was receiving nearly half its daily fare from fermented
milk, the elder half was, during a quarter of the year substit-
tuting therefor, or superadding thereto, further copious
drafts of fermented mabele and maize in the shape of Kaffir-
beer. It is a great error, in my opinion, to assume, as
many, even "Old Colonists," are apt to do, that this Kaffir-
beer...
beer is simply and solely an intoxicating drink. It is, in my view, much more than a luxurious and supererogatory beverage.

It is rather a very admirable, very beneficial, even, perhaps, very necessary, form of food; and Governments in their legislation thereon should recognize this fact, and aim rather at preventing its abuse than preventing its use.

The natural rotation of the seasons gave rise to a consequent regular variation in the Natives' diet. The springtime (the commencement of the rainy season) had scarcely arrived before all felt a spontaneous craving for fresh green food, after the long spell of grain fare during the winter. Women and children wandered over field and veldt in search of wild herbs. In each successive week throughout the first couple of months of spring, and even later, each individual usually managed to get perhaps three or four feeds of such fresh green stuff. Mothers in Europe had the habit of administering to their children at this period of the year doses of brimstone and treacle. The Julis, too, had the custom at the same time of poisoning themselves by liberal dosings with certain herbal tonics and alteratives, technically called upekpo, and of which various very bitter herbs, as the roots of the uvakweni marh-plant and the leaves of the injhuthu, provided a chief ingredient.

With the progress of spring, the new pumpkin plants provided a further supply of green food in the shape of their young tender shoots and leaves.

At about Christmas time, the great annual Feast of the First Fruits (umkhobi) was held by the Zulu King. Prior to this event it had not been lawful for any commoner to gather the new fruits of the season. Now, however (it was the latter half of the rainy season) new melonis could be indulged in and pumpkins plucked, and for the next quarter of the year at any rate the whole population revelled in an abundance of toothsome foodstuffs and in the delights of the flowing-bowl.

The flowing-bowl, however, was not an immediate accompaniment of the Christmas feast. But with the gathering-in of the ripe grain from the fields, perhaps about March and April (at the commencement of the dry season), began the good time for the beer-drinking men, and ended the good time of the younger folk. Their feast was in the pumpkins and young melonis, the dumbo and the mbonduza. But these alas! are at an end. Now begins the season of winter diet on isinkhobe and isinluka, on umakhancana and iyamshani.

Thrilllessness, and is, one of the characteristic defects in the Zulu nature. He has inherited nothing of the saving instinct. No sooner are the fruits of the new season mature and permitted for general consumption, than he forthwith initiates a wholesale attack upon them. This habit so materially reduces the amount left over for harvesting, that, after a very few months, his total store of food is at an end. In perhaps eight families out of ten there is a normal annual recurrence of severe dearth throughout the spring or early summer months of August, September, October, and even later. During the whole of this period, members of all such families, children as well as adults, have to be usually content with but one full meal a day, generally taken in the evening time. Very often I have known whole districts of children who got not even that. This, then, is the period when they have recourse to the amaThaba and the other herbs of the veldt described above.

Varulam, 29th December, 1907.

A.F. BRYANT.
NATIVE ECONOMIC COMMISSION.

EXTRACT FROM REPORT OF THE POSTMASTER-GENERAL FOR
THE FINANCIAL YEAR 1930 - 31.

------------------------------

SAVINGS BANK.

Railway Native Compounds.

Representatives of the department continued to attend on pay days at the Pretoria and Point (Natal) railway native compounds, where 66 new accounts were opened, and 298 deposits amounting to £704 accepted.

Premier Mine Native Compound.

In the last report mention was made of the transfer of the Native Affairs Department's deposit and remittance agency to the savings bank in April, 1929, with satisfactory results. The success attending the change was further illustrated during the period under review, when 2,943 new accounts were opened, and 14,120 deposits of the value of £29,803 made.
NATIVE ECONOMIC COMMISSION.

EXTRACT FROM REPORT OF THE POSTMASTER-GENERAL FOR

SAVINGS BANK.

Natives – Deferred pay.

In the last report reference was made to an arrangement with the Enyati group of collieries in Natal for the acceptance of the deferred pay of their native labourers for deposit in the Bank. The arrangement had the approval of the Director of Native Labour, who considered that it might prove suitable for adoption by large employers of native labour throughout the country. The main feature of the scheme was that at the end of their term of contract the natives would take with them to their homes their deposit books and when necessary, withdraw from or add to their savings at the nearest post office. Unfortunately for the success of the scheme, experience disclosed that most of the natives came from remote parts of Zululand, and that it was very inconvenient for them to attend at the nearest post office to transact business. In the circumstances, the Director reluctantly agreed with the employers that the experiment must be abandoned.

Pretoria Municipal Native Compound. During the year the Pretoria Municipality agreed to the introduction of the deferred pay scheme at its native compounds. So far, the number of natives who have taken advantage of the facility is not large, but with the goodwill and assistance of the compound managers, progress is being made.

Railway Native Compounds. On pay days representatives of the department attend at the railway native compounds at Pretoria, Newtown and Point, Natal, to accept deposits from natives. During the period under review an amount of £247 was deposited at these points.

Premier Mine Native Compound. In April, 1929, the work of the Native Affairs Department’s deposit and remittance agency was transferred to the post office savings bank, the agency being closed down. In the course of the year, 3,980 accounts were opened, and 10,829 deposits of the amount of £24,092 made. At the end of their period of contract the natives are encouraged to leave in the bank such portion of their savings as is not required on their journeys home, instead of, as under the agency withdrawing the balance of their wages due and carrying it on their persons. The result of the first year’s work is very gratifying, and in course of time great numbers of natives will, it is hoped, through this facility, be brought to appreciate the bank as a means of safeguarding their savings.
22nd September, 1931.

Dear Sir,

In further reply to your request of the 11th instant, we have pleasure in submitting the below information from our Branches with the exception of Capetown.

With respect to the latter city our Branch has never differentiated between the different nationalities; the savings account transactions are, therefore, aggregated and include Whites, Cape Coloured, Indians and Kaffirs, and it would be an expensive and also practically impossible job to analyse all the accounts so as to obtain the Native information.

With the above reservation the following is given:

<table>
<thead>
<tr>
<th>Date</th>
<th>No. of A/c</th>
<th>Total Deposits</th>
<th>Total with-</th>
<th>Total Balances</th>
</tr>
</thead>
<tbody>
<tr>
<td>31st March</td>
<td>1929</td>
<td>£57,620</td>
<td>£47,392</td>
<td>£75,233</td>
</tr>
<tr>
<td></td>
<td>1930</td>
<td>61,202</td>
<td>52,761</td>
<td>86,674</td>
</tr>
<tr>
<td></td>
<td>1931</td>
<td>55,135</td>
<td>56,740</td>
<td>86,069</td>
</tr>
</tbody>
</table>

The following remarks were made which we pass on:

PORT ELIZABETH:

"The above are purely native accounts, the Cape Coloured Section of the Community come under our European Savings Accounts. The Natives in this area are a poor lot, our Native canvassers put on from time to time meet with little success."

DURBAN:

"The position disclosed by the analysis is not very satisfactory, but it is only to be expected from the economic position of the Native in the last few years. It may be argued that with the large Native population of Natal our business in this department should be greater, but it is difficult to do anything with the bulk of the Natives in the rural districts, and the town Natives are much lower paid than in the Transvaal so that with few exceptions the individual balances are small."

Yours faithfully,

A. W. ROBERTS
General Manager.
P. D. Box 93,
KINGWILLIAMSTOWN,
18th September, 1931.

2/30.

EUPHORBIA CONcessions: Ciskei.

The Secretary,
Native Economic Commission,
PRETORIA.

With reference to your Minute No. N.E.C. 26 of the 10th instant, on the above subject, I have the honour to report as follows:

Two concessions to tap latex from Euphorbia trees in Crown Native Locations in this area have been granted by the Government, viz:

(a) to the Euphorbia Concessions Limited, of which Senator Ginsberg is the Managing Director, in respect of the Ntabasa Location and the Dubi Drift Gutspan, both situated in the division of Kingwilliamstown.

(b) to F. E. Townsend, of New York, in respect of all Euphorbia trees in Crown Native Locations in the Districts of Kingwilliamstown, Fort Beaufort, Victoria East and Peddie, excluding those referred to in (a). This concession was signed in May last.

Concession (a) has only recently been signed and the Company is merely experimenting on a small scale.

In regard to Concession (b) I attach:

Annexure 1 which indicates the extent of latex tappings as from the 1st June last.

Annexure 2 showing the average number of Native employees in each district.
Annexure 3 which contains a report by a member of my staff who recently inspected some of the work carried on by the Company.

