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statement made by Solomon Plaatje and I also want to refer you to the book of Dr. Tengu Jabavu.

I now come to the question of Native agriculture. Native agriculture in its first stages was of the most primitive, resembling in a way the methods of ancient Egypt and Israel. When the method of harnessing cattle had been learned, a wooden plough of sorts was used, and soon a metal hoe for cultivating the fields was introduced. I believe the remnants of the first plough used by Natives in this country (not Griquas) is still preserved near the Zonte Gate in the Mount Ayliff district.

Later the '75' was introduced and, for many years, it kept its place. Latterly, ploughs of the type known as 'Bluebird' and such like, to draw which fewer cattle are required, are in use. The general standard of agriculture is improving rapidly. Mealie planters, cultivators, and fertilizers are becoming more and more popular owing to agricultural demonstrations by employees of the General Council. There has been a stubborn opposition to improve methods of agriculture due to Native conservatism. "Our fathers cultivated the land thus, and what our fathers did in their wisdom is good enough for us."

In this connection, I want to tell you this. One of the demonstrators came to a Native and said to him "Can I plough your field for you". The Native said "Why do you want to plough my field for me", and the demonstrator replied "I want to show you how to do it". The other man replied "I am an old man and I did this long before you were born". After some talk, the demonstrator succeeded in persuading the man to let him plough the lands. Well, the man was very well pleased with what happened and things were done very nicely. The demonstrator then brought along

a planter. The Native said "What is this thing with a tin on it" and the demonstrator told him. Well, the demonstrator used the planter and, in due course, a very fine crop of mealies came out and the Natives used to sit and admire the way his mealies were standing on the field. Later on again, the demonstrator came along with a cultivator and again~~xt~~ the old man asked him "What is this thing". The demonstrator said "I shall put this thing through your lands to loosen your soil; it is good for your crops". "Just you wait a little while", said the old man, "until I come back from my kraal." He went away and he came back fully armed and he told the demonstrator "The minute you put that through my lands I shall beat you". This shews how conservative and suspicious the Native may be and how difficult it is to introduce new methods. There you have a field ploughed up by a demonstrator, properly planted, with a fine crop on it. Next to it you have a field ploughed any old way. The crop on the one field is wonderful, but the land next to it has nothing on it. Yet these fields remain like that, side by side, every year. The man with the small crop learns nothing from his neighbours. Fortunately the use of improved methods is extending, extending rapidly, and the more you get to the lower parts of these territories, the more you will see it. Unfortunately this is not a good season and the mealies will not be very well grown, but when you see these Native lands, you will see what has happened.

DR. ROBERTS: Do you not think it is something more than conservatism?— Conservatism and suspicion, I should say.

MR. MOSTERT: And witchcraft?— Yes, that too. I think it is a combination of all these things. I should say

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superstition rather than witchcraft. I had a case here which I would like to refer to. There is a certain block of lands of which I know. There is a boy who has a bit of land there and a trader has a place nearby. All these lands are adjoining. The one boy who has been in the service of a farmer, fertilizes his land and gets very good results. He gets good results most seasons. The land of the other Natives adjoining that boy's lands do not shew the same results. The trader says to the other Natives "Why do you not do the same as this boy does?" and the reply is "This boy ploughs with a white man's cattle, you lend him your cattle and that is why you get a good crop. We use our own cattle." They will not see that it is the other man's methods which count. They go on following their old ways and they contend that it is simply because of the use of the white man's cattle that that Native has good crops.

Did not they say that the white man's cattle were tegata?— No, they did not say that.

CHAIRMAN: They simply went on looking for excuses, but they did not realise that it was the use of better methods which gave the better results?— That is so.

Looking for excuses is a very human failing. A carpenter who has used a wooden plane for years refuses to go in for a steel plane and he looks for all kinds of excuses for his inferior work?— That is so. You may have read Bacon on "Innovations". It seems to me that many of the Natives have read Bacon on "Innovations". He says that innovations should not be accepted unless the innovation is obvious.

Some people still shave with the old fashioned razor?— It serves them right.

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Everything that is possible to do is being done to improve the methods of agriculture. In the Native areas you have from two to three demonstrators and you have supervisors in charge of a group of districts. The very presence of these supervisors the Natives consider ensures a good crop. The other day a Native here asked a demonstrator to come along to his land. He did not ask the demonstrator to do anything. Some time after he got hold of a supervisor and asked him to pull up on the side of his field. The supervisor asked what for. He said "I just want you to pull up". After questioning, it came out that this man was perfectly satisfied that, because the supervisor has pulled up there, the crops would be allright.

MR. MOSTERT: Is it not that they have the question of tagata in their minds?— Yes, it may be. The man had to look at the fields, and they considered that that was all that was necessary. Today, the Natives working on farms are inclined to apply what they have learned on the farms to their own lands at home. But the farmer does not set out to teach the Natives how to plough. He will tell the Native what to do, but he will not do it in the sense of teaching him.

