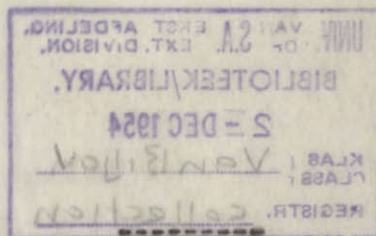


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NATIVE ECONOMIC COMMISSION

KOKSTAD 4th NOVEMBER 1930 11.20 a.m.

FORTYFIRST PUBLIC SITTING

PRESENT:

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

Mr. C. Faye, Secretary.

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Mr. Charles Kayser Scott, called and examined:-

CHAIRMAN: You have been a farmer in this district for a considerable period, I understand? - That is so. For some 25 years and more.

Could you give the Commission an idea of the terms on which Native farm labour is engaged in this district; have you got labour tenants, squatters, here? - Not now, but in the early days we used to have families on the farms and they did six months work, turn and turn about, that is to say any males who were in the kraals. Then the Government brought in the Labour Tenant Tax one day, under which we had to take out location licenses if we kept on squatters on the six months' basis. The result was that most of us did away with the squatters after that, and now the boys who work for us have to work for us throughout the year. They work year in and year out.

Do they still reside on the farms? - Oh, yes, they reside on the farm with their families generally, but there are some without families.

You are now referring to the position prior to Union - the Act to which you are referring was passed by the Cape House of Parliament prior to Union? - Yes, that is so. I do not know the exact date when that was passed, but I should say it came in not later than about 1903.



Mr. Scott

At present your labour is on a wage basis?-

Yes, it is simply what you can pick up and, usually, when you get them, it is just when they get pushed for money.

Do they come in from the neighbouring reserves?-

Yes, they come in from the locations.

Can you tell us what wages are paid by the farmers

?- Well, I am paying 30/- per month, that is for an adult, and that is with food and quarters.

Is that in the case of a Native who lives on the farm with his family?- I have to pay them the same whether they live on the farm with their family or not, and very often they also have to have a piece of ground in addition.

So there is no difference in the wages which are paid to the Natives who come to work casually, and the Natives who stay?- No, there is no difference. In the case of the one man, he does not stay, he stops with you for a little while and then goes. But the other one you have a certain hold on. The one man only works until he has enough money to pay his taxes, or whatever it is. Perhaps he only wants money to pay for a wife or to pay for a wife for his son or sons, and when he has enough money, he just gives a month's notice and off he goes. But the other man stays on.

The labour which lives on your farm, is that more or less permanent. Do they stay long?- Yes, they do. I have boys there who have been with me as long as ten years. Some stay longer and some stay less.

You are now referring to Natives and not to Griquas?- Yes, I am referring to Natives only.

Now you say that you pay 30/- per month to your adult Natives; would that be more or less the average rate of wages that is paid in this district?- No, I do not think so.

What would be about the average?- I should think it would be about £1 per month, but I want to say this, that



Mr. Scott

of course I think we who are nearer to the town have to pay higher wages than those farmers who are farther out; and then why I have to pay a higher wage than most people is because I run a milk cart into the town and my boys have to be up early in the morning to milk the cows.

Is it customary for these Natives on the farms to get land to cultivate?— Well, most of them get a bit of land to cultivate and then they have a few head of cattle too running on the farm. That is fairly customary.

How much land do they get?— About five or six acres, I suppose.

Do you set any limit on the number of animals that they are allowed to run on the farm?— Yes, to a certain extent I do.

What limit do you set?— When you find that they are getting over ten heads then you tell them that they must move some of the stock off.

Ten head of big stock that is?— Yes, big stock; I do not allow them to keep goats or sheep.

Do you go in for sheep yourself?— I do.

Is the wage labour living on your farm - is it easily available in this district, or is it difficult to get?— At times it is difficult to get, but at other times it is easy. It all depends.

At what times is it easy to get?— At times of scarcity of food and when they have to pay their taxes, but at other times it is very hard to get.

Do you find difficulty in getting labour at their own ploughing times?— Yes, it depends, of course, on the crops which the Natives have. If they have plenty of food, it is difficult to get them to come to work.

You mean, if they have good crops the previous season, that it is difficult to get them to come to work



Mr. Scott

the next season?- Yes, if they have plenty of food then they will not work.

What is ~~their ration~~- the ration that is normally given to a Native working on a farm?- For a man and his wife a paraffin tin of mealies.

Do they get meat?- No, they do not, they do not get it regularly. It is given sometimes.

Do they get anything else?- Well, we either give them milk or sugar.

And nothing else?- No, we give them nothing else.

MAJOR ANDERSON: How much sugar do you give them?- Well, I suppose you just give your gang about 3 lbs. a day.

Do they get it daily?- Yes, they get it daily.

MR. LUCAS: What is the size of a gang?- A gang is about 12 to 15 boys ordinarily.

MR. MOSTERT: Do the farmers in your district also give cattle in lieu of money?- Yes, they do.

