

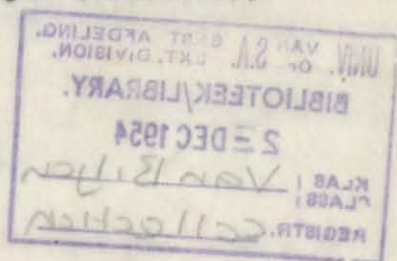
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NATIVE ECONOMIC COMMISSION.

8th,
HARDING, OCTOBER ~~10th~~ 1930, 10 a.m.

THIRTIETH PUBLIC SITTING.

PRESENT:

Dr. J.E. Holloway (Chairman),	
Major R.W. Anderson.	Dr. A.W. Roberts.
Mr. F.A.W. Lucas, K.C.	Senator P.W. le Roux van Niekerk.
Mr. A.M. Mostert.	Dr. H.C.M. Fourie.

Mr. C. Faye (Secretary).

MINUTES OF EVIDENCE.

MR. HERMAN SANGMEISTER, called and examined:

You are the Magistrate of this District, and Native Commissioner ?- I am the Acting Magistrate of this District. I have a statement of evidence here, which I should like to submit. First of all, I deal with the question of tribal and detribalised natives. Detribalization is, I think, to some extent due to town life being more attractive to the educated and moderately educated native, and also to the better wages paid in towns on the whole. They are more readily able to find employment to their liking in towns. In regard to the lobolo system, to a great extent it is the cause of over-stocking of locations. Cattle are still chiefly used in payment of lobolo, and consequently many more useless animals are being kept than would be the case if the custom did not exist. Money of course may be paid in place of stock but this is seldom done, as cattle ~~xxx~~ ^{or} small stock are generally required by the bride's people, and the bridegroom can as a rule purchase a young animal for less than the present legal cash equivalent. If lobolo had to be paid in cash only, useless scrub cattle and small stock would gradually more or less disappear. It is fully realised, however, that such a change

would meet with more or less disapproval by the natives. The custom of lobolo gives the native woman a certain status which she would otherwise not enjoy. Today some farmers still breed absolutely useless cattle merely for this trade, which is a deplorable state of affairs and which is detrimental to progress.

MR. LUCAS: When you say some farmers breed useless cattle for this trade, do you mean European farmers? - Yes. Lobolo might also be reduced considerably to advantage. Owing to the young men only work intermittently they take years to pay off their lobolo, sometimes the balance due being paid out of the lobolo received for their daughters. In many cases, one might almost say the majority of cases, the bridegroom elect lives with his future wife as soon as a beast or two have been paid on account of the lobolo. One or more children are generally born before the marriage is actually celebrated, and often the one or other changes his or her affections in the meantime: with the result that these children are branded illegitimates, and become the property of the mother's hut. The parents receive so many head of cattle as damages, and seem to care little about their daughter's honour. In fact, if the illegitimate issue happens to be a girl, she is looked upon as a financial asset. With a reasonable cash lobolo, the men would be able to earn their requirements for lobolo within a year or two, and with the abolition of lobolo claims, as well as claims for damages, where a girl has been allowed to live with her lover before actual marriage, this state of affairs would, I venture to think, disappear.

On the question of the adequacy of, and the congestion in locations, the locations in this district should be sufficient

for the requirements of the native population for some time to come, provided the various areas are put to the best economic use, which is certainly not being done at present. Chiefs and natives, of course, do not agree with the above view, as their main cry is that they have not enough land. Every endeavour should be made to make them realise that the concentration of kraal sites and gardens is essential to get the best use out of their locations, but I fear they will be slow to appreciate this fact.

They will also have to realise that they must do away with the useless stock kept at present, and that by keeping less but better animals they will really make better provision for the requirements of their needs at the kraals. At first assistance might be given by providing a number of good bulls, etc. Gardens should be judiciously grouped and of course better cultivated than at present. Indiscriminate burning of veld is also harmful for the grazing.

DR. ROBERTS: Is there a great deal of that today? - Yes, there is a lot of that.

The native population of the district numbers roughly 38,000, of which it is estimated about 25,000 live in the locations, which are approximately 155,600 acres in extent. Cattle in the locations number about 37,000, horses 1,500, sheep 15,000, and goats 23,000.

I now come to the question of native agriculture, and I want to say that the standard of native agriculture is still very poor, although during the last few years natives in locations, as well as on farms, have taken to using fertilisers. A native agricultural demonstrator was appointed to

this district two years ago, and is working in the various locations in turn. This has already borne some fruit, and as time goes on will improve the standard of agriculture generally.

It is astonishing how slow natives have been in effecting any improvements to their lands, considering that many of them have worked or ploughed, planted and reaped, for European farmers for years, and have seen the results of thorough cultivation; yet they will not go to the trouble of doing the same for themselves.

It is realised that every native cannot be the possessor of a plough, sewing machine, etc., and a span of oxen, but co-operation between a number of neighbouring kraals would overcome any difficulties in this respect.

One also often hears it said that they find it difficult to do any cultivating because when most wanted at home for this purpose, they are also required by the Europeans and cannot get the necessary leave. That, too, could be overcome by cultivating each other's land in turn, as all the males are never away from their kraals at the same time. Another trouble is that when natives do get leave to go home for a few days to see to their ploughing, etc., they will not attend to their jobs with expedition, but take quite an unnecessarily long time to cultivate their few acres.

I shall now deal with the subject of land, as set out in your questionnaire. As I said earlier on, the great majority of the natives in this district live in locations. The remainder live on European or native-owned farms, or on crown lands. About 35 farms are owned by natives. Native tenants on these farms pay rent, generally £2 per hut and the usual *ganziens*.

The same rent is paid by tenants on Crown Lands. Those living on European farms render service in lieu of payment of rent. As a rule, each male able-bodied inmate has to render service for six months during the year, at an average wage of 15/- to £1 adults, and 5/- to 10/- boys. Women have to turn out periodically to do such work as weeding, reaping, etc., for small payments, often in kind. Girls may have to work as domestic servants for three to six months a year at 5/- to 10/- a month.

Many Europeans today incline to the view that allowing natives to squat on their farms is economically unsound, that it pays better to employ natives from native areas, instead of giving them land to plough and grazing for their stock. Their huts are the usual mud or wattle and daub huts, with grass roofs, and are quite satisfactory. The material for same is obtained from the location, or adjoining farms, for a few shillings, or togt labour. Some of the wood is taken out of the forests in locations. In some of the more remote parts of the location it would be advantageous, I consider, to have small wattle plantations to supply their needs, both for building material and firewood.

Now I come to native migration, and I can say that very little, if any, takes place from this area to urban areas. Inter-rural migration, generally due to natives desiring to join relatives, or to a difference with their chief, does take place. No natives are introduced to this district from extra-Union territories.

You put the question of mortality among adults and children. It is somewhat difficult to deal with this, as births and deaths are no longer registered. Want of knowledge of the

rudiments of health and diagnosis of diseases - everything more or less being "bkchilano" - is the cause of many deaths. That practically covers anything - any cold is included. Chest trouble, etc. Everything is put down to the same thing, and I think they even call malaria the same thing. Correct treatment would undoubtedly save many a life. Want of knowledge of hygiene, especially in case of epidemics, also takes its toll. Dieting is unknown to the native.

So far as children are concerned, it is generally speaking a case of the survival of the fittest; owing to want of knowledge of proper treatment infant mortality is fairly heavy.

Now I come to the question of native labour. The general labour conditions are good in the District, as is generally the case in rural areas. Servants are well housed and fed. Labour supply is plentiful. The wages paid by farmers to non-tenants are about 30/- to £2 per month, plus food and quarters. These are quite adequate for ordinary tribal natives, bearing in mind their present requirements and mode of living, especially if they would only work for longer periods during the year instead of merely from three to six months. Wages are generally paid monthly, but more often than not, when a native commences service, he has already had an advance. The native never saves for a rainy day; he always leads a happy existence in the present, and as soon as he finds that he requires money to meet a debt or to pay a doctor or taxes, he runs to a European for an advance.

Some sort of domestic male servants - cooks - are fairly readily obtainable, but the degree of efficiency varies considerably; some calling themselves cooks can do very little more than rough kitchen work. A really good cook commands a

better wage than ordinary labourers - generally £2 to £3. The better cooks, unless kept at home by family ties, usually go to towns to work, where I understand they command a wage of from £3 to £5.10.0, but often they have to do considerably more work, including such extras as washing in some instances.

Trained native female servants are not so readily obtainable, especially in the villages. Quite a number of these who find their way to the villages or towns generally are immoral girls who have lost caste at their kraals; quite a number suffer from venereal disease. It is very much advocated today, and I agree, that all female domestic servants, more especially nurse-girls, should be compelled to submit themselves to a medical examination before being employed, and of course to treatment, if necessary. The same should apply to natives generally working with foodstuffs, such as meat and milk, for instance.