SENATOR VAN NIEKERK: We teach the Natives how to plough decently on our farms?— Yes, but you do not do it in the same way as they do it at these agricultural schools. You do not tell the Native before he ploughs "Now you must plough deeply".

Yes, every farmer tells him beforehand how to plough and he will blame him if he has ploughed too shallow and he will tell him "Now you have spoiled my crop". The Native does learn, but he does not get regular instruction as he would get at an agricultural school.

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CHAIRMAN: He does apply what he has learnt, you say? - I say yes, he does it at his home.

Do he do it regularly? - Well, to a certain extent.

Does he not backslide after a time? - Yes, because it is too heavy.

What is that due to? - I do not know, it may be laziness, it may be a reversion to the old methods.

There is something in the atmosphere of the kraal which gets hold of them? - I suppose it is just the natural Native conservatism.

And they follow the line of least resistance? - I think so.

You do not think there is any idea on their part - the same as it might have been with that man who wanted the cart to pull up at the side of his field - that for them to go on in a progressive way might be bad for the whole community? - I do not think so.

We hear them say "That is all very well for the white man, but we are not white men". Do they not say that they will not do a thing in a better way because the better way is the white man's way. There must be some mental fear about it? - Yes, perhaps there is superstition or prejudice. One might have to cast about for some time to find the right word there.

There is some sort of feeling among Europeans too that, if a man tries to do something which is only fit for a person of a higher status, he is doing something wrong. Has the Native got that too in regard to the white man? - Yes, I think so. I cannot give a concrete case, but there is something like that.

MR. LUCAS: Have you heard them say "He is trying to be a white man"? - I have heard the equivalent

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expression. I have heard it said "He is too much of a white man". I go on in my statement "Farming operations in these parts would be at a standstill if it were not for the supply of Native labour. The Native labourer is so much of a necessity that, in effect, it might be said that farming operations without Native labour are impossible.

As the question stands in your questionnaire it is rather quaint - the whole farming industry has Native labour as a base - withdraw Native labour and employ any other and the farmer is bust. Here they cannot get on without Native labour and it would cost more than the European could afford to employ other labour. As a matter of fact, without Native labour, the European would have to leave the land.

In regard to Native administration, I consider that the Native administration has been based upon the lines laid down by the first officials and carried on by their successors and I consider that these lines are good and sound. In regard to afforestation, this, I consider has been wickedly neglected. The Forest Department are doing their utmost and there is a certain amount of afforestation work being done, but the replacing of the indigenous forests would be a tremendous job. When I was a boy, along the Insizwa Range there were miles of sugar bush growing there, they were ten to twelve feet high. Today you will not find one there, except at the top of the mountain. They have all been cut away, mostly by Europeans who have used the wood for firewood.

DR. ROBERTS: What about the yellow wood, are there any of these old forests still left here? - Yes. You go past Fort Donald and there is a large amount of yellow wood and sneeze wood there. Now, in India, they

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are most frightfully strict about their woods and forests and they have a department of woods and forests there. I happened to be going from one part to another and I was warned not to pick a single thing. The Indian Forest Officers ~~xxxxx~~ realise the necessity of protecting their forests. What you have here is really much too small, the staff of the Forest Department is far too small. You have a Forest Officer here and he has a number of Foresters under him, but the number of forests to be controlled is much more than they can manage and they have a very limited number of assistants and Native guards. There is always a lot of wood selling and trespassing going on. The virgin forests of this country are rapidly disappearing and very little is being done comparatively to replace them. I am 55 years of age and my earliest recollection of this country is that it was a country of streams and woods and forests. I say again that the forest staff should be trebled. One Native guard and a forester or two patrol huge areas, which is futile and absolutely inadequate.

Then I come to the question of land matters and I say here that some improved system of tightening up and granting of land in unsurveyed districts ought to be introduced. The casual granting of land should be discontinued. As I understand the position, a man applies to the headman or the chief for lands. A constable goes out, paces it off - paces off the land which the man is to get - and then reports to the headman or the chief. And it is put down "So many paces this way and so many paces that way". That is how the man is granted his land. I am not prepared at the moment to suggest what should take the place of that, but it seems to me that at the present time the method is a little bit too slack to be suitable.

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I then go on with my statement and I say that the time is in sight when Native villages will have to be established. This has actually been proposed at the Native Council, but it was turned down owing to the increase of population, owing to the increase of stock, and so on. The houses will have to be concentrated in order to provide additional land. At present these places, these huts, are dotted all over the countryside. There is an attempt at concentration in survey districts as a building area has actually been set aside. Well, that I regard as a step in the right direction. Living in villages is not a foreign idea at all to the Native because, in the earlier times, I am told, they had to live in villages for the purpose of protection, and, as we know, the Bechuanas still live in their stads and so do a number of other Natives. All that is done for the purpose of protection. The Ovambos, for instance, do so, and there is no reason why they should not go back to that gradually. The main difficulty, of course, is in respect of the questions of water supply and sanitation. I admit that these difficulties are very serious, but I say that if Natives could be <sup>concentrated</sup> ~~separated~~ in villages, quite a lot of additional land would be available for them to graze their stock.