Is that exceptional or is it usual?- It is not exceptional, it is often done. Very often a Native will prefer to work for an animal or a beast.

And what would he get per annum, one or two beasts? It would all depend upon the value of the stock.

And, of course, on the size and the age of the animal?- Yes, it would depend on that.

Is it generally a heifer or a trolley?- It all depends what it is for. If he wants it for dowry then he is satisfied with a trolley or with so many tollies.

How many tollies would he get a year?- I should think he would get about three or four.

CHAIRMAN: That is for a Native working the full year?- Yes, it would be.

MR. MOSTERT: The value would depend on the trolley or on the time of the year?- It would depend upon the size of the stock.



Mr. Scott.

Now you also give them certain areas of land, about 5 acres, I believe? - That is so.

And have you got to plough that for them? - Yes, I have to plough it for them.

With your own plough and oxen? - Yes.

The crop which that land yields is his own? - Yes.

What does he more or less get per acre, either in kaffir corn or mealies? - Well, that is a very difficult question to answer. One season he will get a good crop and the next season he may get nothing at all.

Now let us put it this way, what did he get last year, how many bags per acre? - Last year they had a bad crop, so one cannot go by that.

And the year before? - The year before it was a fairly good crop.

Would you say that they got about six or seven bags to the acre? - No, no, I do not suppose they would get that. At the utmost they would get five or six to the acre: no, you can say they would get four or five to the acre.

Would you say that the Native would get about 30 bags in all? - Yes.

That is in a good season? - Yes.

And what would he get in a bad season? - Well, in a bad season he might get about one third of that.

But he would get sufficient to feed himself and his family? - Yes, he usually has to buy if he has not got sufficient.

But as a rule, does he not get sufficient? - As a rule he does get sufficient, and if he is careful he will get through.

Therefore, what you do is this; you pay him first of all a cash wage and then you plough so much land for him, which is his own, and then he can run so many head of stock on the farm? - That is so.



Mr. Scott

Does that boy use fertilizers?- No, he does not.

They do not use the kraal manure, do they?- No, as a matter of fact they do not have a kraal for the stock at all. Their stock usually run about in the paddocks and they only bring them to the huts to milk.

Now, in regard to this old system of squatting, did you farmers find that economical? It did not pay you, did it, and you found it better to pay a wage?- It depends on the size of your farm. If you have a small farm it would not pay you, but if you have a large farm it would be better.

But in proportion, after all, it is so much area used, is not that so?- Yes, that is so.

Big or small?- Quite so.

CHAIRMAN: That system has been out of use for quite a long time?- Yes, it has.

And when it was in force, the farmers were holding more land than they are today, the farms were bigger?- Yes.

And in those days it might have paid?- In those days, of course, labour was so much cheaper than it is today and one never paid a boy more than 10/- per month then.

You are referring to 25 years ago?- Yes.

MR. MOSTERT: Do you find that there is much difference now if you have a Native on your farm as a squatter or quasi-squatting under the present system. When you have a working boy, he has his wife, and does he have his family there as well?- Yes, he does.

That is quasi-squatting, is it not?- No. Of course, his wife has to work too, under the present system.

CHAIRMAN: Does she get paid?- Yes, she does.

MAJOR ANDERSON: They have to work the whole year through now?- Yes.

Are they allowed off at any time?- Yes, you let them off for a month or so.



Mr. Scott

If you let them off for six months, would that be an infringement of the Act, would they be squatters again?— If you were to do that, then you would come under the Locations Act, they have to be in your employ, and you can only give them leave under the present conditions.

MR. LUCAS: Do you pay them during their leave?— I usually do.

MR. MOSTERT: You say that you do pay them during their leave?— Yes, but it depends a lot on the boy. If he is a good boy then you pay him, but if he is not good then you do not pay him.

MR. LUCAS: But in your own case, do you generally pay your Native when they are away on leave?— I would not say that I pay all of them, I pay some of them.

Do you pay the majority?— Yes, I do.

CHAIRMAN: What wage do the women get who work on the farm?— The women usually get sixpence a day.

And what sort of work are they engaged on?— They do hoeing, reaping and so on. Of course, if they are reaping, then you pay them by the bag, or per 100 lbs. You pay them by the bag for mealies and by the bundle for forage.

Do the women do the household duties?— Some of them do in this district.

What is the general practice here, do you have male or female domestic servants?— Female servants.

Does the male domestic servant occur on farms?— Yes, occasionally you get male domestic servants.

It is an exception rather than the rule?— Yes.

MR. LUCAS: Do you require the children to work too?— It all depends. When they get old enough to work they do work, but not otherwise.

Do you take them on, or do you require them to leave the farm?— No, you do not ask them to leave, you take them on. That is what I do.



Mr. Scott

It would be all that. I used to be paying £1 and my neighbours were paying 15/-.

That is ten years ago?— Yes, ten years ago.

It has risen from £1 to 30/-?— Yes.

Otherwise, conditions are the same?— Yes.

Then the ration which you mentioned, do you consider that that is a satisfactory ration for hard work?— Well, that is the acknowledge ration which one gives here.