On the subject of education, the only schools in this district are mission schools. On the whole, education is very limited, generally only to reading and writing. More attention should, I think, be paid to teaching natives useful handicrafts and better methods of agriculture. The little education which natives receive does not increase their earning capacity and wage rates, I should say, certainly not in rural areas.

Under the heading of passes, I consider that inter-Provincial passes should be abolished, and also identification passes, and the personal tax receipt should be so framed as to be a receipt and an identification pass at the same time.

On the question of loans to natives, and the provisions of Natal Act 41/1908, I may say that this Act as passed and interpreted by the Natal Division of the Supreme Court and the

Appellate Division stifles the natives rather than helps them, because, if a native is in difficulties and anyone is prepared to assist him, he can only do so to protect himself, by going through the formula prescribed. The intention of the Act is sound, viz: to protect natives against unscrupulous money lenders. As it stands today, however, there must be cases of hardship resulting therefrom, as for instance in case of illness, or cases of natives having been convicted of minor offences, being unable to pay the fine, and having to serve a term of imprisonment.

It is suggested that the Act be amended so as to allow loans, not exceeding a certain amount, and not bearing interest exceeding a certain percentage, without the necessity of the prescribed formalities being complied with.

Under the heading of "Administration of the Rural Native Areas", I feel that the present system of the Chief exercising tribal control is satisfactory. There are of course cases where chiefs show distinct favouritism, but the aggrieved party may always appeal to the Magistrate. On the whole I think the chiefs with the assistance of their tribal indunas administer their tribal affairs very well. Chiefs have expressed the opinion that they should be allowed to fine natives of their tribes disregarding their lawful orders in regard to their allotments, grazing or residential sites.

It is to be regretted that chiefs' sons, who will one day fill their responsible positions themselves, are not compelled to attend the Zulu National Training Institution at Nongoma, or a similar Institution for that matter, for a number of years. Here they would, besides the ordinary scholastic

education receive instruction in better methods of agriculture, native law, hygiene, etc. This education would, I think, benefit the whole native population in course of time through the influence and example of their chiefs.

THE CHAIRMAN: On the question of wages, are you comparing purely the amount of cash received? Are you taking only the cash wages?— Yes, that is all.

You are comparing the condition of the tenant with that of the native who works in a town?— No, if he has to pay rent in town and has to supply his own food, naturally I take it his wages there would not be more than the wages received here. Not on the basis of the wages which I have given. I cannot speak with much authority on that. I have been stationed as a rule in country villages, that is, as a magistrate at any rate.

Now you say that farmers breed cattle for selling to natives for lobolo?— Yes, there are occasions where they do have scrub cattle rather than good breeds, and if there were no such trade to be done the chances are that they would have to improve their stock, otherwise they would not be able to do any business.

Is there a market for that among the natives?— Yes, there is. The natives will buy that sort of stuff.

Now on the burning of veld, do the natives here go in for the burning of veld?— Yes, of course they do. If anyone wants to burn his particular little grazing plot, he burns it. They do that at all times.

There is of course a grazing problem?— Yes, these people herex would put in a fire and burn the whole of the veld.

Now, in regard to agriculture, you speak of natives who use fertilisers, are these artificial fertilisers ?- Yes.

Does that occur frequently, or is it an exception ?- I think they are using fertilisers to quite a considerable extent. I cannot give you any idea of how much it is, but from general conversations which I have had with farmers, and from what I have had from natives themselves, I should say that they use quite a considerable amount today, and they are using more and more of it as time goes on. There is certainly a marked improvement in that respect.

Then you say that many Europeans today incline to the view that allowing natives to squat on their farms is economically unsound. Now, is there sufficient labour available here of that nature ?- Yes, undoubtedly there is. The native population here is large. Speaking from memory purely, I think the taxpayers number quite 9,000.

And does that labour come out to the farms ?- Yes.

In view of that, do many of the farms still continue to keep on tenants ?- Yes, they do, but the idea is to reduce them. In the olden days, they would probably have a number of kraals, whereas today many of them would reduce that number to domestic huts and some others, some reliable boys, whom they do not want to get rid of. I think every farmer still has some boys on his farms today, but not so many as he used to have in the past.

The natives who have been evicted in that way, where have they gone ?- Sometimes they go to locations or to Crown lands, or to a native farm. The majority would go to the Locations.

Is that in this district ?- Yes, in this district.

So generally speaking one must expect to find a denser population now in the locations than was the case in 1921 ?- Yes, I think so, slightly denser.

Under the item of loans to natives, what are the formalities which have to be gone through ?- They have to sign a document before a justice of the peace or a magistrate. As a matter of fact the present Native High Court, the Civil Court, have of course held differently to the two higher courts, but I do not know what is going to be the result.

Has the Native High Court given a decision in conflict with the Appellate Division ?- Yes, any way to a certain extent.

MR. MOSTERT: Is that recently ?- Yes.

Is there a hardship in their having to sign this thing before a justice of the peace ?- Well, say for argument's sake that a man twenty miles away wants to borrow a small amount of a few pounds and he does not want to commence service. It means that if the farmer does give it to him he has no redress if the man subsequently declines to pay up.

MR. LUCAS: Generally, are not your natives honest in paying back ?- Yes, generally they are very honest.

Is not that recognised by most people ?- Yes, possibly that may be so, but still ---

I am just thinking of the actual practical difficulties ?- Yes.

If a native agrees to work, is there any necessity for a contract ?- No. Of course, there are ordinary loans without any service having to be done.

THE CHAIRMAN: Towards the end of your statement you deal with natives appealing from the decisions of their chiefs.

Now in actual practice is it possible for a native to appeal to a magistrate away from his own chief ?- Yes, it is not only possible, they do it. If a chief has made some order and the native thinks it is not just, he can come here and we go into it. We have disputes over gardens and all sorts of things of that kind.

In actual practice, after a native has received a judgment from a magistrate, if the chief's decision is reversed, is the position of that native a comfortable one in the reserve ?- Of course, there may be cases where it is not, but I do not see any hardship. There might be cases, in fact I dare say there are cases, but not as a whole. There are other matters under this list of questions which you have sent to me which I have not dealt with.

MR. LE ROUX VAN NIEKERK: Can we give the chiefs more power than they have today ?-, In what respect do you mean, whether they can have more power?

Can they have more control over their tribes? You see, the cry today is that the chiefs should be given more power over their tribes. Do you think that is right ?- I think they have a fair amount of power and I do not know whether it would be advisable to increase that power very much. In some respects it might be advisable. It was suggested by some natives that the chiefs should be entitled to fine a man who disregarded their orders in regard to the allotment of sites. Well, if you gave them power in little matters like that, I do not think there would be any harm in it.

DR. ROBERTS: Would not that be an unwise thing because the fines would invariably go into the pockets of the chiefs

who imposed them?- Yes, it might have some effect, which would be undesirable. They might perhaps go a little further than they would otherwise, here and there. They are only human, and besides they are not educated in very many cases.

SENATOR VAN NIEKERK: Are the chiefs losing their control ?- I do not know. I do not think on the whole that I could say that they have lost control over their people.

MAJOR ANDERSON: Would it be possible to have a system of fines imposed by the chiefs under which the fines were not appropriated by the chiefs, but paid into revenue ?- I do not think they would appreciate that.

DR. ROBERTS: All these cases by the chiefs are not recorded, are they ?- That is so. They had to register their judgment in civil cases at this office, but that has been done away with, although they still carry on here. A good chief I think can always exercise the necessary control over his tribe.

There are exceptions; we know that some chiefs are not up to standard. That is why I remarked here that if they could get some sort of training at a college or institution it would be a good thing. I have mentioned the particular one at Nongoma. It is the object of that school to undertake that class of work, and to some extent it is under Government control. If they could get a certain amount of training there, my idea is that they would gradually improve very considerably. We have one or two excellent chiefs in this district, but on the other hand we also have one or two whom I do not think much of. Of course, that sort of thing you find in every district.

SENATOR VAN NIEKERK: Speaking of the 35 farms which you say are owned by natives, is that private property ?- Yes, they

bought those farms from the Government many years ago.

Did they buy those farms as a community ?- No, they are generally owned by one man and his family. Now and then you come across cases where they have bought in partnership and where they have rent-paying tenants on such farms.

They pay £2 per year in such cases, do they ?- Yes, that is so.

THE CHAIRMAN: Do they have labour tenants ?- No, they do not carry on any farming themselves.

MR. LUCAS: Can you get us the particulars in regard to the conditions under which these tenants live on these native farms ?- Yes, I think so. Generally they pay rent, I think it is something like £2 for a hut.

And what do they get in return for that £2 ?- They are allowed to reside on the land and they get the usual garden plots. Of course, those plots I do not think would exceed two or three acres per hut.