Mr. Townsend has also for some considerable time been operating on private farms in the Peddie and Kingwilliamstown Districts. He informs me that he could employ 300 Natives on this work. Payment is at the rate of 6d. per gallon of fluid latex. An average quantity collected per Native may be reckoned at from 4 to 6 gallons per day.

M. G. APTHORP

CHIEF NATIVE COMMISSIONER.
<table>
<thead>
<tr>
<th>PERIOD</th>
<th>AREA</th>
<th>GALLONS TAPPED</th>
<th>WEIGHT OF DRY COAGULUM IN LBS.</th>
<th>AMOUNT PAYABLE</th>
<th>DISTRICT</th>
</tr>
</thead>
<tbody>
<tr>
<td>6.31 to</td>
<td>Breakfast Vlei</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>6.31 to</td>
<td>Line Drift</td>
<td>326</td>
<td>978</td>
<td></td>
<td>Peddie</td>
</tr>
<tr>
<td>7.31 to</td>
<td>Line Drift</td>
<td>1009</td>
<td>3027</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7.31 to</td>
<td>Line Drift</td>
<td>1075</td>
<td>3225</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7.31 to</td>
<td>Brighton Drift</td>
<td>-</td>
<td>-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.31 to</td>
<td>Brighton Drift</td>
<td>665</td>
<td>1995</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.31 to</td>
<td>Brighton Drift</td>
<td>810</td>
<td>2430</td>
<td>£11:13:2</td>
<td>King Wms.</td>
</tr>
<tr>
<td>8.31 to</td>
<td>Brighton Drift</td>
<td></td>
<td>11655</td>
<td></td>
<td>Town</td>
</tr>
<tr>
<td>6.31 to</td>
<td>Healdtown</td>
<td>186</td>
<td>558</td>
<td>£2:2:11</td>
<td>Fort Beaufert</td>
</tr>
<tr>
<td>6.31 to</td>
<td>Healdtown</td>
<td>161</td>
<td>483</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7.31 to</td>
<td>Healdtown</td>
<td>368</td>
<td>1104</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7.31 to</td>
<td>Healdtown</td>
<td></td>
<td>2145</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The Chief Native Commissioner,
KINGWILLIAMSTOWN.

Sir,

In accordance with your request I have to advise you that the average number of natives employed by me in the tapping of latex from the Muphorbia trees is as follows:-

<table>
<thead>
<tr>
<th>Location</th>
<th>June</th>
<th>July</th>
<th>August</th>
</tr>
</thead>
<tbody>
<tr>
<td>Breakfast Vlei</td>
<td>-</td>
<td>10½</td>
<td>15</td>
</tr>
<tr>
<td>Linedrift</td>
<td>13½</td>
<td>17</td>
<td>16</td>
</tr>
<tr>
<td>Brightondrift</td>
<td>10</td>
<td>11</td>
<td>14½</td>
</tr>
<tr>
<td>Fort Beaufort</td>
<td>11</td>
<td>4½</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td></td>
<td>6</td>
<td></td>
</tr>
<tr>
<td></td>
<td>34½</td>
<td>43</td>
<td>53½</td>
</tr>
</tbody>
</table>

Yours obediently,

F. E. Townsend.

Per........
The Chief Native Commissioner:

KING WILLIAM'S TOWN.

Sir,

Native Economic Commission - Cape Province Evidence.

I have the honour to report that at the invitation of Mr. F. E. Townsend, the holder of the Euphorbia Concession in these parts, I visited the scene of his operations at Brighton Drift on the 27th August, 1931.

A casual glance at an operator gave the impression of a simple task but only on discussion with Mr. Townsend were the difficulties with which he has been faced in the past appreciated.

Mr. Townsend has for the past 3 or 4 years been carrying on research work in connection with latex tapped from the Euphorbia and when I mention that he designed and tried some sixty different types of knives for opening up the bark of the tree without injuring it in order to reach the latex yielding section of the tree before finding a satisfactory one the amount of preliminary work may be readily gauged. This is of course a matter apart from much laboratorical work which was necessary to preserve and render the latex suitable for export.

THE PROCESS OF EXTRACTING AND COLLECTING LATEX.

Each labourer is supplied with one or more four gallon drums, a one gallon drum, a strainer, a wire container holding a number of small tin cups, a bark-grooving knife and a dull edged knife.

The bark-grooving knife is used for opening a \( \frac{3}{8} \)" furrow from the base of the tree upwards to the maximum of the operator's reach in a single straight line. The cup which has a sharp edge is then pushed into the bark at the bottom of the groove and the latex yielding layer of the tree is slit (down the groove) with the dull edged knife. The latex then runs down the groove into the cup whilst the next tree is being opened. Ten minutes /suffices........
suffices to drain the latex which is then strained into the collecting drums and at the end of the day carried to the collecting stations.

The equipment is designed for use by Natives as experiments showed that trees were easily injured and as a result a rotten set in killing the tree. A careless or too deep cut causes such damage as also does any cross or V-shaped cut.

LABOUR SUPPLY:

Both sexes are capable of doing the work and are employed. Considerable difficulty was experienced in securing labour at first, owing, it is said, to various superstitions e.g. Euphorbia trees are a sign of twins and that the latex was filth which could not be handled and so on, but I think the tide has now turned. Pay at the rate of 6d. per gallon is a very fair rate and an average worker can collect from four to six gallons of latex daily - some collect as much as eight or nine gallons and draw round about 20/- per week in wages. The employees live at their own homes in the locations. All tools are supplied by the employer.

GENERAL:

The flow of latex from the trees is said to be freer in warm weather and the average yield per tree is tested thrice daily with a view to framing a rough estimate of the numbers of trees at tapped. Trees are tapped on one side only/each tapping which takes place at quarterly intervals thus giving the wound time to heal up and ensuring a regular supply of latex and a rotation of work without undue injury to the life of the tree.

The technical work which is naturally secret was not explained beyond that elimination of natural moisture from latex had proved a matter of some difficulty but it was thought had now been successfully overcome.

I have the honour to be,

Sir,

Your obedient servant,

G. J. N. LEVER
| Day   | 27 | 28 | 29 | 30 | 1  | 2  | 3  | 4  | 5  | 6  | 7  | 8  | 9  | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 |
|-------|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|
| Sun   |    | 4  | 11 | 18 | 25 | 1  |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| Mon   | 27 | 28 | 5  | 12 | 19 | 26 | 2  |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| Tue   | 29 | 6  | 13 | 20 | 27 |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| Wed   | 30 | 7  | 14 | 21 | 28 |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| Thu   |    | 1  | 2  | 19 | 22 | 29 |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| Fri   | 2  | 9  | 16 | 23 | 20 |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| Sat   | 3  | 10 | 17 | 24 | 31 |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |

(153)
23/2/31.

Chief Magistrate
of the Transkeian Territories,
UMTAIA, 28th November, 1931.

The Secretary,
Native Economic Commission,
P.O. Box 324,
PRETORIA.

United Transkeian Territories General Council:
Staffs, Salaries and Wages: Financial Years
1929-1930 and 1930-1931.

With reference to your telegram of the 25th instant,
I have the honour to forward herewith eight copies of a
statement showing the number of officers, employees and
labourers employed by the General Council during the years
ending 30th June 1930 and 30th June 1931 respectively, and
the cost of salaries and wages paid.

While exact figures have been furnished wherever
practicable, it will be observed that in some cases esti-
mates of numbers and cost have been given: to supply act-
ual figures in all cases would have meant the examination
of something like 30,000 vouchers. The estimates have,
however, been calculated as accurately as possible on bases
of actual expenditure and figures obtained by investigation
of accounts for a normal month.

