Once a majority of South Africans is brought to take a real living interest in the future of the native and the considerations affecting such future, and to realize that such future may be best served to the interest of both black and white by not leaving the hands past out of consideration, the question arises what actual steps one might take to ensure the continuance of 'Sanctu tradition. It is impossible to give details here, but it may be useful to give the main points of which this new approach to the problem should consist: in the answers to further questions below I shall attempt to indicate at least certain of these factors.

3. The position of the chiefs.

The present use that is made of native chiefs is more or less accurately defined in the Native Administration Act (No. 26 of 1927) Not all chiefs are used in this way, since a number of men who are by right chiefs of tribes or sections are not recognized or appointed under the act and its regulations, such men are not regarded as government servants, and are paid minute stipends, except in an extremely limited number of special cases. They are given theoretically a fair amount of responsibility, and a certain amount of power among the latter more particularly the power to try civil and petty criminal cases according to the laws and customs of their tribe. They are regarded as the channel of communication between their tribe and the government, are expected to see to it that the orders of the government are carried out, and are used to a certain extent for routine and other administrative work. I do not think that the use made of them, either in theory or in practice, is sufficient, and I do not think they have even now the power commensurate with their responsibilities, let alone the responsibilities which they should be made to assume, but do not, and they are certainly not remunerated for the services they perform, to an adequate degree, nor are they encouraged to perform greater or better service since the scale or remuneration is so low. As a result, few chief feel any incentive to do more than just their bare duty as far as the government is concerned. This whole complex of facts makes many, if not most, chiefs feel that they are not really part of the government at all, regarding the petty stipend they receive, which of course is also a mere nothing compared with their income from personal and tribal sources, as not really binding them close to the administrative system of the European government; they feel that they have not the full confidence of the system, and they are not prepared to give the system or its servants their full confidence, preferring whenever possible to keep tribal affairs to themselves.

This state of affairs is, I feel, not a healthy one. For the good of all concerned, and in particular for the sake of a smooth and efficient working of the administrative system, chiefs should be drawn into that system more than they are. In the present state of things generally, with the present feeling of unrest and dissatisfaction among all classes of natives, this will in any case be a delicate and difficult matter. It is rendered more complicated by the fact that a number of the chiefs, though they be "of the blood," are intellectually inferior and morally worthless men, and that but few have ever received any training which fits them for their task. Most chiefs receive but the most elementary training of a scholastic nature and almost none receive training in administrative fields, that training they receive in the duties of chieftainship within the tribal complex itself is of a rough-and-ready and pretty hopscotch kind. The result is that with the exception of a few outstanding personalities, the present chiefs, so far from being fit to assume the greater responsibilities they should be made to assume, really fit to shoulder the responsibility they have taken. Yet I believe that properly trained, adequately recognized chiefs, with a considerable amount of responsibility, and with power and remuneration in proportion thereto, could be a most important factor in the efficient administration of the tribes, and consequently I feel that steps should be taken somewhat on the lines of the Z.A.F.I., towards the establishment of chiefs' training colleges, where, in addition to the usual scholastic training, the sons of chiefs could obtain a thorough training in the duties of chieftainship; having gone through such training, these men can be given
periods of opportunities for observing administration in practice, both in their own homes and elsewhere. They might, for instance, be put under the tutelage of elders of his own tribe, as well as of their fathers, the ruling chiefs, and both at home and elsewhere, where they could pay visits, observe tribal administration. After such period, or perhaps in conjunction with it, they should have a thorough opportunity of observing the administration of native affairs from the government's side by being put in charge of the Native Commissioner of the district, observing the working of his office, going with him on tours of inspection etc. When finally the time comes for him to take up the reins of government, the young chief should still be under the perpetual tutelage of the Native Commissioner for a considerable time, after which the surveillance could be gradually diminished. In this way opportunity would occur both of studying his character and his general fitness to rule, and of influencing that character and increasing that fitness. After such apprenticeship, we should not hesitate to give a chief wider powers and responsibilities than he has now, and we should give him a more adequate remuneration for his share in the administration of his people, besides that encouragement which he draws from them in tributes, and under native law in fines.