And what about their stock ?- Yes, they would have the right to graze their stock on the lands of those farms.

Do any of them have to work for the owners ?- No, I do not think so. Of course, I cannot say that with certainty, although I am pretty certain that it is not so.

DR. ROBERTS: With regard to that troublesome business of venereal disease, you would not worry the girls with regard to undergoing an examination until they came to apply for a situation ?- Yes, I take it that would be so.

You would not extend it ?- No, that is so. I fully realise that it might affect the labour supply. It might have a serious effect, and they would probably not appreciate such an

examination.

You would not expect them to do so, would you ?- No, I would not expect it, but in time I think they might appreciate it, because the girl who is suffering from it might avail herself of the chance of getting cured. When they see the beneficial effect of such a thing, they come forward readily, and that is what we want them to do.

So that the master of the household would say to the girl "you must go to my doctor" ?- That is the idea.

SENATOR VAN NIEKERK: Do you know if there is any system of co-operation among the natives in the reserves ?- I think they lend one another their ploughs. Possibly here and there there is a certain amount of co-operation - to a certain extent they know that it is beneficial to them.

Now, as regards the limiting of lobolo, how do you think that one can bring that about ?- I am afraid that that will be a very difficult thing indeed.

Would it be possible ?- I do not think that you would find one solitary native who would be in favour of it.

You could lay it down by law that it must be confined to cash payment, no cattle only cash ?- That would be the only way. If it could be laid down that there is to be no cattle, only cash, it would do away with all this scrub stuff, and of course that would have a very good effect. At present, the price is laid down as £4.10.0. per beast, but under today's circumstances a man can buy for a few pounds a yearling, which he hands over to his father-in-law, and in that way he saves money. The £4.10.0. is very high.

Do you think that the natives would stand a cattle tax ?-

?- I think they would very strongly oppose it.

Say you were to allow a kraal head to have the first ten head of cattle free, and you were to impose a small tax on all the head of cattle over the ten ?- They would very soon overcome that by simply handing their cattle over to a various other people. There would be various owners, each owning so many, and they would hand their cattle over to their other relatives.

If you made the tax universal, they would strongly object do you think ?- I am afraid they would.

MR. MOSTERT: How would you appreciate a dipping fee, a general dipping fee ?- I think any fee like that would be rather difficult to collect. It would give a tremendous lot of work. I think the native prefers to pay a given sum.

But one native may own ten head of cattle, or less, whereas the other man may own 150, and therefore of course the one who owns 150, if he has to pay say tuppence per head, he will soon try and get rid of some, so as to pay less. At present, he does not pay that. Do you think a tax like that would be fair ?- I do not think they would like it. At present of course they pay a 10/- local tax. A man who has ten head of cattle or a dozen head of cattle pays exactly the same.

THE CHAIRMAN: Are there individuals in your area possessing a large number of cattle ?- I could not tell you whether there are any individuals. There are some with big herds. I think I have seen on some records that there are men who have fifty opposite their name, but on the whole I do not think that they have much more than ten to fifty -that is, the bigger owners.

The man who owns fifty would he be a chief ?- No, not necessarily. He may be an ordinary individual.

DR. ROBERTS: Have they shown any desire to have a council here in your district? - No, I do not think so.

They did not seem to have any desire the last time I was here? - I think the matter has been brought up since. The Government last year sent one of the chiefs from here to the Transkei to see the working of the council there. When he came back he had to tell the other chiefs here about a meeting which had taken place - the meeting of the Bunga, and they were rather in favour, so far as I gather, of something of that sort.

He was impressed with what he saw there? - Yes, he was.

MAJOR ANDERSON: On this question of lobolo, you say that lobolo is responsible for the overstocking in native reserves. We had quite a different opinion expressed to us by a missionary, that it should not be regarded as having any effect on over-stocking? - To a certain extent that may be correct. It is correct that to a certain extent natives do look upon it as a sort of bank - they regard the cattle as their bank.

But you are strongly of opinion that lobolo is the principal cause of over-stocking? - Yes. Speaking from what I know I see that that is so. The fathers regard it as a bank, they want to have that stock ready for members of their tribe who want to get married. The stock is useless for other purposes. They occasionally kill a beast, but on the whole they do not like to get rid of their cattle.

SENATOR VAN NIEKERK: They sell very few? - They cannot sell them, because they are not fit for sale. They may sell an occasional beast here and there, but in locations they find it difficult even to sell cattle among themselves, or to each other. The stuff is very poor.

THE CHAIRMAN: Is not one of the functions of wealth pure ostentation ?- I think so.

And in the same way the natives like to see a large number of cattle ?- Yes, there may be something in that. The point is that we have to try and educate them up to realising that they cannot go on like this, and that it is useless for them to hold those large numbers of cattle. They must be made to understand that there is no purpose to be served by keeping such large numbers of cattle.

MAJOR ANDERSON: Do you think the limiting of lobolo will help ?- I cannot guarantee it, it is merely an opinion.

DR. ROBERTS: I gather that your view is that education would help more and the natives would begin to see the uselessness of it all ?- Yes, I think so. They must be properly educated in the methods of agriculture, and they must be made to see that proper stock should be kept, and that it is no use to keep this scrub stock, which is of no value. It will take a generation or so before they will see it, and it will undoubtedly be a very slow process, but we have to do something.

MAJOR ANDERSON: Are there any recruiters working in this reserve here ?- About a dozen or more.

Are they recruiting for the mines and the sugar plantations ?- Yes.

Are their methods of recruiting generally satisfactory, have you any complaints ?- No, I cannot say that I have any complaints. It has been suggested that the number of licences might be limited, because at present the many licences tend to make for corruption - the system enables the natives to obtain advances from other agents. They go to agent A.

and they get an advance from him, but they do not go forward to the mine, and then next week they go to B, and they repeat the process. Still, there are not very many cases of that, although it does happen. I have had quite a number of cases during the last twelve to eighteen months, but if you consider the number of natives passing through the recruiter's hands in this particular district, the percentage of cases of that kind is very small indeed, and the evil is not a very serious one.

MR. MOSTERT: Is there a medical examination here of natives who are recruited here ?- They are examined. I do not know if they are all examined before they go away, but I do know that they are all examined at the other end.

MAJOR ANDERSON: Is there enough labour for the requirements of the district, or do the farmers have to go outside for their labour ?- We do get a certain amount of labour from East Griqualand, and from the Bizana District. They come from there to this district.

MR. MOSTERT: Are you an attesting officer here ?- Yes, I am an attesting officer, but the clerk of the court does most of the attesting.

THE CHAIRMAN: Did you say that they come from the locations in East Griqualand ?- Yes, there are vast areas there.

Do they just come over because the farmers happen to be near at hand? Provincial boundaries of course do not matter to them ?- In the Umzimkulu area the farms are very limited. You come into the vast native area a little further away from here.

DR. FOURIE: Is the tribal system rapidly breaking down

?- I should not say so.

Are they still sticking to the tribal system ?- Yes, I think so on the whole.

MR. LUCAS: You speak of co-operation in your statement. What has been done to teach the natives co-operations ?- I think the native agricultural demonstrator during off-seasons, in the winter and so on, is supposed to go out lecturing on animal diseases and such things, and on co-operation. I think co-operation is one of his subjects.

Has any other effort been made ?- Not that I know of.

There is only one agricultural demonstrator for a whole district ?- At the present moment that is all we have.

And does the same position prevail in regard to teaching them to concentrate their agricultural sites and gardens ?- I think that the only effort which has been made in that respect is that made by the magistrate. At meetings with the chiefs we bring that before them occasionally, but that is also a matter which has to be dealt with more definitely. A great deal has to be done in that respect.

But if the matter is important, do you consider that the amount of effort which has been made is adequate to get what we want ?- No, I do not think so, but the point is, how else can you tackle it ?

Is not the matter of such importance that it would justify the expense of considerably more than one demonstrator --- ?- Yes, possibly. I think the idea is to have more demonstrators in these native areas. But at the present moment I do not think that the men are really available.

DR. ROBERTS: Does Father Huss come down here with his scheme of co-operation ?- I do not know.

MAJOR ANDERSON: Do any of the natives here use a separator to separate cream ?- There is one native farmer who did use it, but I do not know whether he does today. He is quite a progressive individual for a native, and to show you what the natives generally think of him, I need only tell you what they have christened him. They call him the "white native".

What are these natives on private farms? Do they do their own farming? Do they do much ?- No. They usually grow the native crops. The one man I just referred to is the only one I know of who tries to progress and who tries to grow crops for sale. The ordinary native, I think, it is well known, just grows his crops and then he will sell a certain quantity of his crops for a mere song, and of course in the course of time he finds that he is running short of food, and he has to buy again and pay twice or three times as much for what he buys back as when he sold it.