MR. LUCAS: How is the question of sanitation being dealt with?— Well, anyone who knows conditions among the Natives, will realise that at present these things are very unsatisfactory. You will know what sanitary system the Baralongs have.

DR. ROBERTS: They have none?— Well, they must have some system. You do not very often hear of epidemics among them. Do not forget that they have the pigs, the sun and the sand, which are very great factors in matters of hygiene.

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I now come to the question of mortality - infantile mortality is shocking. I proposed an enquiry into this matter some time ago, but it was not very popularly received. When an epidemic breaks out, say measles for instance, the mortality is very high. The ordinary precautions taken by the Europeans are not taken by the Natives, who do not seem to know that such precautions are necessary. A child with a high fever goes out and gets a cold. I proposed, some time ago, that the question and means of coping with Native mortality should be gone into, but nothing came of it and apparently I did not make out a sufficiently good case.

Then, on the subject of overstocking, I say that this is the curse of the country. The question of dealing with overstocking is exercising the minds of the authorities to a great extent and they are trying to find a way of dealing with it. When it is pointed out to the Natives that overstocking is a serious evil and that they are doing themselves a lot of harm, they always have their answers ready. You have the usual answers - first of all they say cattle are their bank. But that does not necessarily apply today. It may have been so in previous years. You always get that back from them. So far as overstocking goes, I say that it seems to me that it cannot be allowed to continue indefinitely. Something has to be done because the country is absolutely being trodden out and ruined. If you suggest a reduction of stock to the Natives, they at once say "How am I going to pay dowry for my sons". If you suggest to a Native that he should have one wellbred cow instead of five scrub animals - you always get the same answer. They say "Your one wellbred cow does not count more than one scrub cow for dowry purposes."

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And then they also say that the wellbred cow dies much more easily than the scrub animal and is not as hardy. As a matter of fact, what the Native wants is to breed quantity and not quality. It has been urged too that Natives should get rid of their goats. They have very large numbers of very poor quality goats. You put it to them and their answer is "Well, what are we to slaughter". You tell them to slaughter a sheep, but they are very stubborn and say "No, we cannot do that", You ask them why not and they tell you that goat is different. "What is the difference", you ask them, and their reply is "Well, the one is a sheep and the other is a goat". I was rather interested in this and I pressed the point, and it took me a solid two hours to find the reason and this is what I found. A sheep is silent under the knife, whereas the goat bleats, and when the goat bleats it is a good omen - the spirits of the ancestors are listening and they appreciate the fact that a sacrifice is being made. If a sheep were slaughtered or if a goat did not bleat, there would be nothing to draw the attention of the spirits of the ancestors to the fact that a sacrifice was being made to them.

Perhaps a tax on goats might modify their views as to the effect of the goat as an animal to be slaughtered. Possibly a tax might be put on cattle too - over a certain number might be taxed. But this question is occupying the minds of more capable people than myself and perhaps it would be wise for me not to enter into that matter any further.

Now, I come to the question of labour conditions. Here, on the whole, the labour supply is sufficient and it is suitable to the conditions, and generally speaking I think it is satisfactory here, but I think it is underpaid. The average wage, as far as I know, is from 15/- to 30/- per month

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to an able-bodied man, in addition to which he gets his rations as you have had them described here this morning.

In my opinion, these wages are not sufficient to enable man decently to provide for himself, his wife and three or four children. After all, one has to bear in mind that he has to buy clothes for himself and his family and he has to provide many other necessities. The ration he gets, I do not think is intended to provide for his whole family and, as a result, he has to find food adequate for the whole of the family. The ration, I think, is for himself and his wife at the utmost and the additional food for the family has to be found by the man. But, leaving out the question of rations - and these rations vary a good deal - the actual money wage which the man gets should, to my mind, be raised. I discussed this question with two farmers recently and they both expressed the opinion that the rate of wage was too low. I put it to them and I said "If that is your opinion, why do you not raise it"? Their reply was, "Well, if we were to do it the others would not do it, and the other farmers might have something to say if we did it on our own". There may be something in that. One man said that the ordinary farm labourer was not getting full value for the work that he did. He did not say that he could afford to raise the wage, but he agreed quite candidly that the wages should be raised, even if only slightly.

Then, there is the question of the treatment of labourers. On the whole, I must say<sub>x</sub> that the treatment is good, there are, of course, exceptions. You have the Master and Servants Act, and there are some masters who are very frequently in court on Master and Servants cases. But others, again, never come to court.

DR. ROBERTS: Are certain masters boycotted by

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the Natives?- I do not know of any cases of that kind in this neighbourhood. But what is rather a curious thing which occurs here occasionally is this. You have a number of Natives working on a farm with their wives and children. A strange Native will come along and ask for employment and he is engaged. You find that that boy is boycotted by the Natives. The fact is that they do not want strangers here. That strange boy finds his life made impossible on the farm by the others and he simply has to go.