Marriage and the cattle-complex are two of the rocks upon which Zantu society rests, and it is difficult to find any department of tribal life into which one or both of these do not enter. Politically the life of the tribe is bound up with the chief's marriages, to his tribal wife for whom usually the tribe has to provide the lobola and who bears the heir to the chieftainship, and to his minor wives who bear other sons who in time become petty chiefs, councillors etc., together with all the complications which arise when there is no male issue in the chief or at house, or when a dispute arises between the great house and another house over the chieftainship, leading to tribal disputes and hiving-off. Economically through the function of cattle in lobola both as a ritual factor and as an economic factor. Socially through the different family-life of a polygamous household and the linking-up of families not only into a social but also into an economic complex on account of the transferrence of lobola cattle. The influence upon the moral character of the people of these two great phenomena is profound, though we must not ascribe all the moral habits of the people to these two things alone; as such influence is exercised by other factors. Confining ourselves for the moment to the influence of polygamous marriage and the lobola custom, we find that the morality of the Zantu is vastly different from our own; this is not to state or imply that it is a prior morality; it is merely a different morality. Little of that intense love between the sexes which is such a feature of our own culture in this respect enters into native life, and polygamous practices do not help to foster it. Again, there is little of that companionship between husband and wife which forms the ideal of the monogamous Christian marriage, and again polygamy does not help such companionship to grow. The Zantu sexes live to a great extent very much apart, the men keeping to themselves and their affairs, the women doing the same. Home-life in the European sense plays but little part in their lives. This again is not to state or imply that Zantu men and women do not love each other that there is not between them a considerable measure of affection, or that there are not couples who really enter into each other's lives; or that the Zantu do not possess another kind of home-life, to which they are passionately attached. But it would seem as if the marriage-tie and home-life are both of these less intimate, on the whole, than with us, and as if polygamy, with its necessary division of affection on the one hand and its necessary petty jealousies on the other, and lobola with its economic aspect and the difficulties and unpleasantness and real strain often caused, stand in the way of the realization of that intimate personal tie and that affectionate bond which we cherish as the ideal of the monogamous marriage and the mariage d'amour.
Polygamy and lobola exercises on industry and progress.

As on morality, only a certain proportion of the influence exercised on these by social and economic factors generally. In so far as this influence can be described specifically, it may be said that under the true tribal economic system the womenfolk provide for a good proportion of the material needs of the people through their agricultural activities, and that therefore the more wives a man has, the more garden, the more cattle the daughters of these wives bring in in lobola, the more usually are his wants supplied, and that therefore the polygamous system is no great incentive either to personal or to general progress. They are part of a complex which is in itself not elastic, since every factor in it is indissolubly linked with every other factor, and since the failure of any one factor to function, or to function well, reacts drastically upon the functioning of every other factor and the complex as a whole.

Under true tribal conditions therefore it need not surprise us to find that these factors held both individual and society in the grip of a powerful inertia, the only breaking of which is within the system itself, when a man manages to secure more cattle, which means more wives, which means more land and food, more lobola-returning daughters, and the circle comes round again. But very little of this circle is due to the native omen, and consequently, the increase of cattle being an act of God very little influenced by the counsels of Zantu men.

But much of this complex is being worn down by the gradual breaking-up of one or more of its factors. In particular marriage by Christian rites is coming in, either in addition to marriage by cattle or, much more rarely, in place thereof. The general lowering of the standards of sexual morality and discipline especially in the towns is leading to a good deal of break-up of lobola and polygamy. But this break-down must not be over-estimated, firstly we must remember that such polygamy as there ever was was sharply limited by the number of females available, and by the economic competition for them, so that an average of two wives per adult male was a pretty high one at the best of times; also the economic pressure of recent times has further reduced the average number of wives per man, so that in quite a number of areas practical, if not theoretical monogamy may be said to exist. Besides this Christianity has certainly had a considerable amount of influence in reducing polygamy. Lobola however is not being and has not been reduced so fast or so much as polygamy. Even Christian rites do not always mean the passing of lobola contract, many Christians pass these among themselves and certainly in cases of marriage between heathen and Christians. Cohabitation without marriage, though it is rife in certain areas, hardly takes place in tribal areas under any sort of discipline. Nevertheless, as a factor in the breaking-up of the marriage-system of the Zantu it has its place.

Much overstocking is, I think, due to lobola; but a good deal more to the fact that cattle constitute wealth apart from lobola purposes. It must not be forgotten that cattle are to the Zantu generally almost a sacred thing, that they are in at each of the activities of the tribe, and that therefore the only currency that the Zantu have ever had of their own evolution; not in the sense that things were bought and sold for cattle, but in the sense that cattle formed the substance of fines that were imposed, levies that were held, tributes that were paid, and the like, under the circumstances the "put put quantity above qual by cannot arouse surprise.