Admitting that it is the acknowledge ration, do you think that physiologically it is a sound ration?— Yes, I think so.

Do you think it is a satisfactory ration for maintaining strength for hard work?— They do well on it, I think. I do not think it is insufficient.

When you say that, do you mean that they get fat or strong?— They get fat on it.

That is rather different — do they get strong?— Well, they get fat and they are working, so they get strong as well. That is what I mean.

Do you not think that you would get better results with a better ration?— What do you mean by that?—

A more balanced ration?— When I said that that was the ration for a man and a woman, I want to point out that the boys that are working have their three meals a day cooked for them. That is another point.

They get mealie meal?— Yes, that is so.

But I was assuming that the mealies would be cooked?— Yes, even boys who get their ration are usually boys who have not got their land. Otherwise, there is usually a meal cooked. Some farmers cook a midday meal for them, but in other cases again their wives have to cook their food and take it to them wherever they are working.

My point was, that a diet composed almost entirely of mealie meal with a little sugar and meat, could



Mr. Scott

hardly be called adequate?- Well, they make all sorts of things out of their mealie meal. Y

You mean, they make morouch?- They make it up into morouch and merowe and beer and other things, and if they have cows, they grind it up and they put milk into it or amass which is practically the same food as they have in their own kraals. They make it into all kinds of things.

And if they have not got cows?- Then they either get the milk from the farmer or else they have sugar.

Do you consider Native farm labour economical, or is it wasteful?- Do you mean compared with European labour?

Does it lead to economical farming. I gather that this is a rich district. Would you say that the Native labour tends to make farming efficient or not?- Yes, I think it is as efficient as it can be made. I do not quite follow you; do you mean whether they are more efficient than machinery would be?

That is one thing which is involved in it. I should like your views generally on the subject?- Well, I think that they are more economical than machinery.

And is there any other sort of labour available in this district, other than Native labour; Griquas, for instance. Are there Griquas who are farm servants?- No, very few, just an odd one here and there, headboys and that sort of thing.

Has there been any employment of Europeans in this district as farm labourers?- No, not as labourers, only as assistants on the farms.

Do you mean a sort of foreman?- Yes, a farmer if he had a large farm, would have an assistant to help him or something of that sort.

You get a certain number of labourers in from time to time to work on the farm, who do not live there



Mr. Scott

ordinarily. How long do you get them in for, what is the usual period; is there a fixed period?— No, there is not.

Do you usually require them to come for not less than three months?— If you did that, then at once they would not work. They would not come at all.

Do you get any who stay six months?— Yes, some will stay six months and some will stay longer.

And they come without their families?— Yes.

MAJOR ANDERSON: Do they have to give notice before they leave?— Yes, they have to give a month's notice.

Do you insist upon their giving a month's notice?— I do.

MR. LUCAS: And you yourself, do you give them one month's notice of the termination of their services?— Yes, I do.

Do you have any system of training these Natives in the work they have to do, or do they have to pick it up as best they can?— Most of them have a certain idea of the work on a farm. They know a fair amount about it.

Now, you said that your Natives did not use fertilizer or manure. Have you yourself taken any steps to encourage them to do it?— No, it would simply mean that I would have to give it to them and I would have to put it on to the land for them.

Have you ever explained to them why you use fertilizer on your own land?— No, I have not explained it to them.

Now, when cattle are given in lieu of money wages, is there a reasonable relation between the two, is the value of the cattle equivalent to the money wage?— You work it out on his money wage.

Would that be arranged beforehand or afterwards?— He usually arranges it beforehand because he wants the beast straight off. Say you were selling him a beast for six or seven pounds. He would take the beast away and work it out.



Mr. Scott

He would get the beast first?- Yes, that is so, that is ~~x~~ usually the case, but some people keep the beast as security until the Natives have worked out their time for such a beast.

Does that system only apply to those who come to work temporarily, or does it also apply to the boys who work regularly on the farm and live there?- Yes, some boys who work on the farm also work for stock.

And are they allowed to keep the stock on the farm?- Yes, they are.

Is there any difficulty about their taking the stock away if the number of their stock gets larger than what the farmer will allow?- Of course, that is getting rather difficult.

Have you any Natives coming to you for the purpose of earning cattle who are then prevented from taking the cattle back to their own tribal lands?- Yes, just lately I have had that trouble arise.

Is not that likely to affect the labour supply. Will the Natives come out and work, are they likely to come out to work, if, by getting cattle, they cannot go back to their reserves?- I think the trouble was that their area was so overstocked that the Magistrate would not allow them to bring in any more stock.

Yes, I have heard of that difficulty, but what I want to know is this, is that not likely to have <sup>the</sup> an effect of stopping the supply of labour to these areas?- Yes, I think it might have that effect.

Now, about these wages, the wage level in this district. Do you think that that wage is today an adequate wage for the Native?- Yes, I think so, quite.

From what point of view, from what he is worth to you or from the point of view of his needs?- From both points of view, I think.