Does that apply to those who own their own lands, those who have privately owned lands ?- I do not think that they do any more than they would do if they were living in locations. If you go to their farms you see the ordinary huts there and the ordinary very patchy gardens.

How did they acquire these lands ?- I take it that their sons went out to work. Sometimes a family or two would combine and the young men would go out to work, and they would earn the money, and in that way they bought the land at a time when it was cheap.

They could not buy much from the natives' wages ?- It is

marvellous what they do. These farms were bought many years ago when the land there was very cheap. I can look up my records and tell you what it went at, but the price would probably be somewhere around 10/- per acre.

What is the area of these 35 farms which you mentioned ?- I could not tell you offhand, but I will look it up.

Are they small 5-acre farms ?- No, they vary from a few hundred acres to 1,000 or more.

1,000, even at 10/- per acre, is a lot of money ?- They have twenty years to pay it in, and they have others to assist them, and that often leads to strife in the end. So and so is supposed to have bought it, and the others claim a right to live there with their families, and you have all sorts of disputes arising from that.

Is there any land which they can get in the future at anything like that figure ?- No, I do not think so.

So that the wages which they are getting now will not be extended very much ?- I do not think so.

SENATOR VAN NIEKERK: Were those farms perhaps bought by the tribe ?- No, they were bought by individual natives.

There are one or two farms which were bought by the tribe for the chief.

MR. LUCAS: You said that there are still some European farmers breeding useless cattle for sale to the natives. Is that increasing ?- No, it is rather an exception, but still it does occur.

MESSRS. WILLIAM ARTHUR HUTCHINSON,

RICHARD MAYNE,

and GEORGE CLIFFORD ALBERRY EDWYN SIMPSON,

called and examined.

THE CHAIRMAN: You are conversant with the terms of reference of the Commission ?- (Mr. Hutchinson)? Yes, we were asked by the Farmers' Association to represent them, and we discussed matters in accordance with your questionnaire. We have no statement to submit to you, but the three of us here will be pleased to deal with any points in regard to native conditions as we know them, and we are fairly conversant with native life here.

Can you give the Commission an indication of the conditions under which labour tenants reside on the farms ?- Generally speaking they come to labour for the privilege of living on the farm, and they are allowed a certain amount of ploughing land, and they are generally helped by the farmer with oxen, and they probably get firewood where there are wattles growing. They are paid, perhaps not such high wages as the outside boys get, but almost all of them draw fair wages.

What wages do they draw ?- About 10/-, 15/- and £1 per month, and their food.

Do they keep cattle on the farm ?- Yes, generally they do. The farmer generally tries to graze as few as possible.

What would be an average number of cattle held by the head of a family ?- I think not more than ten on an average.

Can you give us an idea of the amount of land they cultivate per family ?- I think it would vary according to the land being good or poor, but I should say it would be about ten acres to a family.

Do they use their own ploughs or do they use the far-

-mer's ploughs ?- Generally they use their own ploughs, and the farmer often helps them when they get a breakdown.

Do you find the labour satisfactory ?- No, not altogether, it is really a very expensive way. One would rather get outside labour, if one could get it, and if one could rely on it. For many things~~x~~ it is better to get outside labour, for ploughing for instance, and wattle work. But what I find, living with natives all around me, is that unless I have a family in the paddock in charge of that paddock, too much stealing would be going on. You cannot employ an outside boy as a herd boy to look after your stock. The trouble is that he is not responsible; he puts in a few months and clears off, but if you have a family living in the paddock in charge of the stock, it is a great help to prevent stealing, but none the less it is expensive labour.

What wages are paid to outside labour ?- I think they go up to £1, £1.10.0. on contract.

Do the women have to work on the farms where you have labour tenants ?- Not as a rule.

What sort of domestic labour have you got ?- In the house we have men and boys entirely.

You therefore seem to have rather more than an ample labour supply here if you can use men in the house. Most of the farmers cannot ?- I do not know. I think it is the custom of the district.

But you get sufficient labour to be able to employ men in the house ?- (Mr. Mayne): Mr. Hutchinson is thinking of his own house. Not all the farmers employ men. I think that possibly the majority employ girls in the house. They employ

both girls and males in domestic service. That is the position in this district. (Mr. Hutchinson): I do not agree with my friend there.

I take it then that at least half the farmers would employ male domestic servants ?- (Mr. Mayne): About fifty per cent would be female domestic servants. It is very difficult for the ^{Europeans} natives to get girls from your resident natives from the squatters - they object to it, but we do get girls from outside.

At what wages do the girls come ?- The wages are not high. They are in the vicinity of 10/- for females. In many cases they do not put in full time and they go home in the evenings to sleep.

That is in the case of tenant labour ?- It is difficult to get the tenants. I do not look upon my tenants to supply females.

But if you get girls from outside, and they cannot go home to sleep?- There are many in this district. I am surrounded by native farms.

The wages paid to domestic servants, are they the same as paid on the farms ?- A cook-boy demands 30/- or more.

SENATOR VAN NIEKERK: How long do your farm-hands work for you ?- (Mr. Hutchinson): As a rule they work six months. You must have a double supply. They work six months for you and six months they are at home. Generally you find that the boys change every six months.

When the six months are completed, do they stay at their kraals or do they go to town to work there and earn money ?- They stop at their kraals. There is generally a good deal

which they have to attend to.

Are their needs such that it is necessary for them to go out for the six months ?- No, I do not think so. Living on the farms as they do, they have their land to attend to and to cultivate. Of course, they vary. Sometimes we keep on a boy. He wants to make some money and he prefers to work for us throughout the year. Generally, however, they appear to get tired and they want to go home to attend to their own needs and requirements.

Do they take the opportunity themselves to go and work in the bigger towns, or on the sugar estates ?- They can go if they want to. They finish their work on the farms and they are able to go, but as a rule I find that they have plenty of their own work to do at home.

MR. LUCAS: When you say six months, does that mean six calendar months ?- Yes, that is the unwritten law, that he is liable for six months when I want him.

You mention wages, are these wages for a calendar month or for thirty shifts ?- The wages are for thirty days.

Thirty working days ?- Thirty days. So many of them have to work with the work, and they more or less all have to work on a Sunday.

SENATOR VAN NIEKERK: In this district are you usually all stock farmers ?- Yes, chiefly sheep farmers.

And the food which you give the boys, is that on the ration system ?- Do you give him a sheep and mealie meal, do you give him his food daily ?- Living at their own kraals they have their own food. When they come to the homesteads and work they get porridge and once a week a sheep is killed,

and they get part of it.

Have you ever calculated what a boy like that costs you per year ?- I am afraid I have not. But I know it is expensive labour, but then I know that I have reliable labour, and they do the work. I have father and son working for me, and in fact I have a grandfather and his grandson now, and even the next generation working for me; and that has its advantages. That is the reason why we go in for it.

Are these boys allowed to keep sheep ?- No, nor goats.

THE CHAIRMAN: Only cattle ?- Yes, only cattle.

Why do you rule out sheep and goats ?- I rule that out because of the difficulty of their mixing with my own sheep, and if they shift them about there is the danger of scab. Goats I rule out because they destroy everything. No cultivation can be done, except the ordinary mealie cultivation, if goats are on the place. That is one of the reasons why in the locations they can do next to nothing.

On the European farms, are the goats barred in all cases ?- I think so, if they are sensible.

What is the practice - are the farmers all sensible ?- I think as a rule they are. You will not find Europeans with goats. (Mr. Mayne): A few farmers permit their tenants to keep sheep, but farmers like Mr. Hutchinson, who have a large number of sheep of their own, do not allow it. There are others too who do not allow it, and I think nearly all object to goats.

SENATOR VAN NIEKERK: Do you agree that a squatter is an expensive labourer - a labour tenant ?- Yes, he is certainly very expensive, but it is the best form of labour that

we can get.

Why is that so ?- Because the man is always there. Take my own case. The natives get free dipping, free material for building their huts, free firewood, and any advances which they need, if they should require it for food; in fact, we treat them nearly as if they were our own children. We like to keep these natives always with us. But although we do this they do not play the game. They do not look upon us as their fathers. They do not take the same interest in our interests as they should, seeing that we employ them and feed them and give them a good time. Let me tell you that the native on the farm has a better time than the ordinary native in the town or elsewhere. He has nothing to fear, and his living conditions are good.

MAJOR ANDERSON: Better than those of the natives in the reserves ?- They do not have the same settled state as the natives on the farms. If there is anything wrong on the farms the boy runs to the farmer, or to the farmer's wife, and the boy is helped. The baas is always there. As long as the baas can get on at all with the natives, he helps them.

SENATOR VAN NIEKERK: Do the natives use their own kraal manure for fertiliser ?- In very few cases. In my opinion they are too lazy to put it on, and they leave it. That is the whole trouble, so far as the native is concerned.

