

(1). ELISHA MDA. (Chairman & Treasurer, Tembuland Agricultural and Industrial Native Show Society. Chairman & Treasurer, Umtata Native Co-Operative Credit Society.)

(2). MACKAY NOAH. (Native Welfare Association.)

Called and examined.

(Mr. NOAH): I am going to talk about wages affecting the Transkeian Territories. I am going to talk in connection with the Umtata Township. I have a written statement; it is not complete. I will try to take all the headings:-

"Scales of Pay of Natives Working in the Transkeian Territories, with Special Reference to Umtata Township."

"Government Interpreters and Clerks.

"Senior Grade:

£100 x £10 x £120 x £12 x £240. Matriculated Clerks.

Junior Grade. (Unmatriculated Clerks).

£110 x £10 x £150. Second Grade.

£150 x £12 x £210. First Grade."

The same with the Council Officials. These men have an enormous amount of work to do. They are the leaders of the people. They are educated people to whom the native people look. These men are expected to be an example to the native people. We complain, Sir, that the limit should be £240 rising to £300 a year. They dress the same as the middle class of Europeans; and the same with the food.

"Recommend scale should reach £300 as it does for Senior Native Teachers in the Native Secondary Schools. If it does not the best qualified natives will seek other employment, e.g. for instance, teaching and other professions. The civil service will not attract young ambitious Natives. There is not much difference in the standard of living between a well educated Native and an average European of the lower middle class. The Native has been taught to live clean and dress suitably according to weather conditions, live in a good house, educate his children, etc."

The second point is in connection with Post Office

Officials.

"Post Office Service.

"Telegram Messengers £30 to £42. Mail Porters £48. Linesmen £48 to £68. Postmen £54 to £84. These men are supplied with uniforms issued twice a year, and boots issued four times a year. These men have to hire rooms in town and provide ~~themselves~~ their own food. They are required to be intelligent men who have at least passed Standard VI. They have no prospects of reaching to the highest positions in the service, but they should be encouraged to do as much responsible work as possible, especially in the Native Territories, where they should be encouraged to serve at the counter and be the medium of contact between the Native public and the Department. These remarks apply to the Railway service.

"The scales in the Post Office should be:-

"Telegram Messengers £54 to £72. Mail Porters £54 to £84. Linesmen £60 to £108. Postmen £84 to £144."

These Post Office officials are always out, no matter how hot or cold or raining it may be. These men are doing an important work; they are responsible for the letters they carry. They are responsible for anything they deliver, such as telegrams; and the community expects these men to be well dressed. Even after office hours, they expect them to wear decent clothing and not to be destitute. They go to rooms occupied by gentlemen.

With regard to the -

"Native Recruiting Corporation.

"Clerk-Interpreters £60 to £108. Messengers £60 to £72. Motor Drivers £84. Conductors £72 to £78. Plus room, fuel, kitchen and uniform. These men are required to be intelligent men, who are fairly well educated. They are doing a lot of exacting work and fill responsible positions. Their scale should be:- Clerk-Interpreters £120 to £180. Messengers £84 to £120. Motor Drivers £84 to £120. Conductors £84 to £120. With regard to the people employed by the Native Recruiting Corporation, there is

no/

no fixed scale. It is desired, Sir, that all labourers should have a ~~fixed~~ fair scale. These men, as I say, are educated, and they are expected to perform their duties efficiently. They are also anxious that they should have a higher wage.

With regard to "Doctors' Interpreters":-

£54 to £60. (Private Doctors). £54 to £120 (District Surgeons). These men have no holidays, and have to be well educated persons. The scale should be £84 to £168. They will then be trained to assist in the various kinds of simple work and in this way be more useful to their employers." They have got to tell the doctor what the patient is suffering from, and the doctor has to tell the patient the symptoms, and he has got to do that through an interpreter, and also the instructions to be carried out in treating the patient. And again, Sir, if the interpreter is not efficient, he might make a mistake in the way the medicine has to be administered. We are also asking, Sir, that they should get a higher wage.