Mr. Scott

Well, I understood from you that higher wages were an attraction and were taking the younger ones away from you to the towns. Is not that rather a sign that the wages are not regarded as adequate here?— Well, I suppose they will go away to where they can get higher wages.

Will not the farmers be obliged to raise their wages too - will not the Natives ask for it?— Then they will have to get off the farms.

Who will get off the farms, the white men?— Yes.

MR. MOSTERT: According to the price of your products today, can you really afford to pay as much as you are doing now?— No.

You told us just now that you give your Natives a paraffin tin full of mealies per week?— I said that that was the considered ration.

What does he do with the balance, because he cannot possibly eat it all. A tin ~~holds~~ holds about 25 to 30 lbs., what does he do with the rest?— Well, they get rid of it somehow. I do not know what they do with it.

Do they sell it?— I do not know, but some of them come back in three or four days time, if they think you are soft, and they tell you their food is all finished.

So that you just give them a sort of random ration, and that is the paraffin tin?— Yes.

Now, the farmers who give either a heifer or a tolley to the Native, or so many per annum, do they give it when the boy begins to work? Does the farmer point out "That is your tolley and that is your heifer, and when you have worked for it it is yours"?— Yes, sometimes that is so. That is not the general practice.

Now, you have to keep that tolley or that heifer on your farm?— Yes.

And in the meantime you have to feed it?— That is so.



Mr. Scott

And it has the grazing. Tell me, what is the difference in the value, after two year, from the day you give it to the Native until two years after?- The value would have risen from £3 to £5.

Therefore, the value of the animal has increased ?- Yes, it has very much.

And if you did not give that heifer to the Native, it would have been worth that much to you?- Yes.

Now, if it is a heifer, does that Native to whom you gave that heifer, supply the bull for the heifer?- No, he does not supply it.

You supply it yourself?- Yes, I do.

CHAIRMAN: You mentioned that the Native who worked, sometimes had to supply lobolo for his son to get a wife. Is that a usual practice? Is it usual for the man to come and work for lobolo for his son?- Yes, I think so; He is responsible for the lobolo for his son. That is the custom.

Do Natives who have reached the age when they have marriageable sons still as a rule go out to work?- I think so, so far as I know.

Do they all do so, or only to a certain extent ?- Most of the farm labour consists of men, or quite a number of them are men who would have sons who have reached the marriageable age, I should say.

Is that the labour living on the farm?- Yes.

Labour coming out from the reserves to work on the farms - do they come out to work for that; let me put it this way, do you find the older men coming out for that?- Yes, we find the older ones do come out.

To what age about, do they come out?- I should say that they come out to the age of 50 or 60 years.

As old as that?- Yes, I think so, and we find that they are more reliable than the younger ones, because



Mr. Scott

the younger ones are inclined to be running off at night for sprints that may be on, and they are apt to get off on all sorts of pretexts, so we find that the old men are steadier and better for your work.

Now, the labour difficulty which you do have, does that all arise from the fact that, apart from the labour<sub>x</sub> which lives on the farm, the other labour which you get is purely casual labour?— Yes.

Most of your labour which comes from the reserves is purely casual labour?— That is so.

SENATOR VAN NIEKERK: Are you a sheep farmer too?— Yes, I am.

And if your sheep die, what do you do?— Usually the Natives get them to eat.

Is that considered part of their ration?— No.

Do they regard it as such?— No, I do not think so. Unless I tell them that they can eat it, they do not take it.

No, but it usually goes to them?— (No answer).

MR. LUCAS: Do all farmers allow them to have the dead sheep?— Yes, most of them do.

But some would rather destroy the carcass than let the Natives have it?— Of course, it all depends. If you are at all suspicious then you do not let them have it. If, for instance, you suspect that the animal has been killed by them, then you would not let them have it.

SENATOR VAN NIEKERK: Does that system give them a fair supply of meat?— No, I do not think so.

You do not supply them with any other meat, you do not kill an animal for them, for instance?— Oh, yes, at sheering time you may kill a sheep for them, or if they are working with the sheep, you will sometimes kill a sheep for them.

Have you ever compared the stamina of the



Mr. Scott

Native with that of the white man. You see, they eat two different kinds of food; the Natives eat one kind of thing and the Europeans another; now what I want to know is does that Native in stamina stand up to the white man?— No, I do not think he can.

Have you ever tried to do a hard days work against a Native?— Yes, I have.

And do you beat him?— Yes, usually I do.

Do you think that is more on account of your physical strength, or for what reason?— I beat him because, when I work, I do not only use my physical strength, but I use my brain as well. That is a great thing.

It is not merely a question of power or muscle?— No, I think the white man knows better than the Native how to apply his strength in his work.

MR. LUCAS: Do you teach the Native how to use his brain in the way in which you would do the same work?— Well, if I am shewing him a job I show him how to do it.

SENATOR VAN NIEKERK: Yes, quite so, I know that as a practical farmer, but what I want to bring out is this. Your brain power is more developed and you can do a job more scientifically than a Native can, but do you think that a Native, because he eats only mealie meal and porridge and morouch and so on, do you think that because of that he is weaker than you are yourself?— No, he is not. After all, that is the food which he is used to.