Have you heard of any cases where the farmers do not allow them to use it ?- No, I have never heard of them. I have never heard of a case where the farmer claims the manure as his own property, but I certainly have heard of cases where the farmer objected to the natives carrying it off to a neighbour and selling it to the neighbour.

As regards the number of stock, is that limited ?- A farmer will limit it as far as he can. So far as my case is concerned I limit it to thirty head per kraal. I had natives coming to me and they had less than that number, and I told them that they must not let it exceed that number. There are cases where farmers have not limited the number of stock, and as a result the natives have accumulated a tremendous lot of cattle. Then what can you do? That is the biggest trouble we have to contend with, and I may tell you that that is the most expensive item which has to be dealt with. One has to tackle that.

We have been told by a native witness that in Natal it is a rule that their cows are not even allowed to calve ?- Well, that is nonsense. We even allow the native to keep his own bull, and we do not interfere with them at all in this respect.

Is there much displacement of natives from your farms, are there many evictions from the farms ?- There are very, very few in this district, so far as I know. Of course, the magistrate would be in a better position to tell you about that. I was for some years Inspector of Locations here, and prior to that I was Stock Inspector in Natal, and I have had opportunities of observing things, and what I am telling you here today is not so much my own individual case, but the case as it is in general. I am trying to generalise. I am trying to tell you the position in this district, and I tell you what I firmly believe to be the truth from my impressions.

What is your experience of natives in general in this

and other districts ?- The first thing which struck me here was that the natives here in number exceeded any natives in any of the other districts, while the Europeans on the other hand were less in number.

In what parts of the country were your other experiences ?- Chiefly in Umvoti County, near Greytown. We stayed there for many years before we came here.

You have had experience of the conditions of natives on the farms ?- Yes, I had my experience there from the Dutch farmers, and I think they have excellent ways.

Have you any knowledge of town natives ?- We discussed this matter, and we thought we would leave that matter for the towns to deal with, although I may say that I have lived in the towns.

Who is the better off today, the native living on the farm, or the town native ?- The native tenant on the farm is far better off. From outward appearances you would say that the town native is better off, but the native on the farm although his wage may be smaller, is really much better off. He has everything on the farm, he lives there free, he has his plot, and he has his cattle. The average man going to the towns comes home with very fine clothes, but nothing else. He goes away to earn money with the object of paying off his debts, but when he comes back he is perhaps worse in debt than ever. I allow my natives to go to work on receiving written permission from me, and that has been my experience. I naturally prefer them to stay at home, but they prefer to go away and to leave their lands to the little boys and the women to work. My area is a good area, and I supply my natives every

year with mealies.

Why is that, why do the men go away; we are told that they are oppressed on the farms; we are told that the conditions are so bad that they have to go to the towns and work to earn something?-- It is human nature. They want a change. Is there any man who does not want a change? Things become monotonous and there is a great call on them to go to the bioscopes and so on. They want to go away for a holiday to the different centres to enjoy themselves. They want to see life. (MR. HUTCHINSON) In the case of my tenants they are beginning very much to work their manure on the lands and also to use fertilisers, and in ordinary years they grow enough food for their wives and families.

(CHAIRMAN) Is all that due to the fact that you encourage them to do so? -- I hope so.

What special steps have you taken to get them to do it?-- I explained to them that I was not willing to give them more land to tear up, but that they should put the kraal manure or the fertilisers on the lands: I pointed out to them that this would not cost them much and that it would mean increasing the production of their lands. That has succeeded pretty well, I must say and I am very hopeful that they will keep on making progress in the same direction.

Now you must have seen conditions change a good deal, not only with regard to natives---what is the most striking feature what is the most striking change that you have noticed in your lifetime in native conditions and native customs?-- I think in the olden days the chief ruled his tribe much better: the chief had more authority in those days and he was able to ~~impress/his~~ impress his will on the tribe, and the tribe also

seemed to like those old conditions better. As years have gone by, the chief, owing to various reasons, has lost his authority.

He has very little authority left now?²-- He is not so much respected and they have not the same, shall I call it family feeling. (MR. MAYNE): That is really the biggest change of the lot. The head of the natives to-day is not the responsible man that he used to be in the past-- he is not the respected head of the family that he used to be in olden days. In those days he was the head of everything-- even in respect to marriages, everything used to go through him on those days. The lobolo was paid by the father. He had full power. His children respected him and they used to look to him for the lobolo for their wives. To-day things have changed completely. To-day the son leaves the house to go and work for himself: he does not bother about the head of the family: he does not look to him for lobolo any more, he does not follow his instructions, but simply pleases himself. All this started at the time of the rhinderpest. The Government was largely to blame for the change by substituting money for cattle in payment of lobolo. They laid down £6 for horses, £3 for a beast and 15/- for a sheep. The natives could pay the money, but they did not have any cattle or stock. The old men lost their cattle and it has never come back to them again. To-day the young native goes away to work, principally on the mines or the sugar estates and he never sends any money home. When he wants to buy a wife, he buys his own beasts and the father has no control whatever. The latest step which is even causing a bigger change is the doing away with the hut tax. That has caused the greatest and most farreaching change of all. The father nowadays is looked upon as a useless old thing and whatever authority he ever had has gone by the boards. That, I think, is responsible for the biggest upset in regard to native customs and

traditions. I want to say further in connection with native owned farms that there are many customs and traditions which have stood in the way of proper development, but to-day there are many native owned farms here, some as much as 2,000 acres in extent, and on a farm adjoining me the natives are using planters, they are using fertilisers and other up-to-date agricultural devices and implements. I think they have been driven to this by the fact that being overstocked they have little land left for agricultural purposes, and the land that they have is overworked-- overworked under their primitive conditions. There they are also using kraal manure, but I am afraid that they do not quite understand how to use that. Their practise is to take the light dust out of the manure and put it through the fertiliser instead of spreading it all out on the lands. And yet, even on that progressive farm of which I am telling you, we can to-day still purchase kraal manure from them. On the whole, I think that they have gone ahead and that modern and more up-to-date methods of farming are making their impression among the progressive sections of the natives.

(CHAIRMAN) You heard the reasons which Mr. Mayne gave for the breaking down of tribal control, Mr. Hutchinson. Can you add any further reasons that you know of?--(MR. HUTCHINSON) I should say that in the olden days the hut tax kept the families together very much more than is the case now. The Magistrate used to come along and they all used to talk to the Magistrate. The Chief was there, and the headmen were there and the kraal heads all came, and it was a great means, a great opportunity of keeping them together. They were all responsible for the payment of this hut tax -- the chief, the heads of the kraals, the headmen-- all were jointly and equally responsible. But nowadays all that has been done away with and it is just the individual

poll tax for which everyone individually is responsible.

The European has introduced individualism among them?--
Yes, that has a lot to do with the changes.

MAJOR ANDERSON: By means of the Poll tax?--That is one reason for the change, probably a very great one.

MR. JAMES JOHNSTON, and Captn FRANK LEICESTER FERGUSON,
REPRESENTING THE IZINGOLWENI FARMERS ASSOCIATION (duly called
and examined):

CHAIRMAN: I understand that you gentlemen desire to place the views of your Association before the Commission?-- (CAPTN. FERGUSON): Yes, Sir, We represent the Izingolweni and District Farmers' Association and we wish to place certain views before you on certain points as shown in the schedule published by yourselves. As a preliminary we would point out that the area served by our association consists of three small blocks of European owned farms situated in the midst of and surrounded by native reserves. Owing to these circumstances, our members come into constant touch with natives living in rural areas under tribal conditions, and their evidence is based on facts which are constantly before them.

On the subject of tribal and detribalised natives, the advantages^s of tribal conditions greatly outweigh the disadvantages. The native at the present time is hardly educated in any sense of the word, and unless he is under the control of a Chief, has no one to whom he can definitely look for advice and guidance. Without the Chief to decide on the petty disputes, which arise among the natives in their every day life, it would be necessary for the magistrates or other Government officials to undertake this work, at a greatly increased cost to the country.

The disadvantages, so far as Natal is concerned, are that most of the chiefs are uneducated and illiterate. We consider, ^{if} however, that the present policy of the Government is proceeded with, by which every encouragement is given to the Chiefs to send their sons to the special schools provided for them, that disadvantage will soon disappear.

On the subject of native Customs AND IN PARTICULAR the economic function of Lobolo, there can be no disputing of the fact that this custom hits the native very hard economically, particularly now that the marriage may take place before the full number of cattle have been handed over. The man in many cases being in debt to his father-in-law for many years after his marriage and has children to support.