With regard to Chemists' Interpreters:-

"£36 to £54 to £60. The scale should be £72 to £120. The same remarks apply as to Doctors' Interpreters." These men are expected every day on going to their duty to be clean and to be intelligent and educated people; as they also assist in selling medicines; they attend to various classes of people; they attend to Europeans as well as Natives. They have to live in the same way as the Post Office officials. Sleeping rooms run from 10/- to 15/-, and good rooms cost one pound.

Now, as regards the "Police":-

I have not got all the details of the wages paid to the Police; I have not got sufficient information. "Men £48 to £66. Corporals £84 to £90, Sergeants £96 to £102. Plus £4 a year for uniform. As a rule only educated men are now employed in the service. They should be encouraged to do responsible work and should be supplied with copies of Rules and Regulations obtaining

in the Police force." The Police have their lives in their hands; they are Government officials. The Government can send an officer out at any time, whether night or day, and whether raining or not. So far as I can gather, there are took books containing Police Regulations. The Native police are given no opportunity to possess those books. Therefore, Sir, they are not in a position to know what work they have to perform. Through want of knowledge, one might get into trouble. The Native Police should be supplied with these two books - the "Police Regulations" book, and the "Police Standing Orders Report." These books would be beneficial to them whilst performing their duties. They are provided with no guns by which they could frighten the people. These Native police are educated men; they are not like the former police. The police engaged at present are educated; they are in a position to know what to do and what not to do. I do not see why the Government should be frightened to supply these police with guns when going out to perform their duties.

SENATOR VAN NIEKERK: Are the Police asking for that? - Some of the police were injured through that and some lost their lives; whereas if they had had guns those people would have been afraid of the police; and no one's life should have been lost.

Now, with regard to "School Teachers": -

"Men £66 to £108. Women £48 to £84. Working five hours a day. So far, only the minimum scale is effective, but the increments are not being given automatically as they fall due. Very few, therefore, reach the top scale... The scale should be: Men £110 x £10 x £180. Women £75 to £110." Teachers are Government officials performing excellent work; they are building up the people. The teachers are the worst paid class of natives. Some of these men are old teachers and have been performing their duties for a long time, and yet it is impossible for an old teacher to get £108 a year, unless they hold the secondary school certificate.

With reference to "Carpenters": -

"Semi-skilled...../

"Semi-skilled or inexperienced 2/6 to 5/- a day. Skilled or experienced 7/6 to 12/- a day. Should be: Semi-skilled 7/6 to 12/6 a day. Skilled 12/- to 15/-. Government Work: 2/3 per hour." The Carpenters are of ~~num~~/classes; there are educated carpenters, and there are carpenters who were never trained. These men should be paid according to their classes. The educated man ought to receive and should claim a higher wage. We want them to be given a higher wage.

Now "Masons: (Bricklayers) (Stonecutters) 7/6 to 10/- a day. Should be the same as Carpenters."

With reference to boys working at "Butchers' Shops: £1-10/- to £2-10/- to £3. Should be £3 to £4 to £5. These men start work very early and stop very late. They assist in minor processes in the work." These men are the first to go to work, and their salary is very low. These men assist the white men at the Butchers' Shops. It is an almost impossible thing for a native to be paid £3 at a Butchers' Shop. If he gets that amount he might get it after ten years. We are asking, Sir, that their salary should be raised and that these men be taught how to perform their duties at the Butchers Shops.