The number of cattle paid in lobola varies tremendously from tribe to tribe, from as low as two or three head to many dozens of head. I think the average must be in the neighbourhood of about 6 or 7 among the tribes I know. In addition to the head of cattle, goats, sheep, and sometimes a supplement in money are given. There is considerable evidence to show that cattle were not the original means of transmitting lobola-contracts. There are records of small stock, hoes, and even grain being used as the chief or sole medium. One hears that nowadays money has become the sole or chief medium.
in areas like Johannesburg, but I have failed to hear of an authenticated case where only money was used; and such natives whom I have consulted on the matter think that such a transaction would be considered illegal under tribal law, even quite modern tribal law, since the holy element of cattle was absent. Obviously there must have been some change of effect accompanying change of medium, but it is not easy to ascertain what changes there were before cattle became supreme; the effect of the introduction of money has been to make the transaction much more of a commercial one than it ever was in the pure-cattle stage. The Xhosa-speaking tribes of the Trans- and Ciskei are, I understand, more given to the partial substitution of money in the lobola-medium than are the more northern tribes, and the result is that the transaction has there sometimes degenerated into a purchase and sale such as the northern tribes look upon with disgust and horror.

While "we should not kill but need not strive officiously to keep alive" the lobola system, I cannot see how any attempt to abolish it utterly can have any real effect. The strongest factors, religious teaching and economic pressure, have been brought to bear, and the lobola-system, though it has been affected to some extent, still remains substantially what it was. What is urgently needed is regulation by some system of registration of the marriage and the number of cattle to be paid over, and the introduction of the salutar rule among the northern tribes that all the cattle must be paid over together, and in most cases actually before marriage. The greatest evils of the lobola-system spring from such abominations as the payment in instalments and the plan, the payment of one's own wife's lobola by the lobola-cattle received for one's own daughter, the pledging of yet unborn female children to fulfill some lobola-obligation, and the like, and the agama-unions resulting from the principle that "cattle, not men, beget children." But it would be rather more than the state of native opinion would stand at the moment to attempt to break down the last principle, with all it implies in native life, and I think the main evils would be avoided by a system of registration and "spot-cash payment in toto" of the lobola-beasts.
NATIVE ECONOMIC COMMISSION

REPORT OF PRETORIA JOINT COUNCIL OF EUROPEANS & NATIVES - MAY 1932.

Mr C.W. Pearsall, by permission of the Director of Census, furnished the Joint Council with the results of the tabulation of the wage returns of over 3000 natives in Pretoria, employed by 117 firms in addition to the Municipality.

The wages of four-fifths of the natives range from 40/- to 70/- a month with food and lodgings and from 50/- to 80/- without food and lodgings.

The average wage is 45/- a month with food and lodgings and 65/- without food and lodgings. It would appear that natives who have subsistence wages are better off than those without.

The average native wage in the Southern Transvaal, which includes Pretoria, was, according to the Industrial Census of 1927-1928 £3.13.4. per month which corresponds very closely with the Pretoria wages, if the value of subsistence is taken at 20/- a month.

It is an interesting fact to note that in the Cape, Western and Port Elizabeth Districts although the average wages of Europeans are considerably lower than those in the Southern Transvaal, the wages of natives are considerably higher.

From information gathered from a questionnaire issued in Marabastad Location and returned filled up by 50 householders we gathered that the average wages for heads of households was £5.1.1. It is fair to say that the 50 included not only labourers but also teachers, ministers, interpreters and policemen. The average monthly earnings of the women were 14/6d, children 4/6d and contributions for rent by lodgers 5/7d. These 50 families included 119 adults and 142 children and occupied 154 rooms.

We found that the average expenditure was as follows:

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stand Rent</td>
<td>15/-</td>
</tr>
<tr>
<td>Bus Fares</td>
<td>3/10</td>
</tr>
<tr>
<td>Burial Clubs</td>
<td>3/3</td>
</tr>
<tr>
<td>Fuel</td>
<td>14/7</td>
</tr>
<tr>
<td>Milk, Tea, Sugar</td>
<td>21/6</td>
</tr>
<tr>
<td>Meat</td>
<td>24/9</td>
</tr>
<tr>
<td>Vegetables</td>
<td>7/2</td>
</tr>
<tr>
<td>Bread</td>
<td>9/6</td>
</tr>
<tr>
<td>Bread</td>
<td>7/2</td>
</tr>
<tr>
<td>Measles</td>
<td>6/-</td>
</tr>
<tr>
<td>Meals brought away from home</td>
<td>5/10</td>
</tr>
<tr>
<td>Candles</td>
<td>6/4</td>
</tr>
<tr>
<td>School Fees (This item included two charges of 27/- and 50/- respectively for children in Training Institutions.)</td>
<td>3/-</td>
</tr>
<tr>
<td>Church Fees</td>
<td>3/8</td>
</tr>
<tr>
<td>Medical</td>
<td>11/-</td>
</tr>
<tr>
<td>Clothes</td>
<td>5/7</td>
</tr>
<tr>
<td>Tobacco</td>
<td>4/11</td>
</tr>
<tr>
<td>Cycle</td>
<td></td>
</tr>
</tbody>
</table>
Whilst our figures have been compiled with care it should be noted that there is a discrepancy between the average family household expenses of £7.11.11. and the average family income of £6.5.10.