The lobolo question also is closely interwoven with the land question, and so long as payment is made in cattle for so long will the native press for more land on which to graze them. We recognise that the custom is an old one, very firmly established in the native mind, and such being the case, any steps taken to bring about an alteration must be very carefully undertaken. We feel, however, that whenever possible, the Government should try to bring to the notice of the natives the advantage of a cash payment instead of cattle. In this connection some simple form of banking might be provided for natives.

On the subject of types of tenure and contracts for the use of land, and their effect upon production, settlement and migration, squatting and its effects on farming and urban industries--- under the communal system in vogue in the reserves, the right of the allocation of fields for cultivation rests with the Chief, the result being that each year there is a considerable amount of re-allocation of fields. This tends to prevent the individual native from endeavouring to improve his fields by the

use of fertiliser; as if by the use of fertilisers he produces a good crop and does not happen to be in good standing with his Chief, he finds his field allocated the following year to one of the chief's favourites. Further fields are allocated to natives without any consideration as to their proximity to the native's kraal. This is a serious evil.

We consider that if the native improves his land, he should even under the communal system have some personal right to retain his fields from year to year. European agriculture in this country suffers under the squatting system, as large areas of European land are at present given over to grazing for scrub cattle and native cultivation, in return for very unsatisfactory labour, which even if performed without compulsion, is usually very grudgingly performed.

In regard to the future of the landless population, the increased rate of the native population will in the future so far as can be seen, increase at an even more rapid rate than at the present time, owing to more knowledge being gained by the native into sanitation and child welfare, and owing to the better conditions under which he is working, when in European employment. It will be an impossibility to provide lands for all of these people to live in idleness for the greater part of the year, even if the Europeans were agreeable that their lands should be taken from them and handed over to the natives.

The native will have to be educated up to the fact that, if he wants to live, it will be necessary for him to work, not as at present spasmodically for three to six months in a year, but regularly in the same way as other races have to do.

We consider that the Government should not lose any time in impressing these facts upon the native. In this connection it will be necessary to consider what reactions there will be,

when the time comes that large numbers of natives will be looking for permanent work upon European employment.

On the question of native migration --rural to urban areas, we notice the growing tendency on the part of young native boys from the age of 15 to 20 to migrate to towns to work either Tegt or in monthly employment.

When in towns they can earn what seems to them to be big money, but they as a rule arrive back with little if anything saved, most having been frittered away on food and amusement in the towns.

When away in the towns they are free from any control of their parents or kraal heads. On their return they ~~are~~ in the majority of cases resent any form of parental or tribal control, and this is probably one of the most potent causes which is tending to undermine tribal authority.

One must remember that between these ages they are at a most impressionable age and the agitator finds ~~him~~ them easy material to work upon. What action can be taken to counter this tendency it is difficult to say, but the natives themselves might have some suggestion to make upon the subject.

In regard to native migration from extra Union Territories so far as Natal is concerned, we have the largest native population per square mile of any of the Provinces and under the wise forethought of our early legislators, large areas of land were set aside for native reserves. These areas are, in our opinion, ample for the needs of our present native population, provided the land is properly used, but they will certainly not be sufficient if natives from the other provinces and Imperial territory are allowed to migrate into them, and we as landowners in Natal are most strongly opposed to the introduction of any natives from outside of Natal, except for the

purpose of work under very strict conditions, which will enforce their return to their own homes on completion of their period of employment. It should be made compulsory for the employers of these natives to ensure ~~that~~ their departure from Natal when their engagements are complete.

I now come to the question of the standard of native agriculture. This, it is well known, is very low. Most natives are content just to scratch the surface and throw in some seeds, which are of very poor quality. In the Inquabene section of this area there are a few more enlightened natives who are using fertiliser, but there are not very many in number.

One of the causes of this we have already drawn attention to earlier on. There are many other causes as well, but the root cause is the indolent nature of the native, who will never do a stroke of work unless compelled to by circumstances. It has to be remembered that the native does not cultivate land to grow crops on for sale, but just to grow sufficient food for his own use. In practice, however, after reaping he generally finds himself sort of mǎney which he requires, and he then, without any thought of the time till the next reaping, trades his mealies to the storekeeper, rather than turn out to work and earn that money, in spite of the fact that later on he will have to buy further food at an increased price.

We approve of the efforts now being carried out by the Government to improve matters by the use of demonstration plots worked by trained natives in the reserves, and would like to see one established in this area. The results from this would be very slow before a marked improvement occurs.

The effect on native agriculture through contact with, and working for Europeans, is to all intents and purposes nil. The average native who, after working for a European, returns to his kraal, makes no effort to carry out on his own lands, what he has^{had}/to do for the European. Further, if after a prolonged period he returns to work for his employer, it is generally found that he has forgotten everything that he has previously learnt.

The effect on European farming through employment of natives certainly does not tend to the improvement of methods. In farming, time is generally the essential of success, and time lost at certain seasons of the year is lost for good. Owing to the native's entire lack of interest in his work, and non-realization of the necessity to turn out regularly to work, lost opportunities in regard to planting, cultivating, etc., are many. Never knowing when one can rely upon one's labour, entails the employment of more natives than are actually necessary, with resultant increased costs.

Lack of a sense of responsibility, so far as care of the employer's stock and implements are concerned, is the cause of greatly increased costs making the employment of native labour much more costly than the actual wage paid would indicate.

The methods of redress, both for failure to work regularly and for claiming compensation for damage through carelessness, which are at present in force, are so cumbersome, and take up so much valuable time, that the farmer in the majority of cases does not make use of them, with the result that the native continues and will continue in the same way.

On the other hand, the employment of European farm labour

under Natal conditions, is economically quite impossible, even if there were a supply of trained European labour available.

I shall now go on to deal with sub-head (6) of your questionnaire, under the heading of "Administration", and I may say that we do not approve of the curtailment of local authority over the native, and its centralization in Maritzburg, so far as Natal is concerned. We consider that the magistrate or local native commissioner should be given greater powers. There is no doubt that due to various regulations and various reviewing authorities, the magistrates have not the same authority which they used to have. The natives realise this, as much as anyone, and their respect for the magistrate is nothing like what it was some years ago.

Similarly we are against any curtailment in the power of the chief as representing tribal authority, which we feel should in the interests of both Europeans and the natives themselves be fully maintained. If a chief is unsatisfactory, rather than that his authority should be curtailed, we feel that he should be deposed, and another man appointed in his place.

We consider that so far as Natal is concerned, the land available is adequate, and that any congestion is due to wasteful use of the lands, to which we hope to refer later.

We consider that the natives should be encouraged to plant trees around his kraals. This would greatly help to prevent the terrible erosion which is going on in the Reserves.

We feel that if the native were allowed to have any trees growing in the location for himself, a number of natives would grow them. In our area they could grow wattles, and they would always be able to dispose of the bark. Today, they will not

grow them, as they state that the Government will take them when they are grown.

One of the obstacles to the more economical use of land has been touched upon earlier on. If better crops were obtained, so much land would not be required for cultivation. The conservatism of the native and his indolent nature are the greatest obstacles, however.

We are convinced that there is no need for there to be any congestion in the reserves at the present time; there is land, and land to spare, if proper use is made of it. Anyone can look at a location, and what does he see? Groups of huts and single huts scattered all over the place, each one occupying anything from one-quarter to one acre of land, according to the number of huts in the group. We see mealie gardens all over the place, without any thought for the strips of land in between, which are out of use for grazing purposes, until after reaping, by which time the grass is withered and dry, and of no use for feeding purposes. We see new land dug up each year, and the old field allowed to grow weeds of no use for grazing. We see patches of land, with the sod removed for building purposes, and no effort made to get the grass to grow again.

We feel that if the huts were all concentrated into a village area, and sections of the reserve divided off, one for cultivation and one for grazing, there would be plenty of room for more natives than there are at present. We realise that it will be a very difficult matter to get the natives to agree to anything of this nature, but we consider that the Government should do everything possible to bring about something

of this nature.

There is only one type of stock in the location, and that is the worst type of scrub. This state of affairs will continue for so long as the native counts his wealth by the number of head of stock he possesses, and not by its value.

We feel that much could be done by providing suitable bulls, not necessarily pedigree, but good grades. In the event of this being done, it would be necessary to enforce the ^{castra-}~~taxa~~ tion of all bull calves born in the locations. It would probably lead to an improvement, if each native kraal were only allowed to have one bull to so many cows. Today one sees about two bulls to each cow, and young bulls instead of making the most of their time getting what grass there is, are worrying the cows and helpers. If they were castrated they would grow out better thanx at present.

Over-stocking will only be prevented by the abolition of the payment of lobolo in cattle.

On the subject of native labour, as set out in your questionnaire, general labour conditions on the farms are exceedingly unsatisfactory, due to the native being unable to realise that regular labour is essential to the farmer. Although he does not receive as high wages on the farm, economically he is in a better position than working in a urban area for higher wages.