CHIEF MAGISTRATE.
<table>
<thead>
<tr>
<th>Vote</th>
<th>Officers, Employees or Labourers</th>
<th>Financial Year 1929-30</th>
<th>Financial Year 1930-31</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Europeans</td>
<td>Natives</td>
<td>No.</td>
</tr>
<tr>
<td>I.A.1.</td>
<td>General Staff</td>
<td>6</td>
<td>2626</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I.A.2.</td>
<td>District Clerical Staffs</td>
<td></td>
<td>4719</td>
<td>6</td>
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<tr>
<td>III.A.1.</td>
<td>General Staff</td>
<td>4</td>
<td>2268</td>
<td>2</td>
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<tr>
<td></td>
<td>Agricultural Demonstrators</td>
<td>4</td>
<td>67</td>
<td>7116</td>
</tr>
<tr>
<td></td>
<td>Plantation Foremen</td>
<td></td>
<td>97</td>
<td>1300</td>
</tr>
<tr>
<td>III.A.2.</td>
<td>Flagstaff School of Agriculture</td>
<td>2</td>
<td>607</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Labours</td>
<td></td>
<td>17</td>
<td>326</td>
</tr>
<tr>
<td>III.A.3.</td>
<td>Taro School of Agriculture</td>
<td>4</td>
<td>1636</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Labours</td>
<td></td>
<td>16</td>
<td>330</td>
</tr>
<tr>
<td>III.A.4.</td>
<td>Taro School of Agriculture</td>
<td>4</td>
<td>1697</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Labours</td>
<td></td>
<td>17</td>
<td>350</td>
</tr>
<tr>
<td>III.A.5-8.</td>
<td>Farms and Depots</td>
<td>2</td>
<td>610</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Labours</td>
<td></td>
<td>23</td>
<td>663</td>
</tr>
<tr>
<td>III.B &amp; C. Soil Erosion and Dam</td>
<td>6</td>
<td>2738</td>
<td>18</td>
<td>874</td>
</tr>
<tr>
<td>IV.A.</td>
<td>General Staff</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IV.B &amp; C. Roads, Bridges &amp; Causeways</td>
<td>9</td>
<td>20022</td>
<td>19</td>
<td>2335</td>
</tr>
<tr>
<td>B/ac.</td>
<td>Dipping Operations -labours</td>
<td>49</td>
<td>8990</td>
<td>299</td>
</tr>
<tr>
<td></td>
<td>Labours</td>
<td></td>
<td>497</td>
<td>6469</td>
</tr>
</tbody>
</table>

| Total  | 77            | 23154     | 3614   | 103707 | 80       | 24645   | 3781 | 111747 |                                  |
### Classified Statement of Expenditure on Account of Native Affairs Department for the Twelve Months Ended 31st. October, 1931.

<table>
<thead>
<tr>
<th>Description</th>
<th>£</th>
<th>s</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Staff (Salaries etc.)</td>
<td>2013</td>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td>2. Subsidies &amp; Allowances to Chiefs.</td>
<td>317</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td>3. Grants to Hospitals</td>
<td>190</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>4. Native Development. (Agricultural Demonstrators etc.)</td>
<td>261</td>
<td>16</td>
<td>4</td>
</tr>
<tr>
<td>5. Natal Native Trust. (Irrigation Works)</td>
<td>3231</td>
<td>15</td>
<td>1</td>
</tr>
<tr>
<td>6. Police. (Assigned to Native Affairs Department and paid by Police Department)</td>
<td>106</td>
<td>14</td>
<td>2</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>3220</td>
<td>18</td>
<td>5</td>
</tr>
</tbody>
</table>

### Classified Statement of Expenditure on Account of the Msinga Local Council for the Twelve Months Ended 31st. October, 1931.

<table>
<thead>
<tr>
<th>Description</th>
<th>£</th>
<th>s</th>
<th>d</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Establishment (Salaries etc.)</td>
<td>106</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>2. Agriculture (Soil Erosion)</td>
<td>99</td>
<td>12</td>
<td>0</td>
</tr>
<tr>
<td>3. Dipping Operations</td>
<td>3030</td>
<td>9</td>
<td>9</td>
</tr>
<tr>
<td>4. Roads</td>
<td>1600</td>
<td>19</td>
<td>10</td>
</tr>
<tr>
<td>5. Public Health (Malaria)</td>
<td>49</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>6. Transport and Subsistence</td>
<td>49</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td>7. Grants in Aid (Bursaries)</td>
<td>22</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>8. Miscellaneous. (Audit, Stationery, Insurance etc.)</td>
<td>44</td>
<td>0</td>
<td>6</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>4499</td>
<td>14</td>
<td>6</td>
</tr>
</tbody>
</table>

Native Commissioner, Msinga.
The Chairman,
Native Economic Commission,
C/o Native Affairs Department,
PRETORIA.

Sir,

When I gave evidence before your Commission in April you requested me to give some definite cases where corruption has been alleged and proved against officials in the mine compounds and Municipal Locations. You asked me to communicate the names over to you.

I have the honour now to give you these very recent cases that happened after I had made my statement. For detailed accounts I would suggest that you kindly communicate with the Chamber of Mines and the Johannesburg Town Council.

Mr. Cochrane, Compound Manager "X" Compound Crown Mines he is also dismissed. Mr. Goss who was the Compound Manager of Block B Compound at Langlaagte Gold Mine. He is dismissed. Mr. Hack Inspector Municipal Native Affairs Johannesburg Locations he is serving a hard labour sentence.

My submission to the Commission was that the Mining Industry should approve of an Advisory Board, members of which should be appointed by the Natives and some of these Natives to come from the rural areas where Natives are recruited from.

That all the Locations Advisory Boards should be on the lines of the Durban Advisory Board whose constitution was suggested by His Lordship Mr. Justice D. de Waal. Natives elect their own men to form the membership in the Advisory Board with a certain number of the Town Councillors.

I have the honour to be,

Sir,

Your respectfully,

ALLISON WESSELS GEORGE CHAMPION.
The Star, Johannesburg;

Tues., 29 Sept., 1931.

Page 14.

NATIVE WAGES IN BLOEMFONTEIN.

PROPOSAL TO REDUCE THEM.

FROM OUR CORRESPONDENT.

BLOEMFONTEIN, Wednesday, -- A petition is being drawn up by several influential people asking the Town Council to reduce wages of natives in municipal employment in proportion to the general fall in wages and salaries.

Bloemfontein is the only town in the Union where a minimum wage is paid to natives. When in 1928 the city accepted a minimum wage for unskilled labourers, the Minister of Labour, it is said, gave an assurance that other towns would be induced to follow the example, and that a higher wage would ultimately become general in the country, but Bloemfontein has been left high and dry with its highly-paid natives.

One of the authors of the petition said in an interview there were over 400 European road labourers employed by road boards in the Free State at 3s. a day, and dozens of Europeans clamouring each day at the Administrator's office and at the town offices for work at any wage, while natives were being paid 3s. 6d. a day, and had been provided with a model location and extremely cheap housing. It was suggested that the natives' wage should be reduced to 2s. 6d. or 3s. a day.

A deputation from the Master Builders' Association, who interviewed the Mayor, stated however, that the determination should be rigidly enforced. The "legitimate" master builders were being prejudiced, they said, as a result of the way in which certain employers were paying their native workers less than the minimum wage laid down in the scales.

It is said that the high wages are attracting natives from all parts of the country to Bloemfontein and that the locations are overcrowded.
1. 

TERMINOLOGY.

1. For the sake of uniformity and clearness in usage, the undernoted terms will be used in this Report in the broad sense set opposite each.

(i) **Natives** is used of Bantu-speaking peoples in the Union, and thus excludes Whites, Colourads, and Asiatics. Native in this Report accordingly includes people belonging to the undermentioned linguistic groups:

(1) **Nguni**, taking in Zulus, Xosas, Swazis, Pondos;

(2) **Soto-Chuana**, including Transvaal Basutos and Bechuanas.

(3) **Tonga**, taking in people in North Eastern Zululand, and

(4) **Khoi**, of the Transvaal.

-- It has been mentioned above that the Commission has adopted this terminology for broad usage. There is accordingly no need to go into meticulous details here in regard to technical modifications which might be necessary in regard to this grouping in a close scientific treatise.

Notes:

(a) "Native....In Australia, British subject, not an aborigine, born in the country. In New Zealand, sometimes the native-born Maori British subject." -- Webster's Dictionary, p.1439, 1927 ed.

(b) The word Kafir is sometimes used of certain Tribes; but because of its vagueness in that sense, and because of the strong dislike of it by very many Natives, it will not be adopted in this Report.

(c) The word Bantu is a term employed in scientific circles for linguistic classification; its usage as denoting racial classification is not encouraged by philologists.

(ii) **Reserves** is used of rural areas set aside for Native occupation, and therefore includes rural Native Locations and Mission Reserves. Accordingly, Mission Reserves will be used as a distinctive term only, when necessary.

(iii) **Location** is used of areas provided by urban authorities under the Urban Areas Act for occupation by Natives. -- The use of Location in this Report for rural Native Locations is excluded by (ii) above.

(iv) **NATIVE VILLAGES** is adopted for areas where Natives hold title to land in or near towns. Such are, for example, Korsten, Brasterust, Alexandra, Lady Selborne.

(v) **Labala**, Zulu, signifying the marriage consideration.
1. **Terminology.** E.C.l1l/2.

which passes in Native marriages; and accordingly includes other Bantu terms used in the Union, e.g. bogadi, dikazi, etc.