SENATOR VAN NIEKERK: When you speak of wages, are you referring to town wages?- My statement is that I consider that in urban areas the Native is underpaid and that has a good deal to do with the unrest. I do not consider that the Native in the town gets a sufficient wage and that is one of the reasons for discontent. When a man is poor, a grievance is a bigger thing than it would otherwise be if you are well off and better housed and so on.

Then I come to the question of advances. I think the system of advances is absolutely wrong. I think the advance system, speaking particularly in regard to Natives going to the mines is a bad one. I do not think anyone should be paid before he has earned his wage. He should not be paid in advance for something which he intends in the future time to perform. In India, where they recruit Natives for long distances away from their homes, for work in the tea plantations, there is no advance at all. For the tea gardens they recruit hill men and women - they seem to be the most intelligent and best suited for that particularly class of work. These people are taken from long distances away from their homes. But they get no advances.

DR. ROBERTS: Do they pay their railway fares?-

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I believe so, but the large number go on foot. There are no railways near the Himalayas. The same applies to Australia where the Natives are engaged from the islands for work on the mainland. We all know the term "blackbirding". They do not get any advances at all there, and they seem to get on quite well without them.

I have made some notes too on the question of banking and co-operative systems. I must confine myself to this district, when I am speaking on this subject, and I want to tell you that I have made enquiries of the two Bank Managers, and of the Postmaster, as to conditions here. Of course, the Bank Managers were rather loathe to give me any details, but both of them said that Native banking operations in this town are negligible. The Postmaster has a number of Native savings bank accounts, but he could give me no details, because all Native deposits were made at various points. A Native deposits here and there and everywhere. But apparently here there is not much banking done by the Native. It may be different elsewhere.

Then, with regard to cooperation and the co-operative system. The co-operative system has come here and it has come to stay. It was first mooted some 20 years ago. The Native then did not understand it very well. However, they have gradually taken on the idea and I find now, in the <sup>keian</sup> Trans~~Kan~~ Territories, there are 25 co-operative societies with a capital of between £4,000 and £5,000. These are the known co-operative societies. There may be others who have not come to light yet. You can get further details in Umtata, but I believe the co-operative system is going to do a great deal of good in this country. It is not only banking, it is also co-operation in regard to agriculture, Sales of wool and other things. There is

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co-operation in regard to the sale of grain and I know it has worked very well.

DR. ROBERTS: You are among the first who took up this question of co-operation in the Transkei. How do you think it has come about that a Native has come round to see the advantages?— I think it is perhaps propaganda, to a certain extent. The Native has been told of the wisdom of instituting a system such as this and he began to think there is something in it, and some of the more intelligent ones put it to the test and they found it was very good and now others are imitating them. And one of the things which I believe has been an advantage is that the Natives have been left entirely alone in this. They have had no financial help, they have only had advice from those who were friendly disposed towards them. But there has been no interference. The money is all their own and what is all their own means a great deal to them. They have started off without European pressure.

MAJOR ANDERSON: Is there any official recognition of these societies?— None whatever, and none of these societies have any judicial sanction whatever. All their operations are illegal under the Co-operative Societies Act. It is laid down that no society can carry on co-operation unless it is registered, but we have no legal recognition at all, so far. The Act does not provide for it. ~~It is~~

It is a point that needs remedying?— Yes, it does need remedying and I think it will be done <sup>before</sup> very long.

They could not be registered under the existing Act?— No, apparently they could not. As the Act stands, I think, it is for Europeans only. I do not know whether the Act says that, but there are difficulties against their being registered under the present Act. Our system

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naturally will have to be as simple as possible, and if they are to be registered under the present Act, the machinery in connection with the societies that we have would have to be very much more elaborate.

That would be impossible for Natives?- Yes, it would be impossible for them to carry it out. In India the system has tremendous advantages. There is has brought into circulation money which previously was hoarded and a man belonging to one of these banking societies is able to obtain money on loan on easy terms, whereas, before that, he had to go to the moneylenders and pay a terrific rate of interest. But the co-operative society tends to nurse an honest debtor, the man who has had misfortunes and will pay back when he can. Supposing a man gets £5 for fertilizers to be paid back when he gets his crops. Supposing a storm wipes out his crop. We know that that sort of thing happens. The man cannot pay back at once, but the co-operative society will take that into consideration and will give him another twelve months to pay off his debt. But, when you go to the moneylender, you are in a very different position, and even the bank may close down on a man who has had misfortune like that.

Then I come to the question of indigency among Natives. That, as we know it, hardly exists at all. A Native can always get something to eat and he can always get somewhere to sleep. But here, this is the railhead, it very frequently happens that a Native turns up absolutely destitute and sometimes ill. They will come to us and say "I have been discharged from the sugar estates," or "I have been discharged from my employment medically unfit". We ask him "where is your money", but he says "I have not got any, I got sick just after I started my employment and I have nothing to come to me". Well, that man has nothing,

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he has no money for his food or for his busfare. Well, we have a lot of trouble then in finding out who that man belongs to. In the first place, we have to find out who is responsible for his coming back and who has dumped him into the train. I must say that the Native Recruiting Corporation people here have been splendid about it and helped us a great deal. They have taken that man in and they have fed him for us until we have been able to get him away. I think that something should be done so as to see to it that these cases do not occur so frequently. Today they happen too often and it is very difficult to know what line of action one should take in those circumstances.