DR. ROBERTS: Do you think that, if you were to give him the same food as you have, he would not be stronger? If I were to start to feed him on meat and bread, he would be no good at all.

MR. LUCAS: Can you say why the experience is different in the towns. Take the mines, for instance; they have to give their Natives a certain diet, and certain



Mr. Scott

employers, even in Durban, have found it necessary to give a better diet and they have told us that it has made for better work. Now, ~~what~~ why should your experience be different? - I suppose they cook their own food and they do it in their own way. I can give you my experience in regard to that. I may tell you I am a polo player and, if we go away at any time to play polo somewhere, we take some of our boys with us. Our boys always prefer, when they go away with us, that we should give them a pot and give them mealie meal and sugar, rather than that they should go and buy things ready cooked for them. We have to feed them if we take them with us.

Do you think that they would refuse meat if you were to give it to them? - We usually give them a few shillings when we go away, just to feed themselves. But in regard to meat - a Native will always get meat if he can get hold of it.

I am speaking of the Natives on the farm, not of those who go away to the towns, and I do not think that they would refuse meat if you were to offer it to them, even were you to give it to them every day? - No, certainly not.

SENATOR VAN NIEKERK: Your point is, that if you gave a Native money to buy bread and meat, he would say "No, give me my porridge, I am more satisfied with that"? - Yes, I suppose that would beso.

MR. MORTERT: And you give them milk? - I do not give my boys milk, except those who have their own cows. I give my boys sugar and I find that they can work better on that because milk is inclined to make them sleepy.

CHAIRMAN: Is that because they eat so much more porridge if they have milk on it? - I would not say that. As a matter of fact I do not know whether they would eat more.



Mr. Scott

Do they make a practice of collecting various herbs for morouch?— <sup>Spinach</sup> ~~Spinach~~, you mean. Just now, the women are collecting a lot of spinach.

What sort of greens do they collect for it?— Watercress and what they call pigsweed. I think those are the principal components. There are other kinds of spinach too, but I do not know what they are. I have just seen women collect them in the old lands.

What is the word used for it in Xosa?— They call it imifino, I believe. That is the same as what we call spinach, and that would include all forms of spinach.

SENATOR VAN NIEKERK: There must be more in that spinach than we think?— Yes, I would certainly think so. You see them collecting a lot, but it is looked upon more as a woman's food than a man's food.

Men are very fond of it too, are they not?— Yes, some men will eat it and they mix it up in their porridge.

CHAIRMAN: They collect the pigsweed when it is young?— That is so.

SENATOR VAN NIEKERK: These people who work on your farm, do they work on a written or a verbal contract?— They work on verbal contract.

Have you never found cases where it was necessary to have written contracts?— No.

Are there many disputes?— No, I very seldom have any. We very rarely hear of any.

Your pay, is that on the calendar month or on thirty days?— On the calendar month.

Now, when you give a heifer or a trolley in lieu of money, do you arrange beforehand with the Native what is the value of the beast, and do you say "I shall sell you this beast for £4 or £5", or do you say to the Native "You have to work four or five months for that beast"?— No,



Mr. Scott

I say my price for the beast is so much and you have to work so many months for it. It does happen sometimes that they do not stay the whole of the time, and then they have to pay the balance that is due.

MR. LUCAS: At the rate of 30/- per month? - No, they have to pay the balance of the value of the beast.

You calculate the time they work at 30/- per month? - One would calculate at the wage which they draw.

SENATOR VAN NIEKERK: You say that the young men are leaving the farm? - No, I did not say that, they are not leaving my farm. There is no Native who lives on my farm who can leave to go anywhere else. If he lives there he has got to work for me; he is there as my servant, and if he wants to leave he has to give me a month's notice, but not otherwise.

I thought you said that the tendency of the young men was to leave the farm and go to the towns? - What I meant was, not to leave the farms, but that we could not get the local boys. I said that, instead of coming to the farms the young boys went to look for work in the towns, and I was referring to the boys from locations.

MR. LUCAS: I was dealing with the boys who were the sons of the families on your farms? - No, I did not mean that. I said that, in regard to the children who were growing up on the farm, we were only too glad to get them to work for us.

Yes, but I understood you to say that they very frequently would not stay on the farm? - No, what I meant to say was that we were not getting the younger boys on the farms, the <sup>and</sup> unfasans whom we use for sending messages/for leading and for things of that sort. I meant to say that that class of boy was not coming to us any more.

Where do they go? - That class is going to the mines or to the towns.



Mr. Scott  
Mr. Ross

Take the families on your farms. As the boys grow up belonging to these families, do they stay on and work for you, or do they go away to the towns? - No, they stay on and work for us.

You do not lose many of them? - No, not many, just an occasional one.

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Mr. James Charles Ross. called and examined:

CHAIRMAN: You are an inspector of Native schools in this area? - I am an inspector of schools in this area.