(vi) **Siga,** Zulu, indicating the custom of keeping cattle by proxy, and including Xosa **nqoma** and Venda **Fisha.**

(vii) **Telaka,** Xosa term for the keeping of a married woman or her child by her nearest blood-relations, until outstanding **loholo** has been contributed.

(viii) **Mahamvu,** Zulu, for fermented mealie-meal porridge; same as Xosa **Marewu.**

(ix) **Nontribal** is adopted for Natives who have ceased to be directly under the jurisdiction of any Chief for Governmental purposes — in contra-distinction to Tribal Natives. The terms "detrifalized" and "urbanized" are sometimes used to designate these Natives, but after consideration these latter terms have been rejected for this Report.
TRANSAVAAL

The Commission visited the following Native areas in the Transvaal:-

**District**
- Potgietersrust
- Louis Trichardt
- Pietersburg
- Duivelskloof
- Herbertus
- Molepolo
- Lydenburg
- Middelburg
- Rustenburg

The outstanding impression gained by the Commission from its tour of the above Native areas was general congestion, both of population and stock.

The evil effects of overstocking were not so noticeable as in the Cape areas already described, partly because the numbers of stock have not yet become so disproportionate to the grazing and partly because the nature of the soil and vegetation in most of the Transvaal areas is not quite so conducive to erosion as in the Cape.

But there can be no doubt that the problem of overstocking and destruction of the land is becoming here, as elsewhere, more acute year by year and that the evils already described are becoming more and more felt.

The Commission formed a favourable impression of the general fertility of the soil in the areas visited. It may be said to be rather above the average of South African soil fertility and in some of the Reserves, notably that of Sibasa in the Zoutpansberg district where the rainfall is also high, it is exceptionally good.

Nowhere could it be said that full advantage is being taken of this fertility. The use of ploughs in place
of the hoe for tillage is becoming commoner year by year and will probably soon be universal, but cultivation is generally speaking too shallow. As in the bush areas of Zululand, where cultivation takes place, the ground is imperfectly cleared, stumps being nearly always left in the ground causing patchy and uneven tillage. Poor and degenerate seed is in almost universal use, the advantage of seed selection and improvement having yet to be learned. The practice of rotation of crops is practically unknown.

Fencing is entirely absent and as elsewhere its introduction will be a first essential for the control and management of grazing.

The class of cattle kept is of the usual undersized scrub variety. Though hardy and possessing a high survival value under the strenuous conditions of its existence, it is very low in productive capacity.

In Sekukuniland the Commission was interested to observe that the arable lands were grouped together in large blocks. One such block comprised several hundred morgen of very fertile red loam which should be capable of good production. The rainfall, however, is frequently deficient and commonly limits the return severely.

In this area the spread of prickly pear was very noticeable but it is said to have considerable value as a source of food both for the Natives and their stock.

A noticeable feature in the Rustenburg Native areas is the grouping of the inhabitants in Stads or Villages, an idea which has not found acceptance to any extent among Natives elsewhere in the Union.

The system has its advantages and disadvantages, but the former would seem to outweigh the latter. It is economical of land as a whole. It encourages social intercourse and exchange of ideas as against the isolation and mental and moral stagnation which is apt to be attendant upon scattered and lonely homesteads. It facilitates the
education of children and the easier spread of enlightenment and progress.

Against it on the other hand may be mentioned the immediate emergence of sanitation and hygienic problems which the isolated homestead does not give rise to. Also the lack of privacy and individual freedom, which are not without their social value.

The sanitation problem, however, is one common to all urban communities and can be dealt with. Under modern conditions it is only the neglect of it which creates the problem.

**C.F.S. WITZIESHOEK AND THABANCU.**

The only Native Reserves in the Orange Free State are Witzieshoek in Harrismith district, approximately 50,000 morgen and Thabanchu and Seiba Reserves, totalling 24,289 morgen. The Commission visited both these areas.

**Witzieshoek.** About 6,7000 morgen of this Reserve are arable and may be considered good mealie land; the whole of which has been allotted. The yield is very low, apparently from figures quoted less than one bag to the morgen. At one time the Reserve was able to export mealies but now has to import every year.

The Commission was assured by competent witnesses that with better methods of cultivation the Reserve could support its present population, but with present methods it cannot.

One demonstrator has been working in the Reserve since 1930 and is said to be obtaining good results.

The water supply is plentiful but no irrigation is being carried on.

The following figures show the numbers of stock carried in the Reserve in 1926 and 1930.

<table>
<thead>
<tr>
<th></th>
<th>1926</th>
<th>1930</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cattle</td>
<td>5026</td>
<td>7790</td>
</tr>
<tr>
<td>Horses</td>
<td>1759</td>
<td>1792</td>
</tr>
<tr>
<td>Sheep</td>
<td>6602</td>
<td>8210</td>
</tr>
<tr>
<td>Goats</td>
<td>10067</td>
<td>11065</td>
</tr>
</tbody>
</table>
from which it appears that numbers have been more or less stationary in that period. The cattle are of the usual scrub Native variety. While the numbers are not disproportionate to the area under sound methods of control of grazing, under existing methods they are said to overtax the land. Erosion is taking place to some degree, though not as marked as in other Native areas visited.

Very little manuring of the land is done, particularly as in the absence of other fuel, cattle dung is collected and burnt for that purpose.

The cultivated plots are said to be more or less grouped with the exception of those on the mountain sides. Fertilizer is very little used, if at all.

Phabancu.
In appendix to this Report will be found a statement supplied by the Director of Native Agriculture giving particulars of the work being done by his Department with the object of improving pastoral conditions in the Native Reserves. This statement is in the form of answers to questions put to the Director by the Commission.
In the foregoing paragraphs we have given in outline a picture from the agricultural and pastoral point of view of the Native Reserves of the Union as they impressed themselves upon the Commission in the course of their enquiry. It will be convenient to sum up the position as it presents itself to the Commission.

The outstanding feature of the Native Reserves, common to all of them in varying degree, is the overstocking which exists today. The seriousness of the position can hardly be overstated. It was emphasised to the Commission by witness after witness and their evidence was amply borne out by its own investigations, as well as towards the end of the enquiry by Mr. Thornton's authoritative exposition on the subject.

The problem created by what may be called the 'Native Cattle Complex' is not confined to the Union. An Agricultural Commission in Kenya, under the chairmanship of Sir David Hall, reported in 1929 on the alarming progress towards desert conditions which overstocking in Native areas there was responsible for. The following quotation from their report shows the similarity of the problem in the two countries.

The Commission in Kenya recommended an immediate remedies for the evil the establishment under government subsidy of meat and fertiliser factories. It was realized that factories with a large development on the fertiliser side would be necessary, which would in the earlier years at least, be more concerned with the conversion of useless stock, carrying little or no edible material. As a working loss would presumably be inevitable at first, government subsidy would be unavoidable, but as the culling process went on and the Native stock began to improve, the meat / product
product side might be expected to grow in importance and become a paying proposition.

We have already alluded to the existence at Mombasa of such a factory as is here contemplated in Kenya, but as we have said its commercial prospects at the moment seem to be uncertain. It is not possible for the Commission to assess the future commercial possibilities of such undertakings, but it is justified in emphasising the importance of giving every possible help and facility to this and similar enterprises in order to provide markets for surplus native cattle. While the provision of subsidies for such factories may seem an unattractive proposition, the absence of any other possible markets for surplus Native cattle and the urgency of the need for checking the present process of destruction of land which is going on, seem to the Commission to justify its serious consideration.

But your Commissioners agree with the conclusion of the Kenya Commission that the ultimate solution of the problem should be sought in the education of the Native to eat meat. This will be a matter of gradual progress and raising of the standard of living. But much could be done to hasten the development by propaganda and it is urged than an intensive campaign in this direction should be undertaken without delay.

Elsewhere in this report we suggest what should be the administrative policy for Native areas and if these are adopted your Commission believes that the tribal councils under their Chiefs could be made the most important avenue for the enlightenment of the people generally upon the overstocking question. The cattle psychology of the Bantu is far too deeply rooted a thing to allow us to look for quick or early results from such a campaign but perseverance, together with sympathetic understanding of native mentality and considerately applied persuasion, may
help to achieve the desired end at a less distant date than might be feared.

We have already described the promising results which are being achieved by the Native demonstrators in raising the level of Native agriculture. The degree of success thus attained should encourage the application of a similar idea to the pastoral methods of the Native.