One is left to speculate as to whether or not there are illegitimate sources of income that some of the natives do not care to declare, income for example from prostitution, illicit liquor etc. Or whether or not the amounts spent are too generously estimated.

But assuming that the income of £7.11.11. for an average household of five is valid it is pitifully small to support five people living under town conditions.

The cost of housing seems out of proportion to the wages earned, as the following figures indicate:

<table>
<thead>
<tr>
<th></th>
<th>Marebastad</th>
<th>Stand Rent 10/- per month made up as follows:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rent</td>
<td>4.0</td>
<td>(do. do. do. do. do. do. 25/- p.m.)</td>
</tr>
<tr>
<td>Water</td>
<td>2.0</td>
<td>(do. do. do. do. do. do. 35/- p.m.)</td>
</tr>
<tr>
<td>Sanitary</td>
<td>3.0</td>
<td></td>
</tr>
<tr>
<td>Rubbish</td>
<td>1.0</td>
<td></td>
</tr>
</tbody>
</table>

2 roomed house (inclusive charges as above) 35/- p.m.

If natives in Pretoria are compelled to live in certain areas, and in consequence are removed from the free operation of economic laws the rents should not be fixed on the customary economic basis, but should bear some relation to the income of the lessee. We have no right to fix the places where natives must live and then apply the principles of laissez-faire to the rents. Where houses are, for reasons of public policy contracted by white labour at Trade Union wages, the estimated difference between the cost of construction on this basis and that on a basis of native labour, as at Bloemfontein, should be charged against the general budget of the town and not against the Native Revenue Account.

The overcrowding is noteworthy. The population of Marebastad is 4649 and of Bantule 3226. Allowing one room per house as a general living room, our statistics which include the homes of many better-class natives show an average of from 3 to 4 persons to a small bedroom. Theses are in carefully supervised locations and not in slums.

Overcrowding tends to increase infantile mortality and to impair public health. The medical expenditure of 3/-d per month is terribly low. The lack of health facilities calls for comment. With a population in the two locations of close on 8,000 people there is provided only one clinic and that in the Municipal Compound. Nor is it possible out of the slender resources of the native people to enlist the service of medical practitioners of the town except in rare and urgent cases.
The cost of transport is another factor that hits the native worker very hard. There are cases where natives are sometimes compelled to live miles away from their work and no free transport is provided.

The manufacture and sale of illicit liquor despite the vigilance of the police is all too common. Unhappily even school children are able to obtain skokiaan. In one school in Marabastad 10 girls and 7 boys were admonished in one month for getting drunk, the oldest was 16 and the youngest 12. Some of the children said that their parents gave them the drink, others said they got it from other houses in the Location. The root of this evil is in the economic question and will not be eradicated while wages remain at the present low level.

The discrimination in favour of subsistence wages, which attracts to domestic service strong able-bodied men who could and should do industrial work is surely a mistaken policy. This can only be met by raising those wage standards where food and lodging are excluded.

Low wages for men mean work by women as well as juvenile labour. The fact that women must work means lack of control over the children, with harmful educational effects; and juvenile labour of such a type as caddying at golf-clubs is obviously of neither educational nor economic value. From investigations made by the Pretoria Joint Council it was found that in the urban area of Pretoria 10% of the children were engaged in legitimate work (whether paid or in the home) but about 40% could only be described as loafers.

We conclude by suggesting to the Commission that the root of the social problems in the Locations lies the economic question and that the immediate need is for higher wages.

J.W. ALLOOCK.

On behalf of the Joint Council.
NATIVE ECONOMIC COMMISSION.

Statement on behalf of PRETORIA NATIVE ADVISORY BOARD,

by MEMBER E. J. MOODIE. Member.

Urban conditions are at present unsatisfactory for urban Natives. Municipal administration of Natives is not as it should be in that the officers employed as Superintendents of locations are in a majority of cases, in our opinion, not well qualified. At present the Municipal employees qualified bookkeepers in the interest of £. s. d only, and nothing as far as proper administration of municipal Native Affairs is concerned.

The importance of administering Native Affairs is in no way less than that of taking care of £.s.d.

Advisory Boards: The system of the Advisory Board is good as far as it reads in law, but in practice it has not been as encouraging as was expected by the Natives. Their capacities are merely advisory, and although this is not bad in itself, the Municipalities have taken undue advantage of that fact and now it appears as though it were law to ignore even without justification the views of Natives.

Security of tenure for Urban Natives. I favour that the Urban Natives be given the facility to own land individually in Urban Native areas. Urban Natives are part and parcel of the towns and will remain there. Excepting for colour reasons, there is hardly any line to be drawn between urban Natives and Coloured people.