In regard to wagesx paid to natives, in this district wages for natives not residing on but employed on the farms are more or less standardised by the togt rate of 1/- per day, or 30/- per month for adult labour. Naturally, specially qualified natives range at higher rates up to £2 per month, and indunas up to £2.10.0, and even £3.0.0. per month, with

food supplied in all cases.

Although the Wage Board determinations are not supposed to be applicable to agricultural labour, there is no doubt whatever that the greatly increased wages payable in urban area and in industry do affect indirectly agricultural wages, and there is a distinct tendency for the natives today to demand increased wages for farm work.

You have the pass law including ~~xx~~ in your questionnaire. We feel that the present pass law is practically valueless. There is no means of checking whether the particulars given by a native applying for a pass are correct or not. This especially refers to an application for a renewal pass. Nothing is done to check particulars with the copy of the original, nor is this possible under the present system.

We should like to see a more permanent type of pass issued, and a space provided on the back, whereon an employer would have to fill in dates of commencement, and completion of engagement, as this would be of great help in preventing natives from obtaining advances from more than one source.

We consider that the penalties for the use of ~~xx~~ a pass other than his own by a native should be drastic, and that this should be regarded as a serious offence.

Regarding the causes which exist and tend to bring about bad feeling between Europeans and natives, we consider that one of the worst causes is the attitude of officials of the Native Affairs Department in cases where the interests of natives and Europeans converge (conflict). This particularly applies to the attitude of the officials of the Department in respect to dipping in the reserves, and their refusal to work in cooperation with the Veterinary Department. This is particularly exemplified

in the case of the very serious outbreak of East Coast Fever in the coastal area between Umzinto and Port Shepstone. It is callousness to the interests of the European farmers on the part of the officials, by which these interests of these farmers are jeopardised, rather than that the officials should be inconvenienced through the natives objecting to restrictions being placed upon them.

Another instance is the case of failure to ensure dipping at location tanks for very considerable periods, particularly at the ~~Em~~ Myeni Tank in this area; had the officials of the Department been subject to the same law as European farmers for non-dipping, very different things would have taken place.

Then again, where European farmers have the reserves on their boundaries, and the repair of fences has to be undertaken, every effort is made by the officials to avoid payment of their share through placing every obstacle known to Government red tape methods in the way. We claim that it is things like these which constitute causes of friction between Europeans and natives.

In respect of the Natives' Land Acts, in any new Act which may be brought into force, we consider that before it is brought before Parliament, every organised body of farmers should be given ample time to study the subject matter contained therein, and to give any evidence on the subject which they may consider necessary.

It must be understood that the European farmer's capital is locked up in his land, and it is possible through a single clause in any Natives' Land Act to deprive the European farmer of a great part of his capital, particularly in areas where his land has been purchased with a Government restriction as to

its being a European area on the title deeds.

THE CHAIRMAN: Is the practice of re-allocating the fields general ?- (CAPT. FERGUSON): It is not general, but it is common. In my area I have entirely native fields, and I have noticed different natives ~~diff~~ working different fields. I questioned my natives on this, and they said "Yes, the chief has moved so and so from those fields, and put so and so on."

It is a matter of annual routine ?- I do not know what the routine is. The chief does it in one way or another. He does not always change those people about, but I think if the field is a good one, the chief's favourite gets preference.

You asked for one agricultural demonstrator for your area. Will one be enough ?- It would be a staff in any case. We are talking about our area, but we do not simply mean to confine ourselves to that. We have one in our area, but in the area next to us there is nobody yet, and we should like something done there.

If the work has to be done properly, how many demonstrators would you require in your area ?- Probably three. I should think it would be quite a good thing to have three there. One in each area controlled by the chief's induna. The locations are divided into areas in charge of indunas, and if you could get one demonstrator under each induna I think it would be sufficient.

The concentration of building plots, would not that give rise to a problem of sanitation which does not exist now ?- Yes, undoubtedly it would, and that would have to be overcome in some way or another. I may say that that is a point which did not occur to me.

Would not there be a danger involved in this scheme of concentrating them ?- I do not mean concentrating them absolutely side by side like that, but to have a certain area for the crops, and to have them more or less close together. If you had a certain area for their hut, for instance ---

(Mr. Johnston): A certain area for the huts and another for the gardens. (Capt. Ferguson): One should have it so that instead of having this terrible waste which there is today through having these huts scattered about, you would have them closer together and the land properly used. Today you have huge areas of land simply skoffled away.

MR. MOSTERT: Your idea would be to have a big settlement with the surveyed allotment for the kraal portion -- with a surveyed allotment for the agricultural area of a particular kraal ?- Yes, I think that would meet the case.

And of course the grazing would be separate ?- Yes. I also personally look on the concentration of the plots as likely to give the Chiefs very much greater authority than they have at present. They will have the natives much more under their eye than is the case at present.

Your idea is not of course a close settlement, but nevertheless a settlement whereby the location and the grazing areas can be properly set aside ?- Yes, that is my idea, and I think the farmers in our area also view it in that way.

DR. ROBERTS: Do I gather from you that you are inclined to insist upon a proper survey ?- Well, perhaps not. That would take the authority away from the chiefs, and our idea is that you would still have to leave the location in the hands of the chief.

MR. MOSTERT: The system which is going on today, under which a native who is doing very well may the following year be turned off, is unsatisfactory ?- Yes, I feel that the natives should have the same right to retain that land from year to year as other people have.

It is wrong that he should be turned off if he improves his land ?- It is iniquitous.

Your idea was that it should be allocated to him ?- Yes, he should be able to keep it from year to year, so long as he looks after it.

As far as the farmer is concerned, the squatter has that right, that you give him about ten acres for ploughing ?- Well, I have no squatters on my farm at all, and I would not have them if I can draw my labour from the location.

You find it pays you better to do that ?- Certainly. I consider squatting is the most expensive form of labour one can have, and it tends to get the European farmer down to a low standard.

Are you able always to get sufficient labour for your requirements ?- Not always, but generally. I have been in this district for ten or eleven years, and I can tell you that my boys keep on coming back to me. Of course at times I am short of boys, but mostly I am short through the lack of regular labour. These boys go off for a week or so without saying "with your leave" or "by your leave", and the process of getting them punished is so cumbersome that we overlook it and simply let it go. But that is one of our great difficulties, that they simply trot off.

And what is the rate of pay which you give them?- It is a standard rate of pay of £1 to 30/- per month, but

qualified boys get more.

MAJOR ANDERSON: Is that with food and quarters ?- They get food, but at nights they go home. They get two good meals per day, and sometimes they get meat; they get pumpkin. That remark about squatting labour is my own, and does not come from my Association. I may say that I do not think that they agree with me on that.

SENATOR VAN NIEKERK: Have you ever had squatters ?- No, I have never had squatters but I have seen the results of squatting labour. (Mr. Johnston): I do not think that three members of our Association have any squatters.

Are your farms small or big ?- Well some of them are up to 1,000 acres.

You suggested compelling the employers of recruited labour to see that their natives returned ^{to} where they came from ?- (Capt. Ferguson): Yes.

Would you make it compulsory then for the employer to pay their return fare ?- Well I hardly think so. That is rather a difficult question, and we just discussed that at the annual meeting of the Agricultural Union. And the difficulty is that even if the employer does give his boys a ticket, they do not always go out of the Province.

The farmer gives the native a ticket to go back ?- Yes, that is the idea. I could not say that that is always done. It does not affect us, it affects the sugar people. But what has come before the Executive of the Agricultural Union of Natal is that the boy from outside Natal has been given, or had taken his ticket, in spite of which he has remained in

Natal instead of going back to his own place. The procedure is that he simply drops off the train before getting to his destination.

One of your statements was that the land is ample, if it is properly used. This was what you said about the conservative habits of the natives --- is it possible that the efforts which we are making now to get him to use his land properly will lead to nothing? - I think that some means of compulsion will be necessary, but we realise that it is a very difficult problem to bring compulsion to the natives.

Compulsion or education? - Both I think. For a start there will have to be perhaps not compulsion but an inducement will have to be offered.

Is there much being done at the moment, do you think an adequate amount is being done to get the native to cultivate his land? - No, I do not think so. There are only a few demonstrators in Natal, and I am afraid that they are not adequate.

Is not it too much to expect the natives with what little is being done for them at present to use their land properly? - At present yes.

You said that the employment of natives had a tendency of bringing the standard of European farming down. On what do you base that? - I consider that the man who is really trying to go in for scientific farming is considerably handicapped by the independability of the native. Let us take this. A man has three or four ploughs going on after the rains. He wants to keep them going, but after two days he finds that two of his boys are off, and that they have simply left one of his ploughs standing. That has a very serious effect on him.

And, further, in my own opinion all this scrub cattle which is brought on the farm by the squatter does not tend to induce the farmer to improve his own stock.