Simple demonstration farms fenced and suitably paddocked but stocked in the first place with typical Native cattle might be established. The aim would be to show clearly and without too abrupt a departure from existing Native methods, what can be done towards grazing improvement and consequent betterment of stock by (i) fencing and (ii) limitation of numbers to available feed. Beginning on the simplest possible lines such demonstration might be extended to showing the return to be gained from dairy produce, the sale of bullocks for meat and the improvement of breed by introduction of better class bulls. The existing agricultural colleges no doubt aim at something of the sort, but the matter is probably to work on more advanced lines than are here contemplated. Care should be taken to advance in such a project step by step with the people themselves. To make this possible it would be important to enlist the Native interest through the medium of their own Tribal institutions. Indeed the Commission feel that little result could be expected from such demonstrations -- however admirable the spirit and execution of the idea -- in the absence of Tribal interest and approval. And if they are correct in thinking so it is but one more illustration of the vital importance of basing Native administration upon the known and familiar institutions of Native life.
The Secretary,
Native Economic Commission,
F.C. Box 364,
PRETORIA.

Dear Sir,

With reference to your circular No. 57/6 of the 2nd June last, I append hereunder all available information.

(1) **NATIVE POPULATION.**

The figures of a Census taken on the 2nd September of Natives living in the Umtata Municipal Location are as follows:

- Male adults ..... 82
- Female adults ..... 131
- Male Juveniles ..... 55
- Female Juveniles ..... 57

The total number of families is 82. The figures of a Census taken on the 25th April, 1931, are as follows:

- Male adults ..... 90
- Female Adults ..... 102
- Male Juveniles ..... 41
- Female Juveniles ..... 54

It is regretted that no other figures are available.

There are two Native Locations privately owned on the borders of the Umtata Township, but it is regretted that figures concerning the populations of these Locations are not available.

(2) **NATIVES IN THE EMPLOY OF THE URBAN AUTHORITY.**

The average wage paid to Native Municipal Employee is one shilling and nine pence per day, out of which Employees have to find their own food, quarters, etc. They enjoy no privileges, and are in the main, employed on road work.

(3) **NATIVE MIGRATION FROM URBAN AREA.**

It is regretted that this information is not available.

(4) **NATIVE DOMESTIC SERVANTS.**

Practically all the Domestic Servants employed in Umtata are Native females, though a few householders employ house boys.

Most of the Domestic Servants sleep on their Employer's premises, and in this regard the Town Council now insists upon brick servants' quarters, although it is unable to condemn numerous wood and iron quarters which
fulfil the requirements of the Public Health Act in so far as light, air, etc., are concerned. Few householders provide sanitary accommodation for their domestics, but the Town Council has provided native latrines on various parts of the Commonage as near to the town as possible.

(5) **NATIVE VISITORS.**

Native visitors are permitted in the Municipal Location upon receiving permits from the Location Superintendent. No accommodation is provided for them and they generally stay with friends or relatives. There are several Coffee Shops or Native Eating Houses in Town which also provide sleeping accommodation for natives passing through.

The Town Council permits householders in the Location to take in lodgers who have bona fide occupation within the Municipal limits. The rent paid by these lodgers varies from 7/6 to 10/-.

(6) **OBSERVANCE OF LAW AND ORDER.**

The Native Population is very law-abiding.

(7) **INDIGENCY.**

Indigency amongst the Natives in the Umtata Municipal area is not apparent.

(8) **EDUCATION.**

The following denominations have all made ample provision for Church and School facilities:

- Roman Catholic
- Anglican
- Wesleyan
- Dutch Reformed

(9) **HEALTH.**

The general health of the Natives in the Umtata Urban area is good.

(10) **RECREATION.**

St. John’s College, an Anglican Educational (Native) Institution provides sporting facilities such as football, etc., but otherwise no facilities exist to my knowledge.

(11) Subject to their having bona fide employment within the Municipal limits and to their not absenting themselves for a longer period than two months from the Location, Natives are permitted to hire stands 20ft x 20ft., upon payment, in advance, of 10/- per quarter per stand. They are permitted to build their own houses, subject to the supervision of the Municipal Health Officer. All the houses are of the single-room rondavel type, built mostly of sods with thatched roofs.

(12) **HOUSING.**

Work is about to be commenced upon the construction of a new location nearer the Town. Under this scheme the Council will provide forty semi-detached, 2-roomed (including kitchen) houses, each house to be built upon a plot of
ground 50 ft. by 50 ft. Communal sanitary conveniences
of the crouch type, wash houses, and bath rooms will be
provided, and a piped supply of water from the Township
 mains will be laid on to taps situated at convenient points
throughout the Location. The Rent per house per month
will be approximately 12/6.

(17) LODGERS & VISITORS.

Lodgers staying in the Location are charged 1/6
per head per month. Visitors are allowed in the location
for a period not exceeding three hours at a time, between
sunrise and 9 p.m. Should they desire to stay longer,
they have to report to the Location Superintendant, or to
the Headman, and upon giving a satisfactory reason, a
temporary permit is issued for a specified period.

(18) NATURE OF EMPLOYMENT.

Most of the Male inhabitants of the Location are
employed as Labourers, Delivery Boys, etc.,. The average
wage is about 1/9 per day.

Most of the Women inhabitants of the Location have
employment of some kind in the Townships, and as far as
their Children are concerned, they make their own arrange-
ments.

(20) NATIVE BEER.

No native beer is permitted to be sold in the Lo-
cation, but each site-holder, provided his site tax is not
in arrear, is allowed to be in continuous possession of
four gallons of Home-brewed beer. The majority of the
Natives are satisfied with these arrangements, but at the
same time, there is evidence of considerable illicit
brewing.

Occasional raids are made by the Police upon the
Location, and any unauthorised beer found is seized and
destroyed. In 1929 there were three convictions, and in
1930 11 convictions.

(21) TRADING BY NATIVES.

No trading Licences have been issued, or are likely
to be issued, in the Municipal Location.

(22) STOCK.

Inhabitants of the Location are allowed to run one
Cow or one Horse on the Commonage, upon payment of 4d. per
head per month.

(24) HEALTH.

The health of the inhabitants of the Location is good.

(27) PRIVATE LOCATIONS.

As already stated, there are two Private Locations
in close proximity to the Township. These will be
definitely closed down as soon as the new Municipal Lo-
cation is opened.
NATIVE ADVISORY BOARD.

A body known as the Joint Council of European, Coloured and Native Peoples is in existence in Umtata. This body is in constant touch with the Town Council in all matters affecting the Native and Coloured Welfare, etc., Full particulars as to membership, functions, etc., may be had upon application to the Secretary, Mr. E.G. Milligan, St. John's College, Umtata.

Yours faithfully,

(sgd). 7

TOWN CLERK & TREASURER.
### 70. Wages paid in the following services:

<table>
<thead>
<tr>
<th>Domestic</th>
<th>Highest.</th>
<th>Lowest.</th>
<th>Average plus Board &amp; Lodging.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female</td>
<td>£4 per month</td>
<td>10/- per month</td>
<td>£1.15.6. per month</td>
</tr>
<tr>
<td>Day Labour Male</td>
<td>4/- per day</td>
<td>2/- per day</td>
<td>3/- per day</td>
</tr>
<tr>
<td>Female</td>
<td>3/6</td>
<td>1/-</td>
<td>2/3</td>
</tr>
<tr>
<td>Garage Work</td>
<td>£6 per month</td>
<td>£3 per month</td>
<td>No Returns.</td>
</tr>
<tr>
<td>Stewarding</td>
<td>8/- per day</td>
<td>3/- per day</td>
<td></td>
</tr>
<tr>
<td>Mine Labour</td>
<td>4/6</td>
<td>3/6</td>
<td></td>
</tr>
<tr>
<td>Municipal Services</td>
<td>6/6</td>
<td>2/6</td>
<td></td>
</tr>
<tr>
<td>Railway Services</td>
<td>45 per month</td>
<td>£2.14/- per month</td>
<td></td>
</tr>
<tr>
<td>Store Labourers</td>
<td>5/- per day</td>
<td>£1 per month</td>
<td></td>
</tr>
<tr>
<td>Workers in Factories</td>
<td>4/6</td>
<td>10/- per week</td>
<td></td>
</tr>
<tr>
<td>Garden Boys</td>
<td>£5 per month</td>
<td>£1 per month</td>
<td>£1.3.9. per month</td>
</tr>
<tr>
<td>Mechanics</td>
<td>25/- per week</td>
<td>16/6 per week</td>
<td>No Returns.</td>
</tr>
</tbody>
</table>

### 71. No of district with minimum budgets for Native families: 4

(a) Least favourable ..... £5.3.2. per man, wife and five children.

(b) Most favourable ..... £1.1/- per week for man, wife and 2-3 children.

(c) Typical Rent, clothes and luxuries are not included in either case. Only two answers were received to this question.