And, again, Sir, with reference to "Blacksmiths' Shops: "→ They are of three classes:-

"Day Labourers, unskilled: 1/6 to 2/6 a day (the latter figure after 8 or 10 years. Carpenters, Piece-work: 1/- per wheel spoke. 1/- semi-finished felling. 1/6 raw material for felling. Strikers: 2/- to 3/- (the latter figure after several years' work.) Painters: 2/- to 3/- to 3/6 a day. The rate of pay should be: 2/6 to 5/- a day, unskilled labourers. 5/- to 10/- a day skilled workers. (Piece-work to be abolished)." There are ordinary labourers, uneducated, who are paid shameful salaries, and these men have to rent a room and supply themselves with their own rations. They start work early in the

morning and are the last to stop working. They work for 1/6d. a day - an amount which cannot support them even for one day. And, again, Sir, there are carpenters at the Blacksmiths' Shops; we are asking that they should be paid in the same way as the other carpenters. With reference to piece-work at the Blacksmiths' Shops; they are asking that it should be abolished and that they should be paid daily, in the same way as the white workers. Then, there are people called "Strikers"; they also are complaining of the salary they get. They are employed at the Blacksmiths' Shops; they are trained and taught how to do their work, and within a short time they are in a position to do the work, thereby being of help in the Blacksmith's shop. If one is a help while he is working, why cannot he also be helped. Again, all these classes of men have to pay taxes to the Government.

With reference to "Kitchen Girls:-

"10/- to £1 a month (being for cooking, inside work and scrubbing). £1 to £2 a month (being for cooking, inside work and scrubbing in rare instances). Should be 15/- to £1-5/- (new girls). £1-10/- to £3 (experienced or qualified cooks). These kitchen girls are paid a shameful wage. It so happens that some of these girls support their homes. It may be that one has no father or brother. One may be called "a girl" and yet she is a widow and she comes to town to seek work; she comes to town to work for her children whom the husband has left. Through those causes she has to go to town to work. They get from 10/- to do the cooking, scrubbing and inside work. Sometimes they get up to £1. We are asking that the Government should take them into consideration.

The same with the Washerwomen: These women have children; perhaps they have been left widows and they try to support and maintain...../

maintain and educate their children. If they are only getting 4/- or 5/- a month, how can they support their children?

With reference to "Store Boys:-

"Salesmen £5 to £7 a month. Parcel boys, who are also salesmen £2 to £3. Parcel boys who are also labourers £1 to £2-10/- Labourers only, 1/6d. a day. The scale should be: Salesmen, (including those who in addition carry parcels) £5 to £7. Parcel boys who are also labourers £3 to £5. Labourers only, 2/6 to 3/6 a day." These store boys are those who do the conveying and carrying of goods, and also assist in the shops. They are paid a low wage. We are asking, Sir, that their salaries should be raised.

Then, with reference to the "Municipality (Street Boys: Labourers 1/6 to 1/9 per day. Scotch Cart Drivers 2/- per day. Boys making water-pipes 2/- to 3/- a day. It should be: Labourers 2/-. Drivers 3/-. Pipe makers 4/- to 5/-" These latter boys are boys who have been trained to do cement work in connection with pipes, and so on. Their masters should have some consideration for them.

Next, "Hotel Waiters, £3 to £5. Should be £6 to £8." These men are expected to be clean. They must have four white suits. A suit cannot be worn for more than from two to three days when it has to be sent to the wash. They ~~as~~ provide themselves with these suits. They hire washerwomen. The married men are not provided with separate quarters. Some of these men go to work with their wives. These men, Sir, get a low wage, and they incur expense, such as the buying of these suits, renting rooms, and so on.

SENATOR VAN NIEKERK: What is the wage they get? - From £3 to £5. Now, with reference to "Lawyers' Interpreters: £48 or £60 or £120. Should be: £72 to £120." Lawyers' interpreters are similar to office interpreters. They prepare cases for people. They use their influence in drawing people to

a particular attorney. Their pay is insufficient. The Government should have consideration for them. Then, again, there are "Attorneys' Messengers: These messengers are paid £2 a month, and sometimes £3 a month. This money is too little. We suggest they should receive £36 to £60 per annum. They have to rent rooms and supply themselves with rations."