Some of these cases are really pitiful and I feel that it is essential that action of some kind should be taken.

DR. ROBERTS: Are not these people usually recruited by recruiters of no reputation?— No, that does not follow. They may have been recruited quite bona fide. A man may be in quite good health when he goes up and he may get ill when he gets there.

MAJOR ANDERSON: Are there many Natives coming back from the malaria districts suffering from malaria?— No, I cannot say I have come across such cases. Usually, when these people come back in that way, they are suffering from pulmonary trouble, something wrong with their chests, or something of the kind.

MR. MOSTERT: It is through some unfortunate circumstances that they come back like that?— That is so, but these Natives, when they leave the labour centres, must have been very ill, that is the point I want to make. It is not necessarily from the mines that they come back like that and, as a matter of fact I must say that, at the mines, every precaution is taken against that kind of thing. A

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man working on the mines is not allowed to go away if he is ill, he is looked after.

SENATOR VAN NIEKERK: Are these Natives medically attested before they go away from here?— No, not necessarily. Those who go away to the sugar estates are not examined. But, even then, a man may be passed medically fit and a month later he may be a very very sick man.

MR. MOSTERT: Are they medically examined before they leave here?— There are none recruited from here. This is a closed district so far as recruiting is concerned. At some stations, I believe, they are examined, but at others they are not. There is some tightening up required somewhere, and I leave it at that. There are individual cases of too great frequency. You can imagine this happening once in a while, but it happens too often, and that is the point I am trying to make. Men, in that condition, should not be allowed to travel from the places where they are at work.

Now, on the subject of interracial relations. There is one thing which would go to improve inter-racial relations and that would be the appointment of the best possible people you could get to the Native Affairs Department. I shall explain this. It occasionally happens that a man is appointed to the Native Affairs Department who is not interested in the work and does not like Native. I admit that that is an exception, but I do think that something more should be done to get hold of the best possible men you can get. One does not want to talk about money in this connection. I have held that view which I learned in the bible on Native affairs,—the Native Affairs Commission of 1883. They recommended then that the Native Affairs Officials, who generally live far away from the big centres, who live a very hard life, and have all kinds

of expenses in getting their children to school, and generally have a very thin time, should be better paid and better cared for. That man, that Native Affairs Official, develops into an expert, a fact which is not financially recognised. He has to have a knowledge which magistrates in other areas have not got and he acquires that knowledge very often by the sweat of his brow. If you could make it possible to encourage the best men to come into the Native Affairs Department, that would eventually have very great effects on race-relations. We have occasionally a man in the Department who says "I do not care about Natives, and I do not care if I do not learn anything about them". One man said it to me once. He was trying to get out of the Department, and eventually he did get out. He was an excellent officer elsewhere, but he was unsuited to Native conditions. There is another thing which would help to bring about better relations and that is to have the fullest possible consultation with Natives in respect of proposed legislation affecting them. I do not know whether that is actually done. In theory it is done, but in practise I am not so sure.

SENATOR VAN NIEKERK: What attitude does the Native take up when you ask his opinion and you cannot agree to his opinion in consultation?— Well, that thought did occur to my mind. You go to these Natives and you say "This legislation is proposed". The Native objects to it. He must give sound reasons for his objections and you, on your part, must have equally sound reasons for introducing that legislation. If your reasons are understood by the Native, well and good, but if they are not, there is still good reason, and the Native has nothing to say.

DR. ROBERTS: Is not that consultation done now to a very large extent?— I have heard Natives say

that it is not, I have heard them say that it is not done sufficiently.

But it is done?- Yes, I know it is done, but whether it is done all through I am not sure.

With regard to what you said before with regard to these Officials in the Native Affairs Department having to be the best men available, you may know that we have taken a great deal of interest in that - some of us. How would it be to let it be understood that the Native Affairs Officers wear the blue ribbon of the Department, and pay them half more than the others, keep them always at their work - do you think that that would answer?- I think it is a very good idea. I do not know about paying them half more than the others, but I say pay them better as an inducement to the best possible men to come in. The higher pay would place you in this position, that you would be able to make a more careful selection. You would say "This man wants to get into the Native Affairs Department; what are his qualifications?", The answer would be "He has lived so many years among the Natives", or "His knowledge of the Natives is hereditary," or perhaps "He has a desire to know all he can about the Natives". You may have cases where a man may have an outstanding capacity for Native administration work. Well, give him a chance. You may have a man serving a period of probation for a number of years and in that way you may induce the best possible men to come in and make it worth their while.

SENATOR VAN NIEKERK: The present system has given you a very capable set of Officials?- We hold that we are the most efficient and the best qualified Officials in the Union Service. We do hold that. I am speaking of present-day Officials. A highly placed Official recently

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said that he could not think of a more efficient body of Officials than the Officials in the Transkei Services, and I am inclined to agree with him.