### 72. Average Rents charged to Natives:-

<p>| 1 | 2 | 3 | 4 |</p>
<table>
<thead>
<tr>
<th>One Room:</th>
<th>Two Rooms:</th>
<th>Three Rooms:</th>
<th>Four Rooms:</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) Private Premises</td>
<td>9/9</td>
<td>19/2</td>
<td>29/-</td>
</tr>
<tr>
<td>(b) Municipal Townships or Locations</td>
<td>6/10</td>
<td>13/4</td>
<td>17/6</td>
</tr>
</tbody>
</table>

**Range of Rents**

<table>
<thead>
<tr>
<th>Lowest</th>
<th>Highest</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 4/- per month</td>
<td>18/- per month</td>
</tr>
<tr>
<td>2. 9/-</td>
<td>30/-</td>
</tr>
<tr>
<td>3. 12/-</td>
<td>50/-</td>
</tr>
<tr>
<td>4. 15/-</td>
<td>70/-</td>
</tr>
</tbody>
</table>
73. Is there any unemployment problem?
   - No. of answers:
     - Yes: 7
     - No: 2

74. Economic pressure in urban areas more severe and corrupting
    on males. No. of answers:
    - Males: 0

    on females. No. of answers:
    - Females: 5

    Classified suggestions:
    - Better wages for both males and females
      and thus make unnecessary resort to illegal ways of earning money.
    - Start industries for young Natives.
    - Keep country Natives away from towns.
    - Encourage Native trading in locations.
    - Prohibit females, unless married, coming to urban areas.
    - Sale of Kaffir beer and immorality are chief forms
      of corruption mentioned.

75. Economic position of urban Natives better or worse than Rural
    Natives.
   - "Better": No. of answers: 1
   - "Worse": No. of answers: 5

    Classification of respects:

    The rural Native is better off than the urban because
    his requirements are fewer; rural Natives have stock,
    fuel and huts -- urban has none of these without paying
    for them and thus suffer when out of employment.
    Community life does not exist in urban areas as it
    does in rural. In the one reply in which the urban
    Native was considered better off, the conclusion was
    based upon the fact that he had better wages and
    better houses.

76. Employment agencies other than existing corporations for
    engaging massed labour.
   - No. of answers:
     - "Yes": 1
     - "No": 0

77. Classification of suggestions.
   - No suggestions offered.
55. Average percentage of families
   a. Having titles to the land they occupy 41.7
      Lowest percentage 2 District KENCHI.
      Highest percentage 9.5 District QUEENSTOWN (HACKNEY).
   b. Average percentage of squatters on
      Native or Crown Lands 43.2%
      Lowest percentage 5% District KENKAMA HOMK
      Highest percentage 30% District KENKAMA HOMK.
   c. Average percentage of employees or squatters on non-
      European lands 7.5%
      Lowest percentage 0 District GLEN GREY, Keis District BLOOM.
      Highest percentage 33.3% District GLEN GREY, Keis-
      District BLOOM.
56. a. Overstocked and deteriorated Commonages.
      No. of answers 24
      No. of negative answers 3
   b. Cultivated lands exhausted.
      No. of answers 20
      No. of negative answers 5
   c. Stock improving.
      No. of answers 20
      No. of negative answers 14
57. Percentage of males usually absent from home at Labour
    centres.
      Average 35.5%
      Lowest 10% Highest 60%
      District NEGLAND, EAST LONDON, District KENKAMA HOMK.
      KENGHA and part of KING WILLIAM'S TOWN.
58. Existence of home industries.
      No. of positive answers nil
      No. of negative answers 20.
      Specification of such industries. No definitely "home"
      industries. Only employment outside agriculture are
      road making, railway work, domestic service, shearing
      on European farms. Home industries have been tried in
      Glen Grey District, but without success.
59. Development /
    No. of negative 20.
    " " Selling No. of answers 0
    No differentiation made.
    No. of negative answers 0.

Classification of Suggestions. Idea of co-operative buying and selling might be encouraged at Training Schools as the Bantus are suspicious of such plans. Suggested that the time is not ripe for such enterprises. Peoples' Bank wanted at Ermelo.

60. Formation of farmers' associations.

    "Yes" 15
    "No" 7
    Effective 5
    Ineffective 4

No estimate of their value was offered in 13 cases.

61. Agricultural Demonstrators at work.

    "Yes" 19
    "No" 3
    Effective 16
    Ineffective 3

No estimate of value offered in 6 cases.

62. Could improved agriculture solve the problem of enabling the soil to carry the whole of its present population?

    "Yes" 9
    "No" 10.

63. Cash wages paid for farm labour.

    "Yes" 21
    "No" 1

Average Rate 11/10 per month
Lowest 5/- to 10/-
Highest 10/- to 30/-.

District FORT BEAUFORT
District STUTTERHEIM &
KING WILLIAM'S TOWN
RESERVE.

64. Specification of supplementary considerations. In two cases free housing and food was mentioned "Rations" in six cases; Free grazing in eleven cases; Share of crops (varying from 1/2 to 1) in four cases; small piece of land to plough in seven cases; payment of clipping fee mentioned in one case and payment of general tax (where contract lasts for twelve months) in one case.

65. Fair living wage of farms.

    No. of positive answers 1 (Stutterheim and King William's Town Reserve)
    No. of negative answers 23
66. **Native families moving to industrial centres because of**
   a. **Evictions from farms.**
      No. of positive answers: 3
      No. of negative answers: 14
   b. **Overcrowding in Native rural locations.**
      No. of negative answers: 12
      No. of positive answers: 6
   c. **Unsatisfactory Labour conditions on farms.**
      No. of positive answers: 14
      No. of negative answers: 6

67. **Average percentage of definitely prosperous families**: 6.2

<table>
<thead>
<tr>
<th>Lowest percentage</th>
<th>Highest percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>District (GRABOCH)</td>
<td>District (GLEN GREY)</td>
</tr>
<tr>
<td>(DURBRIGHT)</td>
<td>(DURBRIGHT)</td>
</tr>
</tbody>
</table>

68. **Economic position of the people in Native owned lands improving.**
   No. of positive answers: 8
   No. of negative answers: 12

69. **Summary of grounds for conclusions.**

   Where improvement is noted it is most generally attributed to the establishment of Agricultural Schools and Annual Shows. The increasing use of better implements, the tendency to build better houses, improvement in the breed of stock kept and increased individual ownership of land are other causes mentioned. Individual ownership increases the desire to improve the soil and to preserve the environment. One reply was to the effect that the higher wages being earned in urban areas tended to improve conditions in rural.

   (b) **Causes of economic deterioration.** In almost every instance drought is stated to be the chief cause; overstocking holds second place, followed by communal ownership. Suspension of, and prejudice against, new methods of agriculture; neglect of the soil and lack of lands were other causes mentioned. The improvident habits of Natives, illiteracy, general attitude of "laisser faire," intemperance, insufficiency of wages and lack of land offered in answer to this question.

   (c) **Suggestions for improvement.** Natives should give their children instruction in agriculture and home industries. Better educational facilities, especially on the industrial side. Practical demonstrations of checking soil erosion wanted. More demonstrators. Improved systems of agriculture and irrigation should be put into practice. Local councils should make dams, fence lands and employ modern methods of agriculture, and thus increase employment among Natives. Better wages should be paid. Casual labourers should be encouraged to go from the rural area to the towns. Grant lands in terms of 40 of 1879 with facilities for transfer and no encourage the people. Extend the Bunga system. Restrict drinking facilities. Tax the Natives through their cattle, sheep and goats only, and thus eliminate (a) overstocking (b) scrub animals (c) unfairness in the incidence of the tax.
GENERAL MISSIONARY CONFERENCE QUESTIONNAIRE.

URBAN ECONOMICS.

(To be answered by the Town Missionaries)

Answered by: The Reverend J. Savage,
Town: Cape Town,
Denomination: E.G.

70. What is the average wage paid in the following services:—

<table>
<thead>
<tr>
<th>Service</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Domestic service</td>
<td>£3.10/-</td>
<td>£2.15/-</td>
</tr>
<tr>
<td>Day labour</td>
<td>4/-</td>
<td>2/-</td>
</tr>
<tr>
<td>Garage work</td>
<td>£2 a week</td>
<td></td>
</tr>
<tr>
<td>Stevedoring</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mine Labour</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Municipal Services</td>
<td>5/-</td>
<td></td>
</tr>
<tr>
<td>Railway Services</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Store Labourers</td>
<td>£1.14/-</td>
<td></td>
</tr>
<tr>
<td>Workers in Factories</td>
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<td></td>
</tr>
<tr>
<td>Garden Boys</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mechanics</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

71. Have minimum budgets for Native families been drawn up by competent authorities in your area?

If so please enclose a copy. If not can you supply a typical one?