I understand that there are certain matters which you wish to speak about, matters in regard to education in the territories? - I was asked to come and answer a few questions, and I am sorry that I have not had time to prepare a general statement, but if there are any points which you wish me to clear up, I shall be very pleased to do so.

Can you described to the Commission what the position is in regard to the distribution of schools in the territories? - My particular area consists of three districts, the Mount Ayliff district, which is a Native reserve, the Umzimkulu district, which is two-thirds Native reserve, and the Mount Currie district which is almost entirely a farming district. I think there is only one Native location in it. So far as the two Native reserves are concerned, you might say that there is a Native school placed within a radius of every three miles, and I believe that, of the schoolgoing population in these two areas, we have about 40% of the children - that is of the children who can attend school - actually attending. The actual numbers are, in Mount Ayliff about 1800, in Umzimkulu about 4,000, and in



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the Mount Currie area about 670 children. The distribution in the Kokstad area is peculiar, owing to the fact that it is a farming area. Of these 670 children at school, there are, in this town of Kokstad, about 270 attending, and then there is a large Roman Catholic Mission school, which accounts for another 200; then there are Native farms which have schools on them, and those would account for another 150. So that, altogether, I do not suppose that, in what is the European farming area, we have more than 200 children attending school out of a Native rural population which amounts to about 13,000. On European farms there are not more than from 200 to 250 children attending these schools. The census of 1926 of the population for the Mount Currie area, was about 14,000 and about 1,000 of these are in Kokstad itself, and therefore the rural population, including the Native population, must be about 13,000.

DR. ROBERTS: What ages would the 40% include?— Well, in Native schools, the ages vary very much.

Would you say that 40% of the children up to the age of 15 would be attending school?— No, I would say less than 40% up to 15, because there are so many older Native children attending the schools. You see Native children up to the age of 17 and 18 at the schools. Quite a lot of them go to work, either on the mines or somewhere else, and then they come back and go to school.

CHAIRMAN: You said that there was a census of the Natives in 1926. The last Native census was in 1921?— I do not know, I got these figures from the office this morning.

MR. LUCAS: We take it then, that the education available for farm Natives, is almost negligible?— Yes, practically. There are one or two schools on the farms, but in the whole of the Mount Currie area there are ten Native schools, and two of these are in Kokstad, one in the



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Native location, then you have the one in the Roman Catholic Mission, then there are two on Native-owned farms, so that leaves four in the whole of the area.

These Native owned farms, do they carry a large population? I could not say what the population is but they carry sufficient with one or two of the neighbouring farms, to have about 50 or 60 children at these schools.

Taking this district, what number of European children are attending the school? Practically all the European children are attending the school. I do not think there are any European children who are not attending school - either attending the school or being educated by means of private governesses.

MR. MOSTERT: You have given us these figures - 1800, 4,000, etc., are these the Native children? I gave you their attendance. The figure was 2,100 in Mount Ayliff. There are one or two coloured children attending these schools.

Are there no whites among them? No, there are no whites among them.

And those 4,000 you gave us? 4,800 for Umzimkulu and 830 for Mount Currie.

And these are all Native children? Yes.

How many European children are there in these various areas which you have mentioned attending school? I am sorry I have not got the figures with me.

It would be negligible - there would not be very many? There would probably be about 500 in the Mount Currie district.

MR. LUCAS: This is mainly an European farming area? Yes, with Kokstad. In Kokstad alone you have nearly 400 European children attending the European schools.

MR. MOSTERT: You think this figure of 500 would be more or less correct? Yes, for the three areas.



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MR. LUCAS: There is practically no European population in Mount Ayliff?— No, the school in Mount Ayliff and in Umzimkulu have less than 100 European children.

Do all the Native children pay fees?— No, none of them pay fees at the schools. It is free education everywhere.

And are the sexes equally divided among the schoolchildren?— I could get you those details, but I am afraid I could not let you know offhand. I believe they are fairly evenly divided.

Does the fact of the boys being needed for herding affect their attendance at school?— Very much so.

Have you developed anything like the alternate day system here in the schools?— Yes, that is developed. Occasionally, if there are two boys in the same family, they take alternate days at school, but that is most unsatisfactory.

Are there any other factors which affect the attendance of either the boys or the girls at school?— Yes, there are quite a number of factors. For instance, cold weather and insufficient clothing, they affect their attendance at school very much.

And are there any other factors?— No, I think these are about all.

Bad weather affects it, you say?— Yes, because of the fact that they are insufficiently clothed, they are kept away, but otherwise they attend fairly regularly because they are keen.

You say that you have boys going to school today who have actually been to the mines to work?— Yes, and in the whole area I have about eight Standard VI schools, and in the bigger schools, some of the boys have been to work and after they have been to work they come back to school.



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Are there any Native inspectors here?- The title is "Native visiting teacher". I have one with me at present and he has been assisting me for six months.

DR. ROBERTS: How do you find that working, do you find it helpful?- Yes, most helpful, and I find this man very keen on his work.