DR. ROBERTS: Do you not think that that is largely due to the fact that you have had a succession of large hearted men in these territories? Without going over them by name - do you not think that that is the case? - I think it is this, that the basis of the Native Administration in these territories was laid on such a firm and sound foundation that we have had a model and an ideal to look back to and to build on. I think that that is the secret of our success here.

You mean, not so much the men? - I do not say that. There may be the tradition too. We have had the sons of missionaries and the sons of highly placed Officials, men who have made history in this country. Probably that is a considerable factor because, in a number of these cases, there has been the matter of tradition. In many cases now we have the third generation of Officials in the territories.

SENATOR VAN NIEKERK: Is there any danger of that high efficiency breaking down? - I will not say that, but there is a very big difference in the administration as it was 15 years ago and as it is today. It is simply a development.

You have this splendid efficiency today; can that continue? - I think it is going to continue. The original basis of this administration was so sound and it has been build on so cautiously and so carefully that I think it will continue.

Then why do you want to make it more efficient? - We want to attract the best possible men?

CHAIRMAN: Is not the present system of shifting

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magistrates purely on the basis of seniority a potential danger to the Transkei? - We have urged that point. We were opposed to the growing tendency and to the system which you have spoken of for that very reason. The point was raised that a certain station is graded down to a third grade station and another station is graded up to a first grade station. In the first grade station you have a man who is most efficient. A little trouble arose in the third grade station, a bit of a rebellion, perhaps, or trouble of that kind, requiring a most efficient and tactful man to handle it. Well, it was a third grade station and you cannot send a first grade man there. It is below a first grade man. Yet it is a first grade man who is required there to deal with the situation. I believe that that point was brought home when this grading system was first introduced. It was pointed out that, for administrative reasons, one might require sometimes that a higher official should take over a junior station. But, of course, one can see the difficulties.

What have you to suggest in its place? - Quite so, that is the difficulty, and that question was asked. "Grading the men" was the answer - grade the men and not the stations. I prefer that you should ask this question elsewhere, in a higher place.

There is one other point here as to fines in the Master and Servants cases. That question often crops up here and it has often placed us in considerable difficulty. There you have a case of a servant who has behaved pretty badly. Sometimes the fines range from 10/- to £2. Say a man is fined £2. That is probably a couple of months wages. I should like to be fined a month's pay. It would just about finish me. But the Native is fined a month's pay.

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I try and make the fine commensurate with his earning capacity, and I think most of ~~xxxx~~ us in these areas try and do that.

There is another point. The Native regards modern day legislation as aimed at himself and as not being in his best interests. He says it is irritating and some of it is harsh and not sympathetic and the law is applied in an unsympathetic way. That is what the Native says. If you like, I shall quote you my authority. Sam Sol Plaatje deals with that in his book on the Native Lands Act, and he tells you there that the administration of that Law was harsh. It has caused disturbing relations between the Europeans and the Natives. And then you get this later book by Dr. Tengu Jabavu. Dr. Jabavu is a very level-headed, very able and very sane thinking man, in my opinion. He begins his book in this way, "The Bantu people throughout the Union of South Africa, are in a state of positive discontent." Now, that is a studied statement and not an alarmist statement. He knows that to be the case. "One need not be regarded as an alarmist for making such a statement. These people are, as it were, beginning to wake up from their slumber and are beginning to express themselves." There is a statement from a sane-thinking level-headed man, and he gives you warning, and I think it is a warning which one should heed and take notice of.

SENATOR VAN NIEKERK: Does not Dr. Jabavu sometimes play up to the Native?— There may be something in that sometimes, but on the whole he is a very level-headed and reasonable man. I know him well personally and I have seen him in many circumstances and conditions. In the case of Sol Plaatje, he has his facts well marshalled, but the arguments which he uses in support of his facts which

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he quotes are not arguments really. His language really is much too wild and his spoils a good argument by being unnecessarily violent in his language. Still, I have referred you to these two people to give you an indication of what is going on in the Native mind, and my opinion is that one should take notice.

CHAIRMAN: You said that the locations were becoming overcrowded. I take it that you say that and that you mean that they are becoming overcrowded under the present mode of living of the Natives?- That is so.

If, in the Transkei, cattle should begin to play a less important part and agriculture a more important part, what change would that make to the overcrowding in the location?- Yes, if that were to happen there would then be provision for the increasing population.

And there would be a great deal more arable country than there is at present being cultivated?- Yes, more could be cultivated then.

So your problem is a social one -- the social view which the Native takes of wealth and cattle?- Yes, I think so.

You refer to the chief as a benevolent despot. Is he not rather a constitutional monarch?- How<sub>x</sub> do you mean?

I am taking the chief in his own setting. Is he not bound largely by his council?- Well, the chief does not rule as an individual, that is so. He rules by the grace and the assistance of his councillors. That is to say, he would not go contrary to his councillors.

Then he is a constitutional monarch?- To that extent, yes.