Native Courts: These Courts should not apply to educated Natives in that they retard Native progress which hitherto has been and is gradually developing. It is an attempt to send us back to an old mode of living after all these years of good progress.

PRETORIA.

3.6.1931.
TOWN COUNCIL OF PRETORIA.

The following are the particulars desired by the Native Economic Commission in regard to Urban Areas:

I. NATIVE POPULATION.

1. IN URBAN NATIVE LOCATION.

(1) In the Pretoria urban area there are two locations, viz: Harabas and Bantule, while there is another called Schoolplaats which was taken over by the Council from the Berlin Mission and in which natives reside. The population of these areas as at 31st December 1930, was as follows:

<table>
<thead>
<tr>
<th>Adults</th>
<th>Males</th>
<th>Females</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2702</td>
<td>2394</td>
</tr>
<tr>
<td>Juveniles</td>
<td>2283</td>
<td>2279</td>
</tr>
</tbody>
</table>

Total number of Families 2185.

(2) The corresponding figures for previous years are as follows:

<table>
<thead>
<tr>
<th>Years</th>
<th>Adults Males</th>
<th>Females</th>
<th>Juveniles Males</th>
<th>Females</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>1926</td>
<td>1633</td>
<td>1553</td>
<td>1906</td>
<td>2001</td>
<td>7093</td>
</tr>
<tr>
<td>1927</td>
<td>1971</td>
<td>1839</td>
<td>1938</td>
<td>2123</td>
<td>7371</td>
</tr>
<tr>
<td>1928</td>
<td>2121</td>
<td>2023</td>
<td>2049</td>
<td>2246</td>
<td>8439</td>
</tr>
<tr>
<td>1929</td>
<td>2604</td>
<td>2183</td>
<td>2150</td>
<td>2243</td>
<td>9180</td>
</tr>
<tr>
<td>1930</td>
<td>2702</td>
<td>2394</td>
<td>2288</td>
<td>2279</td>
<td>9663</td>
</tr>
</tbody>
</table>

(3) (a) Since 1910 an estimate has been made of the population annually by the Medical Officer of Health for health purposes but the figures did not separate the native population in the locations from that in the town proper. Since 1924, after the coming into effect of the Natives (Urban Areas) Act 1923, figures have been kept for locations separately. The figures for the locations since 1926 are given above.

- (b) -
(b) In 1921 the native population of Pretoria was 19361. In 1930 it was estimated that the number had increased to 25,700. No accurate figures can be given as a proper census has not been taken, but it is believed that the figure of 25,700 or 26,000 is approximately correct as representing the native population at the present time in the town proper and the locations but excluding natives in the Artillery Barracks, Roberts Heights, Prisons, Mental and Lepor Hospitals; the number in the latter institutions being believed to be about 3000. Since 1929 to date there has probably been a steady increase in the same way as indicated above in respect of the population in the locations.

2. IN URBAN AREA OUTSIDE NATIVE LOCATION.

(a) The figures given in reply to the previous question are all the figures that are available as particulars in regard to male and female adults and male and female juveniles; the number of families etc., in respect of the native population outside the locations have not been taken separately. By deducting the figure of 9663, the population in the locations, from say 26,000, we get 16337 representing the number of natives in the area outside the locations to which must be added about 3000 residing in the Artillery Barracks, etc.

II. NATIVES IN EMPLOY OF URBAN AUTHORITY.

3. (a) The wages paid to native employees of the Pretoria Town Council range from £1.15.0. to £5.0.0. per month.
(b) These natives are principally employed as labourers, refuse removal and sanitary removal boys, etc.

(c) (i). Food only in some cases.

(ii). Quarters only in some cases.

(iii). Food and Quarters in some cases are provided by the Council.

(iv). Natives housed and fed are paid from 1/3d, to 2/6d. per day.

Natives housed only are paid from 2/6d., to 3/1d per day.

Natives not housed or fed are paid from 3/- to 4/1d., per day.

III. NATIVES MIGRATION TO URBAN AREA.

4. (a) There has been a marked influx of natives in recent years.

(b) (i) It has been continuous.

(ii) It began, say in 1925.

(iii) No special periods - all the year round.

(c) and (d). No investigation has been made.

(c) There has always been a substantial number of natives in Pretoria.

IV. NATIVE DOMESTIC SERVANTS.

5. (a) Yes.

(b) Males.

(c) Because males are more easily controlled under the pass laws, and are more generally useful as domestic and garden servants.

6. (a), (b). Yes - Native quarters on private premises are regularly inspected by the Health Department and plans of all new quarters to be erected are submitted for the approval of the Medical Officer of Health. The following minimum standard of construction was adopted by the Town Council on 24th November, 1904 :-
1. Huts or houses to be of such capacity as to provide not less than 300 cubic feet of air space per head.