CHAIRMAN: Do you find that the children commence going to school at about the same age as European children?- That is one of the things which one cannot get at with the Natives, even now. You can never get at the exact ages of the children. They have an idea about when the child was born, but they cannot give you the actual age. In schools where education is more advanced, such as in the Mount Ayliff district, for instance, there, I should say, that one does get children attending school at about the same age as European children.

You cannot guess the ages, I suppose?- No, we have tried, but even the teachers cannot say what the ages are.

They know, more or less, when they were born and they can give you that?- One can only go on appearance. It is much better, of course, that they should give an age now ---.

Yes, you should try and get them to give their age now, rather than let it go on for five or six years, when it will be very much more difficult to say within five or six years what their ages are?- I am afraid it would be very difficult, especially with beginners.

If you were to teach them what their age was, - if you were to say, for instance, going on appearances now, your age is six or seven, it would help a lot and you would be rendering a very great service?- Yes, that is so. Of course, we have cases where the children more or less know their ages, but in the schools here we find it a very



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difficult to deal with this matter.

A boy does not know when he was born, but you think he is six, seven or eight years of age, well, you tell him to say he is seven years of age on this day, and you will be eight years of age twelve months hence. If you were to do that, it would help quite a lot?— Yes, we have our admission registers and we try to get them to enter their ages, but it is very difficult.

MR. MOSTERT: Now, you have 7730 children, in how many schools?— The number of schools in Mount Currie is ten, Native schools. In Mount Ayliff 27 and in Umzimkulu 70, making it 107 in all.

DR. ROBERTS: Have you any training institutions?— No, we have not.

MR. MOSTERT: You have 107 Native schools in these three districts?— Yes, that is so, all told.

How many denominations is that?— I could not say, but I suppose we have pretty well all the ordinary denominations represented, we have the Anglicans, Roman Catholics, Wesleyans, Presbyterians and one Dutch Reformed Church and one Independent.

MR. LUCAS: Are there any undenominational schools?— Not one.

MR. MOSTERT: What language are they taught?— They are taught the home language which, for the most part of my area, is Xosa, and in addition they are taught one official language, which, in practically all cases in this area, is English, owing to the fact that the Churches controlling these schools are English-speaking churches.

They are taught in their own language?— Yes.

CHAIRMAN: The medium of instruction is the home language?— Yes, that is so.

Is that so everywhere?— Yes, everywhere.



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DR. ROBERTS: Up to Standard IV?— Yes, I have no secondary schools here at all. In these districts Standard VI is the highest standard which they go to.

CHAIRMAN: Is there any demand here for English as the medium of instruction?— No, there is no demand for that, but they are all very keen to learn English. They start with oral work right from the beginning. English is a second language, but of course they are tremendously keen on learning the language.

But they have not raised the question of having English as their medium of instruction?— No, not to my knowledge. I have not heard of it.

MR. MOSTERT: Is the Native language the medium of instruction today?— Yes, Xosa is.

Evidently both languages are?— No, the official language is introduced gradually as they progress, and in the better schools, when they get to Standard V or VI, they are able to use that medium fairly freely.

CHAIRMAN: On a subject like arithmetic, do you not find a good deal of difficulty in teaching them through the Native medium?— Yes, but that is one of the subjects where they start to introduce the English language fairly early because of the difficulty of teaching through the Native language.

Has any attempt been made to simplify the notation?— Not that I know of.

SENATOR VAN NIEKERK: How are your Native teachers are they efficient?— On the whole, the Native teachers are efficient, but they are like the European teachers, they vary a great deal in their efficiency and in their interest in their work. You have some very efficient Native teachers, men who are very keen on their work, and then again



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you have others who are not, just the same as you find with European teachers. It varies a lot.

On account of the different ages of Native children, I take it that it would be difficult to make a comparison between the standard of the Native and the European schools?— Very difficult indeed; not only on account of the ages, but also on account of the different conditions under which the Native children are receiving education. The European child usually receives his education under decent conditions; he has nice school buildings, comfortable seats, and other things like that, in comfortable classrooms, but most of our Native schools are in poor buildings, the classrooms are inconvenient, they do not have proper seats, very often without desks, and the lighting is very bad, and then they have great difficulty in getting books. So there is really no comparison at all.

MR. LUCAS: And then there is the irregularity of attendance due to the demands of the family?— Yes, these things also tell.

SENATOR VAN NIEKERK: As regards intelligence, could you make a comparison?— No, I can only apply the various proofs given by Dr. Loran during his stay in Natal in regard to his intelligence test. One cannot go beyond that. That is all we have to rely on.

DR. ROBERTS: You have spoken very kindly of the supervisors; now do you think that they could be more extensively used?— Well, do you want my candid opinion on this question?

I do, I should like to have it?— Well, this is what I feel about it. The Native supervisor is the thin end of the wedge, and the Native himself realises in the different districts, just what he is, because they call



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him a Native inspector and the time is coming when all Native inspection work will be done by qualified Natives.

And in that way you would reduce the number of European inspectors?— Yes, I have no doubt that that will be done, but whether they are ready for that just now I am not in a position to say.