72. What rents are charged to Natives in?

One Room: Two Rooms: Three Rooms: Four Rooms:

(a) Private Premises

(b) Municipal

Townships or Locations?

<table>
<thead>
<tr>
<th>Room</th>
<th>One Room</th>
<th>Two Rooms:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>10/-</td>
<td>14/- a month</td>
</tr>
</tbody>
</table>

73. Is there an unemployment problem?  Yes.
ECONOMIC SURVEY OF A NATIVE VILLAGE.

by David Wilson, M.A., F.R.A.S.

One of the most strongly held beliefs of the late Dr. James Henderson of Lovedale was, as Dr. Loram put it in the Henderson Memorial issue of the "South African Outlook", "That the development of a Christian life amongst the Native people was difficult if not impossible while their material conditions were so poor," and it was in pursuance of that belief that he was prompted, early in 1927, to undertake an investigation into Native conditions in the Victoria East district, comparing those of 1925 with those of 1975. The results were embodied in various articles and notes which appeared in the "Outlook", an article on "The Problem of Native Poverty" in the "Year Book of South African Missions" (October 1927), an essay published as an appendix to the Report of the Parliamentary Select Committee on the Prime Minister's Native Bills and in an address to the South African General Missionary Conference in 1928. "This investigation," says Dr. Loram, "remains still the best piece of economic investigation done in recent years."

In September 1929 Dr. Henderson -- ever anxious to face the actual facts of a situation -- secured the co-operation of one of the Native members of his staff to inquire into the actual conditions in which the people of the villages surrounding Lovedale were living, and for this purpose drew up a questionnaire with the object of securing information about the household budgets of these people. A few weeks before his death Dr. Henderson handed over to the writer the sixteen forms which had been completed at that time and asked that an article summarizing the information obtained be prepared for the "Outlook". It was his intention that he, Mr. N.H. Mlledle (who had obtained the information for him), and the writer should meet and discuss the schedules; that meeting was arranged for the Thursday prior to his death, but he was called off on other business that day, the meeting was postponed, and, consequently, did not eventuate. It has, therefore, been left to Mr. Mlledle and myself to make what we could of the data and as we present this summary we are conscious of how vastly improved it would have been had we had Dr. Henderson's wise counsel and wide knowledge to guide us in our work.

The first village chosen was what Dr. Henderson described as "one of the more prosperous" and the information was obtained during the second week of September 1929, at a time when most of the people were feeling the effects of consecutive seasons of drought. Sixteen schedules were completed and the following summary is based upon the data supplied in these. In criticising the figures these facts must be borne in mind.

The first question asked concerned the size of the family whose head was answering. In all but two cases husband and wife were both alive. The average number of children per family was 6.25, the highest return being 19 and the lowest none. The number of children deceased in
the sixteen families was 47 — under one year, 20; between one and ten years, 21; between 11 and 20 years, none; between 21 and 30 years, 4; and between 31 and 40 years, 2 — giving an average of 1.8 males and 1.6 females per family; the average age of the deceased males being 7.7 years and of females 3.7 years.

Question two dealt with diet. The average number of meals eaten per day was 2.28. Stamped meallies and meal porridge were the usual articles of food. Seven families out of the sixteen had meat "rarely," seven "very rarely," and two not at all. Eight families were getting no milk, one "very rarely," one twice per week, and three daily. These facts support the familiar contention that a diet of very low standard is the lot of most of the people — an abundance of starchy foods and an insufficiency of meat and milk being pronounced.

Passing to the question of expenditure, we find that this falls into four main divisions — taxation, church and school fees, clothing and food. Food is sub-divided into tea, sugar, coffee, bread, meallies and meal. Articles such as tobacco and beer were apparently excluded from the investigation.

Taxation is taken as consisting of poll tax, quitrent and dipping fees and the average amount paid under this heading is £3. 3s. per annum, made up of £1. 10s. for poll tax, £1. 6s. for quitrent and 1s. for dipping fees.

Church and school fees absorb £2. 7s. 6d. per annum per family, the highest amount paid being £19. 10s., and the lowest 6s.

Clothing accounted for £29. 2s. 6d. per annum per family on an average, the highest return being £54 and the lowest £3.

One has a feeling that, in many cases, these figures are exaggerated but in the opinion of an educated Native whom I consulted most of them are feasible.

Tea was consumed by all sixteen families at an average cost of 1s. per week per family; sugar by all sixteen at a cost of 1s. 9d. per week; coffee by ten families at an average cost of 9d. per week; bread by four families at a cost of 6d. per week; meallies by all sixteen families to the average extent of 21 lbs. per family daily, which — allowing for a seven-day week and calculating the cost of meallies at that time at 1s. per 20 lbs. — gives an average cost of 8s. 10d. per week per family. Meat was apparently not consumed by any family.

Thus, taking taxation at an average of £3. 3s. per annum; church and school fees at £29. 2s. 6d., clothing at £29. 2s. 6d., tea at £2. 12s., sugar at £4. 11s., bread at £1. 6s. 6d. and meallies at £22. 15s. (food total — £51. 18s.), it appears as though the average annual expenditure per family were £66. 13s. 4d. on bare necessities. A very important economic point would be to find out what commodities the Natives actually buy. This information could be more satisfactorily obtained with the assistance of local shopkeepers than by means of a direct questionnaire.

The cultivation and productivity of land were the subjects of the next question. The average acreage of land being cultivated was 3 morgen per family — one instance of 24 morgen being reported as the highest and one of 3 as the lowest. Crops reaped during the year preceding the inquiry were returned as maize, 201 bags per family; kaffir corn, 44 bags; pumpkins, none; beans, 66 bags and peas, 66 bags. It was estimated that in a good season 79 bags of maize, 15 of kaffir corn, 3.5 of pumpkins, 15 of beans and 66 of peas might be expected.
On being asked whether the crops reaped during a normal season served the family for a whole year, fifteen replied that it did not and one that it did.

Fifteen families out of sixteen were in debt at the time of the investigation, the average sum owing being £3. 14s., the highest £5 and the lowest 2s.

An unfortunate feature of the inquiry into stock possessions is that it was apparently confined directly to cattle. This circumstance is, however, mitigated by the fact that on several schedules information has been supplied with reference to fowls, sheep, pigs, goats and horses, but these figures are decidedly unsatisfactory. Sixteen families reported that they had 106 cattle, an average of 6.6 head per family, the highest being 22 and the lowest 2; nine families had 261 sheep, a figure which gives an average of 65.7 per family, the highest being 169 and the lowest 5; eight families had ten pigs or 1.26 each (highest 2, lowest 1); ten families had 24 horses (highest 8 in three cases, lowest 1 in five cases) or 2.4 each; seven families owned 116 goats (highest 30, lowest 1) or 16.9 each; fourteen families kept 190 fowls or 13.8 each, the highest return being 36 and the lowest 3.

The number of huts belonging to each family averaged .5 square (highest 3, lowest 3) and 3.3 round (highest 6, lowest 2).

A wide variety of domestic utensils was returned.

<table>
<thead>
<tr>
<th>Item</th>
<th>Number</th>
<th>Owned by</th>
<th>Families or</th>
<th>Each</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bananas</td>
<td>16</td>
<td>9</td>
<td>1.8</td>
<td></td>
</tr>
<tr>
<td>Bedsteads</td>
<td>15</td>
<td>10</td>
<td>1.5</td>
<td></td>
</tr>
<tr>
<td>Boxes, Clothes</td>
<td>32</td>
<td>11</td>
<td>2.9</td>
<td></td>
</tr>
<tr>
<td>Buckets</td>
<td>23</td>
<td>13</td>
<td>1.9</td>
<td></td>
</tr>
<tr>
<td>Bunks</td>
<td>33</td>
<td>14</td>
<td>2.4</td>
<td></td>
</tr>
<tr>
<td>Candlesticks</td>
<td>6</td>
<td>4</td>
<td>1.5</td>
<td></td>
</tr>
<tr>
<td>Chairs</td>
<td>8</td>
<td>5</td>
<td>1.6</td>
<td></td>
</tr>
<tr>
<td>Cupboards</td>
<td>18</td>
<td>13</td>
<td>1.5</td>
<td></td>
</tr>
<tr>
<td>Cups</td>
<td>101</td>
<td>14</td>
<td>7.2</td>
<td></td>
</tr>
<tr>
<td>Cups, Egg</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Dishes</td>
<td>102</td>
<td>16</td>
<td>6.69</td>
<td></td>
</tr>
<tr>
<td>Jugs</td>
<td>8</td>
<td>6</td>
<td>1.5</td>
<td></td>
</tr>
<tr>
<td>Kettles</td>
<td>26</td>
<td>12</td>
<td>1.7</td>
<td></td>
</tr>
<tr>
<td>Knives and Forks</td>
<td>63</td>
<td>3</td>
<td>7.9</td>
<td></td>
</tr>
<tr>
<td>Locking-glass</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Mattresses</td>
<td>4</td>
<td>2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Pictorials</td>
<td>32</td>
<td>6</td>
<td>6.4</td>
<td></td>
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<tr>
<td>Plates</td>
<td>119</td>
<td>14</td>
<td>8.5</td>
<td></td>
</tr>
<tr>
<td>Pots</td>
<td>66</td>
<td>16</td>
<td>4.1</td>
<td></td>
</tr>
<tr>
<td>Pots, Tea &amp; Coffee</td>
<td>15</td>
<td>12</td>
<td>1.6</td>
<td></td>
</tr>
<tr>
<td>Spoons</td>
<td>100</td>
<td>11</td>
<td>9.1</td>
<td></td>
</tr>
<tr>
<td>Tables</td>
<td>14</td>
<td>9</td>
<td>1.6</td>
<td></td>
</tr>
<tr>
<td>Trays</td>
<td>14</td>
<td>2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Tumblers</td>
<td>15</td>
<td>2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Washing Stand</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