2. Provision must be made for proper ventilation by windows or louvered openings, on at least two sides of the room.

3. Provision must be made for adequate lighting of the room.

4. Floor must be constructed of wood or cement, and in the case of a wooden floor, sufficient space must be left underneath for ventilation.

5. Suitable latrine accommodation must be provided.

These provisions are strengthened by the provisions of Sections 91 and 92 of the building By-laws and Sections 38 and 39 of the Public Health By-laws of the Municipality which read:

**Building By-laws - Section 91.**

Every habitable room hereafter constructed in any building shall have at least one window, and the total area of the window or windows (if there be more than one) clear of the sash-frame shall be at least one tenth of the floor area of such room, and in no case less than nine square feet.

When the area of an attic exceeds 225 square feet, it shall suffice that the window space as aforesaid be one-twelfth of such area. At least as much as the upper half of every such window shall be made to open for the full width, and one at least of the windows shall be at the top at least six feet above the level of the floor and opening directly into the external air.

**Section 92.**

Every habitable room hereafter constructed in any building which is without a fireplace, shall be provided with such means of ventilation, by air bricks or otherwise, as the Council may approve.

**Public Health By-laws - Section 38.**

Any person who without permission in writing from the Council, establishes or maintains any compound or other place for the housing of natives or coloured persons, not being domestic or household servants, shall be guilty of a breach of these By-laws, shall be liable to a penalty not exceeding twenty pounds, and to a further penalty not exceeding
exceeding two pounds for every day during which such offence shall continue; provided that nothing in this By-law shall be held to refer to the housing upon the property of any mining company of natives or coloured persons employed in the mining industry.

Section 39.

Every owner of premises on which sleeping accommodation for one or more domestic servants exists or shall hereafter exist shall provide and keep in proper order and repair on such premises a proper and sufficient enclosed latrine for the sole use of such domestic servants separate from and in addition to any convenience provided for the household, and any such owner who shall fail or neglect to provide or keep in proper order and repair such latrine shall be guilty of a contravention of these By-laws and liable on conviction thereof to a penalty not exceeding £5 (five pounds) and in addition thereto a penalty not exceeding £1 (one pound) for every day during which such failure or neglect shall continue.

Provided always that the owners of premises adjacent to each other may by mutual consent in writing signed by such owners and filed with the Medical Officer of Health, subject to the written consent and approval thereof by the Medical Officer of Health, provide and use in common on either of such premises such latrines as aforesaid, and that as long and during such time as the same shall be used in common and kept in proper order and repair shall be deemed to be the provision and keeping in repair of such latrine by each of such owners.
VI. OBSERVANCE OF LAW AND ORDER.

8.(a) The Native population in the Locations and 
(b) the natives in the urban area outside the locations 
are law abiding.

VII. INDIGENCY.

9.(a) No figures are available.
(b) No.

VIII. EDUCATION.

10.(a) There are about 5 or 6 native schools conducted 
by the Anglican, Wesleyan, Roman Catholic and other denominations 
in the locations.
(b), (i) and (ii) There are only day schools in the 
locations.
(iii) There are about 60 different denominations 
working in the locations. Roughly about 20 have churches 
and the others conduct services in private houses, etc. There 
are also 3 or 4 native churches conducted by the Anglican, Wesleyan 
and Presbyterian denominations outside the locations.

IX. RECREATION.

11.(a) There are three football grounds, two playgrounds 
for children, a general sports ground and tennis courts, in 
or near the locations and a sports ground at Groenkloof.
(b) None.

X. HEALTH.

12.(a) No separate statistics are kept for the town natives 
as distinct from the location natives. The principal vital 
statistics for the year ended 30th June, 1930, are :-
Population: 25,700.
Birth rate: corrected for outward transfer: 10.04.
Death rate: corrected for outward transfer: 10.74.
Infantile Mortality per 1,000 births: 42.48. (See note below)
Death rate: Tuberculosis: 0.895.

N.B. No reliance can be placed on the Infantile Mortality Rate as the registration of births, and the transference of births outwards and inwards is quite deficient. The other figures compare favourably with other towns in the Union.

(b) Provision (other than private medical practice) is made for the treatment of natives at the Pretoria General Hospital both as out-patients and in-patients. The fees for private native cases are 5/6 per diem, but 90% of natives treated are free-patients.

In addition to the above facilities the Municipality conducts Venereal Disease Clinics for Natives. A coloured Mid-wife and a coloured nurse are also employed by the Council for service in the Locations, and a daily dispensary for native children is held by the Assistant Medical Officer of Health at the Municipal Compound Hospital. A Tuberculosis Clinic for Non-Europeans is held weekly.