Do you know anything in the Bantu psychology to account for the veneration of the chief's son?- Well, one factor is that, in the earlier times, the chief was a great

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doctor, he was the rain maker, he was the high priest and the leader in battle. And the last is the most important. He was the man who was the leader of his troops, he was the head of his army and he was respected for that reason.

Yes, that applies to the chief, but what about the chief's son?— The chief's son was going to occupy his father's position.

Why that peculiar attachment to heredity. There must be something in the Native's mind to give that peculiar position to a person in the place of a son?— I could not answer that question. Perhaps this might explain it.

You have a so-called witchdoctor. I do not like the term because it is not always correctly applied. The knowledge of the witchdoctor is handed down from father to son and it may be something of the same kind in regard to the chieftainship. It may be that they reckon that a certain intimate knowledge is handed down from father to son and the son is regarded as possessing extra knowledge which the ordinary people do not possess. I take it that that would explain the Native's state of mind.

Is not that the rational explanation of what happens?— I really have no explanation, no ready explanation for it.

Is not it that the chiefs are the custodians of the spirits of the ancestors? Have you come across anything of that kind?— No, I have not.

With regard to squatting, reference was made here this morning to a Cape law which is supposed to have put a stop to squatting. Do you know what law that was, can you explain to us what it was?— I think it was a law of 1899. There was an Act passed which put the stopper on squatting.

Now, with regard to the Land Act. I think you expressed the opinion that whatever may have been the motives

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in passing that Act, there was no element of protection of the Natives among those motives. Am I interpreting your views correctly?— What I wanted to indicate was that the Act, as applying in the Free State and the Transvaal, operated very harshly. That was all I wished to convey.

Take the principle of the Act?— I do not think there is anything very much wrong with the principle, but its application seems to me to have been unnecessarily harsh, — it had the effect of driving people off lands where they expected to have some security of tenure.

Under the Act the people were not driven off, not by the Act. They were not driven off lands which they were leasing?— Yes, the effect of the Act as applied was to drive them off those lands.

As soon as they relinquished their rights<sub>x</sub> which they had enjoyed, they could not get them back?— The rights were never taken away from them.

SENATOR VAN NIEKERK: Some rights were. The question of ploughing on shares — they were not allowed to plough on shares any longer?— No, that is so.

CHAIRMAN: Now you told us that there was an improvement in agriculture. Can you tell us to what extent that is, Does it affect the great bulk of the Natives in these territories?— It does not do so yet, but we hope that it will do so eventually, and it is gradually spreading.

It is a trickle which you hope will become a stream?— It is more than a trickle today, and I think you can see the improvement from year to year.

In regard to the allotment of lands, is there any regular size to which the fields ultimately attain — is there any regular aggregate?— I should say five acres is the regular size.

The constable paces the land off, you say —

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but has the constable any idea as to what five acres is?— Well, in many cases nowadays he has a surveyor's chain and he goes by that. He says so many chains this way and so many that way.

Does the actual area of land tend to become five acres?— Yes, about five acres.

Do they work them more or less square?— They are inclined to be rectangular. The nature of the country does not always permit of them being square and the lands are generally rectangular.

So a five acres field would be about the size of what the Native in the reserves would normally get?— I do not really remember whether it is five acres or five morgen.

DR. ROBERTS: Were you not very strongly in favour of having aerial photographs?— No, that was not my doing, but I will tell you the history. The aerial survey was proposed by a Government land surveyor who had nothing to do with the council or with the officials in the ordinary sense. This thing was put up to the Lands Department, I think through the Surveyor General, with the result that two flying officers were sent to the Transkei and they made flights round about and took a number of aerial photographs. This surveyor, Mr. Eagle, is convinced that that would provide a simple mode of surveying these lands, but although these aerial photographs were taken, nothing further has come from it. As far as I am concerned, I am not in a position to say whether it is good, bad or indifferent, or whether it is even workable. I did not see these photographs and I am not able to express an opinion.

This system of sending out a constable with the headman to pace off the lands, is that reliable?— You have a check in this way, that it is always done in the presence

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of the interested party. It is not done secretly. Generally quite a number of people turn out, and everyone knows the extent of the land and the people have some kind of say. The result is that no land would be given out which was too big or too small. There is some restriction put on the actions of the constable and the headman.

MR. MOSTERT: You spoke about congestion in the reserves, do you mean in overstocking or in people?— Well, the whole thing sort of dovetails. In some locations in some districts, the people leave their stock altogether. I am not in a position to say that there are more people to the square mile now than the country can hold, although that might be so. I am generally giving you the idea of what is going on.

Of what you know of the country, there is sufficient arable land?— Yes, but that cannot be used on account of the stock. There is too much stock on that land.

If you reduced the stock, you would have sufficient arable land?— Yes.

You realise, of course, that the Native is not an agriculturist but a pastoralist?— I said so.

And it would be impossible, so far as pasture is concerned, to have sufficient land?— I think, as time goes on, the Native will turn from a pastoralist to an agriculturist.

SENATOR VAN NIEKERK: Is there a tendency to exchange this cattle for sheep?— The number of sheep is increasing tremendously. I expect that they do exchange cattle for sheep or buy them, but not to the extent of reducing the number of cattle to any appreciable amount.