CHAIRMAN: Have you considered this question? The view was put to us yesterday that that would be a retrograde policy because the European does bring new life and new modes of thought, progress, into matters; whereas the Native is prone to be held by all sorts of tribal inhibitions, which retard progress. What is your view of that?— Yes, the question is whether, in the long run, if matters were left to the Natives, there would be that progress.

The question is, whether progress would be as good as it is under European leadership?— Quite so. I might give a parallel to that, and that is this. I have always found the best work done by Native teachers under fairly close supervision of some European missionary, and the farther one gets into the wilds, the more one finds the Native left to himself, the less progress there seems to be. One finds in such circumstances that the Native, in such surroundings, will not do the same efficient work as he has been taught at the training college. All the work done by Native supervisors is under rather close supervision and under close supervision they have been working very efficiently. What the result will be if there is not that supervision, I do not know. But I do say that the farther you get into the wilds, the less efficiency you find among the Native teachers.

Will you qualify that — would you say that the



farther you get into the wilds, the less qualified the teacher is?— No, I would not say that the teacher is less qualified. They have all got the same qualification.

MR. LUCAS: Would not the same thing happen among the Natives as has happened among the Europeans, that the better teachers are taken for the larger schools in the larger centres?— Oh, yes, I quite agree with that. The better Native teachers are snapped up by the bigger schools, and a lot of them go to the Native secondary schools.

Would not that account for the point which you have been making?— No, I do not think so. So far as the Europeans are concerned, you do not find that. It frequently happens that the European teacher who is far away from all sorts of associations is a regular little beacon among the people with whom he lives. You do not find inefficiency and that sort of thing because they are in the outstations.

DR. ROBERTS: Admitting that, would not the larger question of employing Natives in their own territories outweigh that?— Do you mean employing Natives entirely?

Slowly employing them more and more and eliminating the white inspector, except for white schools?— I suppose that must come, and as a matter of fact it has been started. I daresay it will come.

Do you think the Natives appreciate it?— Yes, my own experience is that the Natives appreciate it very much.

MR. MOSTERT: Do you personally inspect these 107 schools?— Yes, I do.

How often do you inspect them?— Once a year.

It is a big job?— Yes, it takes me from about January to December, and going hard all the time.

CHAIRMAN: Reverting back to Dr. Roberts' question. In the choice between European supervision on the



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one side, bringing with it faster progress, and on the other side the principle of getting the Natives to have their own people and the consequent slower progress - that slower progress may be compensated for by the fact that the Natives do lead themselves. Is that your point? - No, it is not my point, but I think it is Dr. Roberts' point.

There is a choice between these two? - Yes, there is

There is a greater danger of reverting to type, if you have the Native teacher far out in the country? - Yes, that is my opinion.

Do you think there is a danger of his reverting to type so much that he will not be a leader any more? - I could not make a definite statement for all Natives, but there is a definite danger in respect of that in all outlying places. My view is that, where there is European influence, where the missionaries are, - where you have European influence over the Native, there I do find that the Natives are, as a rule, better than where they are far away from such influence.

DR. ROBERTS: You have got Native ministers as well as European Ministers. Say in the Bantu Presbyterian Church, for instance. Do you find that the influence of these Bantu pastors is less than the influence of the European missionary? - That I cannot tell you. The only thing I can speak of is the Native missionary in comparison with the European missionary. On the question of efficiency in the handling of schools, I should say that the Native manager is very much inferior to his European colleague. There may be exceptions here and there, but that is my general view.

MAJOR ANDERSON: Do you have any means of following up the effect of education on the Natives in any of your schools - in after life, I mean? - No. I have not any means of following it up.

Have you formed any opinions on that subject? - Yes, naturally I have formed my opinions.

Can you tell us what they are? - Which children



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do you mean? Because, in our Native territories, in our Native schools, about 48% of the Native children are in Sub-standard A, and only a very small percentage immerge from that.

Take the average Native's education. Take your standard VI first - take the highest first?- Do you want to know what I think of the Native who has achieved that standard, do you want to know what is the effect on him?

Yes?- I should say that the first effect which I think it has on the Native is that he has more decent ideas of living, he wants to live in a more hygienic state than his forebears did. That is the first effect, and another effect is that he is, to a very large extent, learning to be more industrious.

And more trustworthy?- My experience is not wide enough to say that, because boys who have reached that stage are really not fit yet for clerical positions or for teaching positions. Boys who have reached Standard VI must find their occupations either at their homes or as houseboys.

DR. ROBERTS: Do you know that a register has been kept for the past fifty years at some of the principal institutions, such as Lovedale, in regard to the Natives who have passed through those institutions?- No, I did not know that, but it is very interesting.

MAJOR ANDERSON: I just want to get a general idea?- Well, the general idea of a Native who has had a smattering of education is this ---- Many people say that he is useless, but personally, when I have to have a houseboy, I always like to have a boy with a smattering of education because, for one thing, I always find him more obedient and cleaner.

MR. MOSTERT: You do not know what the effect