XI. URBAN NATIVE LOCATION.

1. Lots or Stands.
13. Some 50' x 50', others 50' x 75'.
3. Housing.
15. (a) Yes.
960 houses for families.

(i) Various.
(ii) Two and three rooms and kitchen.
(iii) Concrete type 2 and 3 rooms and kitchen, Brick type 2 rooms and kitchen.
(iv) None, except in Municipal Male Hostel.
(v) Concrete and brick, with iron roofs.
(vi) Municipal houses erected by European Labour.
(vii) Concrete houses, 2 rooms & kitchen cost £130 each.
(viii) 3 rooms & kitchen £185 each.

Brick Houses £314. each.

(ix) 50 years.
(x) £500 per annum.

(b) (i) No.
(ii) No.
(iii) Usually wood and iron.
(iv) Both.
(v) From two to six rooms.
(vi) Various.
(vii) Wood and iron and a few brick.
(viii) Unknown.
(ix) do.
(x) The Local Authority has allowed these houses to be erected in Marabas Location and portion of that is now Bantule which was purchased by the Council and on which houses already existed, but the Council do not favour the erection of wood and iron and a mixed type of house in Bantule. No further buildings are allowed in Schoolplaats, those existing there having been built prior to the Council taking that area over from the Berlin Mission.

(c) (i) Yes. (ii) No figures available. (iii) Yes.

4. RENTALS.

16. (a) 4/- per month. (b) 2 rooms and kitchen, 25/- per month which includes rent of stand and building and water, sanitary and rubbish services.

3 rooms and kitchen do. do. do. 35/- per month.
(c) (i) Approximately 5%.
(ii) Capital expenditure on buildings £60,000.
(ex loans bearing interest at the rate of 4% & 5% per annum.)

Rentals from buildings. £5,007. 0. 0.

Less:
Amounts paid for services. £1,072. 0. 0.
Rental of land. 715. 0. 0. 1,787. 0. 0.
Total rentals in respect of buildings. £3,220. 0. 0.

= 5.3% per annum on Capital invested.

Excluding maintenance and repairs, maintenance of streets, supervision, etc.

5. LODGERS AND VISITORS.

17. (a) Must apply to Superintendent of Locations for permit.
   (b) do.
   (c) (i) (ii) (iii) (iv) Single men must go to native Hostel, others get accommodation with friends and relatives after receiving a permit from the Superintendent.

6. NATURE OF EMPLOYMENT.

18. (a) Mostly employed in town as domestic servants, store boys, general labourers, etc.; (b) Usually from £2.10.0. to £3. 10. 0. per month.

7. FEMALE WORKERS.

19. (a) Some. (b) Many of them do washing, etc. (c) No provision is made.
8. NATIVE BEER.

20. (a) (i) Some brewed in their own homes.
(ii) Not permitted to be sold in Locations. (b) No.
(c) (i) Generally speaking, yes.
(d) (i) Police control this matter and have daily raids.
(ii) The Town Council are not in favour of allowing natives to brew or sell liquor, nor are they in favour of a Municipal or Government Native Beer House.
(e) Convictions for brewing or sale of liquor in locations
(i) for 1929 - 2300. (ii) in 1930, 1727.

9. TRADES BY NATIVES.

21. (a) Yes. (b) - (c) Yes. (d) Pedlers' Hawkers', etc.
(e) -

10. STOCK.

22. (a) No. (b) - (c) Because natives are not property owners in the town. According to by-laws only property owners permitted to graze stock on townlands.

11. CULTIVATION OF LAND.

23. (a) (i) No. (ii) No. (b) -

12. HEALTH.

24. (See reply to 12. above.)

13. SERVICES RENDERED BY URBAN AUTHORITY.

25. (a) Water, street lighting, sanitary services, refuse removal and roadmaking. (b) (i) Water is not laid on to each house. (ii) Common taps in streets are provided.
(c) Charges included in stand rents. (d) and (e) No, but the Council has provided a Hall for use by Natives which is under the control of the Native Welfare Association.
14. FINANCIAL ACCOUNTS.

26. Total Native Revenue and Expenditure Account.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Expenditure</td>
<td>£212,881</td>
</tr>
<tr>
<td>Receipts</td>
<td>£21,140</td>
</tr>
<tr>
<td>Deficit</td>
<td>£23,741</td>
</tr>
</tbody>
</table>

XII. NATIVE VILLAGE.

27. (a) No. There is a native township at Lady Selborne outside the urban area—about 5 miles away, where natives buy or lease land.

(b) A proposal is at present before the Council to establish a new native location and native village at Quaggapoort, and in the village probably the natives will be allowed to lease land.