MR. MOSTERT: Now, in your idea of settlement in townships, of course you would not have that congestion which you have in towns. You would spread them out?—

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You mean in villages?

Call them settlements?- Yes, very well. I would not do as they do in Bechuanaland, where they put the houses cheek by jowl. I should be inclined to give each man a small plot of ground.

And would that be surveyed?- I think it would have to be surveyed in order to avoid disputes, or at anyrate you would have to have some definite boundaries put down, whether by survey or otherwise I do not know, but I should say, give the man a little plot of ground where he can grow a few vegetables and perhaps have room for a few fowls and things like that. I should give him sufficient tenure and sufficient land to prevent him from being cheek by jowl with his neighbour.

And would you have a limit and so only so many in that settlement?- Yes, I would have all the villages small, I would not make them too large.

And you would survey the arable ground and the grazing ground separately?- The position at present is this. I am talking first of all of a surveyed district where all the lands, all the arable lands, are surveyed. Then the building area is gradually surveyed too. And the other ground is commonage. I would say "This is grazing ground and that is building ground". But I would not necessarily have a detailed survey.

And everyone would have his arable ground surveyed?- Yes.

Then there would be the grazing ground. Your grazing ground could only carry a certain definite number of stock?- That is so.

What would you do with anything above that, would you tax them?- I have suggested a tax above a certain number.

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What number do you think?- I have not thought of that, I have no definite idea.

Would not that lead to cattle being distributed over member of the family?- Yes, it might, all these things have to be thought of.

So taxing over a certain number is no good, you would have to tax everyone?- The overstocking and the over-crowding go together. If you were to reduce your number of cattle, you would have more room for your arable land. Then, having increased your arable land, your country can hold more people.

The cattle are eating up the Natives?- Yes, and the sheep are eating up the cattle and the goats are eating up everything.

Mr. MOSTERT: In allocating your areas for grazing you would have to graze your cattle in one big area and your sheep in another big area?- They all graze together now.

And you think that is wrong?- Yes, it is absolutely wrong.

And, therefore, in any survey which does take place, in that settlement area there would be what you would call a township area and your arable ground, and then you would have your grazing for the cattle?- Yes.

And as for goats, you say they eat up everything?- Yes. A new idea was put into my mind in the last few days. In some parts of East Africa the land is parcelled out among the residents and every man has his own land and his own homestead on one plot.

CHAIRMAN: How would that apply here?- I do not think that it would be possible to introduce that here.

Why not?- It would mean such a lot of innovations and I do not think it would be popular.

Do you mean that the Native's mind is not prepared

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for it - is that the only objection? - Yes, that is so. There is a great deal of virtue in this proposal, because a man has now enough ground under that proposal to graze a relative number of stock. That is the idea. Take your location and divide that up. Now that piece is yours. That piece belongs to you for grazing, for cultivation, etc. If you overstock that and your cattle eat up all the grass, you cannot go to the next mans. The effect of a system like that is that the man automatically reduced his stock.

MR. MOSTERT: You can only do that in a flat country, not in a mountainous country? - No, that is so.

CHAIRMAN: Do you realise that it means the introduction of capitalism among the Natives. It will knock their social system to bits, because as soon as you allow individual holdings, you must grant the right of sale to everybody and what will happen then? - No, I do not see that. If you survey the land, a man cannot sell his lot. You can lay it down, for instance, that no owner may occupy more than one lot under this system.

You mean that you could put a servitude upon it? - Yes, you could prevent him from selling.

SENATOR VAN NIEKERK: You would not advocate out and out freehold? - Certainly not, if you did that they would part with their land in no time.

Would you say that they could only sell to other Natives? - No, I would not do that. That would bring us back to what the Chairman just said. You would have one Native coming in and, in the end, you would find that ~~you~~ he would have acquired the property of all the other Natives round about him.

CHAIRMAN: In regard to this question of Native villages. What economy of land would you get by concentratin

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the residential holdings?- Well, at present you have these homesteads dotted all about the country. The holder of one particular homestead regards the surrounding grounds as his. The homesteads are dotted all about and they use up much more of the commonage than if the homesteads were concentrated.

Supposing he does regard it as such. That is his chief grazing ground, so it is being economically used?- In practice you find that the huts are dotted all over the place in close proximity to one another. That is what I meant. What I am aiming at is that today they are not sufficiently compensated. I do not want them to be dotted about all over the place and thus take up a great deal more room than they should, while a lot of good ground is going to waste. Today you have this position, that the cattle are treading down the land all over the place. You can take your dipping tanks as an example. The lands in the neighbourhood of the dipping tanks are all trodden down and it is there that you have most of your erosion. I want to prevent that sort of thing, and that is what I am aiming at.

These villages - the main virtue would be that you would have your homesteads compensated and your grazing ground would be separate?- Yes, that is my idea.

And you think that would have beneficial effect?- Yes, I think so.

The Commission adjourned at 5 p.m. until 9.30 a.m. on Wednesday, ~~October~~ November 5th.

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