Is not the effect of the wage cost being nominally low that there is a wastage of labour ?- That may be so in some cases, but I do not think so. I do not think that the farmer would have more labour on his farm ~~than~~ he can possibly help. At the same time, you must have more boys on your books than necessary, because at times when you think that you have ten boys only seven turn up. I do not think a farmer can go for a month with his full complement of labour turning up.

SENATOR VAN NIEKERK: If you could absolutely depend upon your labour you would be able to pay more ?- Yes, if one definitely knew that a boy would come to work, if you knew that you could count on him to come to his work regularly, until he had given a month's notice, and had worked that month, unless he was sick, you could pay far higher wages. I have drilled that into my own boys, but I am afraid that it makes no difference. I have given them bonuses, I have tried all sorts of things to get them to come to work regularly, but it does not make the slightest difference. There is a beer drink on, and off they go; and your work stands still.

MR. LUCAS: Have you tried better feeding ? That is one of the suggestions which has been made to us - it has been suggested to us that you would get better results if you fed them better ?- The times I have given my boys extra beans and such things - they take all they can get, but it makes no difference. I do not get an extra half day's work out of them.

Do you give them meat ?- They get it fairly frequently. I am talking of our own district, and I think the natives are quite well fed and quite satisfied with the feeding.

One of the reasons we are given as to why the natives go to the towns is the wish for better food and for more meat ?- A native will do anything for meat, but it is very difficult for a small farmer to give the regular meat ration.

If you were to give him a meat ration, would not that help to get your natives to work more regularly? Say you were to give him meat once a day ?- I think they would get so used to it that they would not worry. Beer drinking would still have a stronger attraction. If your boys know that there is going to be a meat ration on one day they will all turn out on that day, but they will not show any gratitude by doing more work or turning out regularly on other days.

Would not it be worth while for farmers to look into the question of making the feeding more attractive, so as to make the work more attractive for the natives ?- I say this, that the natives would put in more work if he got a properly balanced ration. That has been scientifically proved. I am talking of boys living at home. Now they get two meals on the farm while they are working, and their evening meal they get at their homes. I do not think that they would appreciate it any more if you gave them better or more food. It might be worth trying. But in my own opinion a meat ration is the only one which would really attract the natives and for the small farmer it is almost impossible to get meat in such quantities as to be able to supply a daily ration. That is generally so in the country.

Do you think that if you were to sit down to organise that, that it could not be done ?- I doubt it very much. We are just a few scattered farms, cut off by locations. When you kill a beast you have to lose quite a lot.

Supposing that instead of meat every day you gave them sugar and various tasty articles like that ?- Do you give your natives any sugar ?- Sometimes. I gave them ~~teacle~~, I had drums of it, but they did not appreciate it. My experience was that if they could take it home they would distill it and use it for making something stronger than beer. But I am prepared to agree with you that a better ration should produce better results, and still I have it at the back of my mind that I doubt whether the native would appreciate it.

DR. ROBERTS: Do not you think that his stomach would appreciate it ?- I am afraid I do not know.

MR. LUCAS: Have not we now got to the stage where it is necessary for a big effort to be made in the direction of making farm work more attractive to the natives ?- I suppose in some of the districts where they feel the labour shortage, yes. But in our district we are not short of labour. Something will have to be done to make the natives stay on the land, if there is a shortage, but at present there is no shortage.

But you have something which seems to me to be as bad, and that is this irregularity. Has not the time arrived when something serious must be done to try and counteract that; cannot you suggest anything by which that can be done other than improving the conditions of the natives on the farms? - No, personally I do not consider that the native at present is sufficiently educated to appreciate that. They will not appreciate it.

personal opinion is that a native living in the location, who is expected to go home daily, if he sees it is a nasty cold morning -- even a good meal will not bring him out. One of the main troubles with this labour is the beer drinking. They go on all night in the locations, and they do not stop for a few weeks. When they turn up they tell you "I have not been to sleep for two nights."

MAJOR ANDERSON: Would not you get better results if the boys slept on the farms, if they did not go home at night ?- I have got accommodation on my farm. Occasionally if they are short of food the umfaans will stay, but the old boys will never stay, the women will not let them. It is the women who insist upon their going back at night.

MR. LMCAS: On this question of the wage determination affecting native wages. Can you tell us any facts on which you base that statement in that regard ?- My own boys ~~will~~ who work for me for months and then go away and take a job in town - boys from 17 to 18 - they come back and say, "We will not work for you again unless we get the wages which we have been getting in the towns."

What occupations do they work at in town ?- One boy is selling newspapers outside the Post Office in Durban, and they go on togt labour, and they live in the barracks.

Are they engaged in any other occupations ?- Yes, they do all sorts of house-work. And they do work for the Corporation.

The wages of none of these natives have been affected by the determination ?- Well, we put it down to the higher wages obtainable in the towns.

Have not you got to do the educating ?- I do not think that the food will make very much difference. It may do if you raise a boy's standard of living for the whole time that he is with you, and if he is staying with you all the time, but these boys go home at night, and it will not worry them.

Do not you think that after three or four months' experience of better food they will want it in their kraals as well, and they will have to work for you in order to get it ?- No, I do not think so. Take this now, for instance. The natives come back from the towns and they do not seem to make any attempt to live any better than they used to do before they went away to work in the towns. They seem to slip back into their old ways of living. (Mr. Johnston): Of course, that does not refer to squatters. (Capt. Ferguson): The native comes back from the town and he does not seem to try to get the food which he had in the town - he simply goes back to his old foods, and he does not follow any of the customs which he learnt in town.

DR. ROBERTS: Is not that because of the fact that his women-folk have not been to the town, they have not been educated to better modes of living ?- He has to do what we all have to do, take what the women supply ?- That is so.

SENATOR VAN NIEKERK: A poor man goes to town and gets first class food, and he comes back and simply falls back on his old customs ?- Yes.

MR. LUCAS: Except that the evidence is definite that natives in larger and larger numbers are going to towns ?- Yes, that is so. I certainly think that improved food might lead you somewhere. It might be worth trying, but my own

personal opinion is that a native living in the location, who is expected to go home daily, if he sees it is a nasty cold morning -- even a good meal will not bring him out. One of the main troubles with this labour is the beer drinking. They go on all night in the locations, and they do not stop for a few weeks. When they turn up they tell you "I have not been to sleep for two nights."

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That is not a new feature. This native may have put it differently from what any other native has done before, but his claim to higher wages because of the higher wages in town is not a new thing at all ?- The wages in town are increasing. Even togt labour is increasing and going up. It has gone from £3 to £4. It certainly is becoming more expensive. And that may have been indirectly brought about by the industries paying more and the togt people having to pay more correspondingly.

I do not think the wages in Durban have been affected except in the case of a handful of natives. So really in making that statement about the wage determination you had nothing before you ?- There is a general feeling among the farmers that the demands which are increasing among the natives have been brought about by the higher wages obtained by the natives under the Wage Board agreements, but I do not think that any farmer has anything definite in mind.

It is merely a general opinion ?- Yes, nothing definite.

THE CHAIRMAN: In cases of natives leaving or absenting themselves say for three days in any particular month, what remedies have you got ?- Only one legal remedy, and that is to go to the Police Camp and lay a charge against the native under the Master and Servants' Act. I am speaking of the togt boy now. The daily labourer you can do nothing with. You have to make a trip to the Police camp and there lay a charge, and then when the magistrate comes you have to go to the magistrate's court and give evidence. Well, it is a very lengthy affair and it means sacrificing a lot of time, which we cannot spare, and the result is that most of the farmers take their own steps, by deducting something off the pay. That has not a

MR. R. MAYNE (recalled).

great deal of effect. If a boy wants a day off he does not worry what it is going to cost him, he simply takes a day, and you can do what you like. That is the only remedy we have.

MR. RICHARD MAYNE, recalled:

THE CHAIRMAN: I understand that you wish to add something to your evidence ?- Yes, it is on this question of food for the native tenants. There is a mistake there. I believe that the impression is that the native only gets porridge and salt. That is not so. My natives get better food at the homestead than at their own homes. They have their evening meal at their homes. In addition to mealie meal they get maheuw, and that is food and drink as well. It is a substitute for beer. Then they have skimmed milk and pumpkins as much as they like, and the same applies to most of the farms. We do not give them mealie meal only.

DR. ROBERTS: Do you often give them beans ?- Yes, but not "blue" beans.

THE COMMISSION ADJOURNED AT 12 p.m., AND SUBSEQUENTLY PROCEEDED TO IXOPO, BREAKING THEIR JOURNEY AT UMZIMKULU ON ACCOUNT OF THE IMPASSIBILITY OF THE ROADS AFTER HEAVY RAINS. THE COMMISSION RESUMED AGAIN AT IXOPO AT 10.15 a.m., ON THURSDAY, OCTOBER 9th, 1930.