XIII. NATIVE ADVISORY COUNCIL.

28. (a) Yes. (b) (i) Six members. (ii) Purely in advisory capacity. (iii) Very moderate. (iv) Monthly meetings are held, presided over at present by the Superintendent of Locations, but the Council propose that in future the Chairman of the Board should be a Councillor.
Dear Sir,

We have the honour in presenting our report before the Economic Commission.

In the first place we are a tribalised Section. We are out of slavery indirectly through our parents, and deprived from our language as our mother tongue. We have adopted the European language as our mother tongue.

1. In the early days when Natives were not plentiful in Towns our parents were the workers during those days. Our parents were able to provide their homes and families with enough food and all their needs. That is because the influx of the Natives from the Kraals was very slight and poverty was very lightly felt during those days. Our parents were able to pay for our education, although our education was not of a high standard as now. The only hardship was felt after the acceptance of the Botha Government who opened the gate or door for the influx of Natives from the Kraals. A law was then passed that the Natives on the farms must work three months for their employers in the year and through that several Natives have left the farms and rushed into town. After the introduction of that law the Natives fled into the towns. We, the inhabitants of Schoolplaats, are agreeable to the Government repatriating Natives from the towns but we are unable to advise the Government in which way the repatriating must take place because the Government have opened the door for them.

2. Then again we have been living in town ever since, and we are not in any connected with the Kraals.
kraals, nor do we submit to any Chief. We are living under the Municipality. The Municipality is a different body from the Government. The Municipality collects its rent and Government also collects its rent. As regards employment within the Municipal area, the average wage paid to a Native is Three Pounds with or without food. If he works himself up he might be able to earn as much as Four or Five Pounds, and if he does not own his own house, he has to pay One Pounds Ten Shillings for house rent and, if he has three or four children, he has to pay Four or Five Shillings for school fees. He must also provide his children with clothing including his wife and himself. What will be over of the Four or Five Pounds after all? He may have his old parents also with him who are helpless and for them no provision is made by the Government, and what if all of a sudden that man is dismissed from his employment? It is possible that man and wife will resort to some other means to earn money and their children will also have to leave school because there is no money to pay for them, and under those circumstances the children will only resort to being criminals.

3. Demoralization of our people as far as we are concerned is caused through the lack of the Government by not forcing our Native children to attend school, as done to the European children. We hereby appeal to your Honourable Commission to impress upon the Government to introduce a law that will compel the Native school-aged child to attend the school. We reckon if our Native children are trained at school while they are young up to a good age they will surely make good and useful citizens. The most harmful block we reckon is the influx which is forming the Amalitha gangs, and that is harmful to both Europeans and
Natives.

We will be pleased if the Government would find its way clear of ridding the towns of that nuisance.

Lastly we must say that we, as the slave Natives who are the early inhabitants of the town (Pretoria) have been law abiding citizens, and who have helped to build up the town, are today the greatest sufferers. In the early days we have been equalled to the Cape Coloured and were merely called "oorlamepeople". That was usually a man who belonged to no Chief. As we are the descendants of our slave parents we humbly beg your Commission to take an interest in our complaints and, as we have no representative to send, because we are all at our duties, we hope that all our grievances will be accepted by your Honourable Commission.

We humbly remain,
Honourable Sirs,
Yours faithfully,
Die Inwoners van Schoolplaat,
Pretoria.

[Signature]
Chairman Vigilance Committee
Schoolplaat.
NATIVE ECONOMIC COMMISSION.

Lady Selborne Vigilance Committee
c/o Box 1239,
PRETORIA.

26 May, 1931.

To the Native Economic Commission:

Gentlemen,

The following evidence is presented by the above-mentioned Association:

(a) The wages paid to Natives working in town is not sufficient to satisfy their reasonable needs; that is one of the reasons why we have the illicit liquor trading going on in the locations.

(b) In our opinion the existing laws relating to the fixing of wages and conditions of employment should be so amended as to include the Native worker.

(c) The influx of Natives into the towns is mainly due to

1. Lack of Land.
2. Conditions of labour.
3. Harsh treatment of labourers by some farmers.

Secondly we do not see how the presence of the Native affects the Coloureds one way or the other.

(d) As far as the Natives of Lady Selborne are concerned, the Government has not spent anything yet for that Township. In 1917 we had made an application for a Government School through the Late Capt. Allan King, the then Native Commissioner which was granted, and in 1926 our children were turned out of that school with the results that our children are now scattered about in different Mission Schools where we are required to pay school fees and also for books.

LADYSELBORNE VIGILANCE COMMITTEE.

(Sgd) Samuel Nhlapo, Secty.

H. Motle, Chairman.

PRETORIA.
5.6.1931.