In reply to the question, "are your circumstances improving or going down?" one answered that they were improving; two gave no reply and thirteen replied that they were going down.

In eight cases out of sixteen, members of families were working at labour centres — a total of nine men and no women. The average wage for the men was stated to be £3. 2s. per month, the highest being £5 (one case) and the lowest £2 (two cases).

The final question, which attempted to find out what other possessions each family had, elicited the following information.

1 bicycle /
<table>
<thead>
<tr>
<th>Item</th>
<th>Owned by</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 bicycle</td>
<td>1 family</td>
<td>1</td>
</tr>
<tr>
<td>1 sewing machine</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>1 spade</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>1 garden</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>15 ploughs</td>
<td>11 families</td>
<td>15</td>
</tr>
<tr>
<td>35 yokes and skews</td>
<td></td>
<td>35</td>
</tr>
<tr>
<td>73 reises</td>
<td></td>
<td>73</td>
</tr>
<tr>
<td>21 hoes</td>
<td></td>
<td>21</td>
</tr>
<tr>
<td>4 harrows</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>2 cultivators</td>
<td></td>
<td>2</td>
</tr>
</tbody>
</table>

A word of warning must be issued against unqualified acceptance of the figures quoted above, especially those which are concerned with expenditure and productivity of lands cultivated. Exaggeration in respect of both items is the most common source of error. Most people -- Europeans and Natives alike -- tend, when estimating their expenditure, to include articles which they would like to be able to buy as well as those which they have actually bought: why such should be the case it is difficult to say, but this tendency is one which has always to be allowed for by economists. As regards crop production, the explanation probably lies in the fact that those making the returns do not wish to have it thought that they are less skilful than their neighbours and, to guard against any possibility of such a conclusion being arrived at, add on the little more to their estimate which makes no much difference in the aggregate.
With reference to your minute No. S.H.C. 102/4 of the 16th August, I beg to inform you that the results so far on road work reflect the following differences in cost:-

(a) European Labour on day work is equal to 2.4 as against 1 by native labour.

(b) European Labour on piece work is equal to 1.9 as against 1 by native labour.

Apart from the financial results I am unable to express an opinion as to comparative efficiency, seeing that it has not been possible to apply a test which is of any value.

With regard to the annexure to your S.H.C. 102/4, I beg to state that this Administration holds no posts open to Natives.

Twenty-four natives are employed at the Netherton Chronic Sick Home, as cook-boys, garden boys, outside boys, etc., and are paid at local rates varying from £30 to £42 per annum.

Six natives are employed at the Provincial Stores and are paid at local rates.

All the natives are employed at a fixed rate of pay and there is no pension scheme open to them.

C. H. SHEARD
PROVINCIAL SECRETARY.
Your reference

THE SECRETARY,
NATIVE ECONOMIC COMMISSION,
PRETORIA.

Sir,

I have to thank you for your letter of 21st. instant.

The material to which you refer is, I presume, that which was collected at the instigation of the General Missionary Conference. Only the material referring to the Ciskei has passed through my hands and when I submitted my interim report on this material to the Ciskeian Missionary Council I was obliged to warn that body against drawing any conclusions from the information given. Only a very small fraction of schedules issued were completed and returned by missionaries and of those returned very few could be regarded as containing reliable and satisfactory answers to the questions. It appeared to me that in the majority of cases the schedules had been completed by Native Missionaries who were incapable of understanding the questions.

I enclose, however, the summaries which I made out of the more satisfactory schedules and specimens of the schedules sent out for completion. Commissioners may keep these as long as is necessary, but I shall be obliged if you will return them to me when they have served your purpose.

I am also sending you a copy of the "South African Outlook" for January of this year, which contains an article — pp.6 to 8 — written by me. The survey which I describe was initiated by the late Dr. Henderson shortly before his death. Dr. A.W. Roberts has read this article and agrees, I think, with the conclusions reached in it. I regret that I have
I have only one copy of the "Outlook" but the Manager of Lovedale Bookstore informs me that he is able to supply extra copies at a cost of sevenpence each. Should you desire these, it would be advisable to communicate with him.

I regret that I have so little information of real value to offer you. It was only after Dr. Henderson's death that I was asked to co-operate in the work of the regional survey in the Ciskei. I then discovered that the work had been badly mismanaged but it was then too late to repair the damage.

Yours faithfully,

( sg.d) David Wilson.

P.S. Papers and "Outlook" have been sent under separate cover.

D. W.

/H.
The Secretary,
Native Economic Commission,
Pretoria.

Departmental Statistics, Native Affairs Department.

With reference to your Minute No. N.E.C.95, dated the 8th instant, I enclose the Departmental Seniority Roster which contains the desired information as regards the linguistic qualifications of officers of this Department. Please return the roster as soon as your purposes have been served.

I also attach a list of offices controlled by this Department, with particulars of establishment at each station.

Referring to the second paragraph of your Minute, X., I regret that I am unable to furnish the desired information.

X. A statement is also desired giving the names of officers, if any, in other Departments who, because of peculiar fitness, you would like to have in the service of your Department, indicating in this case:

(i) Grade of officer;
(ii) Where stationed;
(iii) Name of Department.

SECRETARY FOR NATIVE AFFAIRS.

JOHN S. ALLISON.
ESTABLISHMENT NATIVE AFFAIRS DEPARTMENT, 1932.

Head Office.

1 Secretary.
1 Under Secretary.
1 Chief Clerk (First Grade).
1 Accountant (Second Grade Chief Clerk).
3 Principal Clerks.
1 Ethnologist.
4 Senior Clerks.
1 Welfare Officer (Senior Clerk).
5 First Grade Clerks.
14 Second Grade Clerks.
1 First Grade Woman Clerk.
2 Second Grade Woman Clerks.
3 First Grade Shorthand Typists.
4 Second Grade Shorthand Typists.
1 Head Messenger (European).
1 European Messenger.
1 Special Grade Native Interpreter.
4 Native Messengers.
2 Second Grade Relief Clerks.

Director of Native Agriculture, Pretoria.

1 Director of Native Agriculture.
1 Assistant Director, Natal.
1 Assistant Director, Cape.
1 Extension Officer (Umkomass).
1 Superintendent of Settlements (Tugela Ferry).
1 First Grade Woman Clerk.
1 Second Grade Clerk (at Port Cox).

Native Appeal Court
Native Appeal Court, Pretoria.

1 President.
1 Registrar.
1 Second Grade Native Interpreter-Clerk.

Native Affairs Commission.

3 Commissioners.
1 Secretary.
1 Native Interpreter-Clerk.
1 Native Messenger.

Chief Native Commissioner, Pietermaritzburg.

1 Chief Native Commissioner.
1 Second Grade Chief Clerk.
1 Senior Clerk.
2 First Grade Clerks.
3 Second Grade Clerks.
1 Second Grade Woman Clerk.
2 Second Grade Shorthand Typists.
1 Second Grade Native Interpreter Clerk.
4 Native Constables.
1 First Grade Relief Clerk.
1 Second Grade Relief Clerk.

Inspector of Native Labourers, Dundee.

1 Inspector of Native Labourers.
5 Second Grade Clerks.
1 Second Grade Native Interpreter-Clerk.
1 Record Taker.
4 Native Constables.

Additional Native Commissioner, Durban.

1 Second Grade Additional Native Commissioner.
1 First Grade Clerk.
7 Second Grade Clerks.