With reference to "Garden Boys, who are also dish cleaners, wood choppers and stove cleaners: 10/- to £1 to £2-10/-. This should be £1-10/- to £2-10/-. " The wages of these boys is very small. They do a large amount of work. They should be taken into consideration. Their wages should be raised up to £2-10/- a month.

Then, next, "Bunga (Transkeian Territories General Council): Motor Drivers: 3/6 to 5/- a day, plus room. Labourers: Pipe-makers and garden and general boys, 1/6 to 2/- a day. Foreman 3/6 a day and room. Official Motor Driver, £11 a month plus 5/- a day when travelling. These people are taxpayers. Some of these people have to wear clothing. A married man pays 30/- tax in the unsurveyed districts, and here in town he has to rent a room. He has to provide himself with food. All these labourers have come here to work and to try and support their families. Some try to uplift the Native people by educating their children. We are begging the Government to fix standards of pay and a minimum wage. No one can advance forward unless he gets adequate pay. If these natives were given adequate pay, they could advance like other nations; but if their pay is withheld, they also will be withheld.

To continue with my statement:-

"Railway Department:

Porters 2/3 a day to 4/3 a day, plus room, for which they pay 2/6 a month. Goods Shed boys - same as above. Gangers: Same as above. Should be: 3/- to 5/6 a day and rooms much improved.

"Veterinary Department:

Clerk and Messenger £4 to £6. Should be £6 to £8.

"Gardens....."

"Garage:

Labourers 10/- to 15/- per week. Motor Drivers £3 to £5 per month. Should be: Labourers £1 to £2 per week. Motor Drivers £5 to £10 per month.

"Bakeries:

Labourers: £1 to £2 per month. Should be £2 to £3-10/- per month.

"Sanitary Boys:

£2 to £3 to £4-10/- per month. Should be: Scotch cart boys (Day Shift) £2 to £3 per month. (Night Shift £4 to £7 per month. The work is increasing every month with the increase of new buildings, and the boys find their own food and fuel.

"Printing Office.

Printers' Compositors £6 to £7. Machine men £6. The higher scale should reach to £10 a month."

I see I have left out something. The wish of the Police as to how high their salaries should go has not been mentioned. They want a scale for coloured police from £64 up to £96.

(MR. MDA): I am going to say a few words on Tribal and Detribalised natives - Sub-section (4). Native Customs: There were in that sub-section diametrically wrong statements.

THE CHAIRMAN: Where were the diametrically wrong statements made? - In connection with the Yabulunga beast; it was in the evidence given by the Bunga Delegates.

With regard to the Yabulunga beast, is it not the case that every tribe has its own usage with regard to that? - That is what I am going to place before you; the custom of the Xosa pure and simple, what it was and what it is to-day, without being adulterated by civilisation. Sub-section (4), Native Customs. Economic Function of Lobola. The fundamental function of lobola is to establish the status of the woman and her children. The Ikazi or lobolo cattle are the security

for...../

for the keeping of a covenant. There was nothing else but that amongst the primitive natives.

DR. ROBERTS: Have the children nothing whatever to do with it? - Decidedly, Sir. If the woman who is taken is kept as a mistress these children have no claim on the inheritance; if a woman has not been paid for her children will not be considered as having been born in lawful wedlock., and the marriage, again, must be accompanied with certain ceremonies to establish it. There must be a Uduli party - which is brides maids, and a man and a woman - the man is called "Unozokozska" - a negotiator. This is bonne out even in connection with the wife of a great chief, to show that dowry is meant to establish the status of a woman. A chief may marry wives and pay a smaller dowry, but for the chief wife, in order that she be distinguished from the others, a large amount of dowry is paid - up to 100, and it is paid by the tribe.

. Who pays these cattle - the tribe as a whole? - Yes, in connection with a chief's wife.

Not the chief? - No, the tribe as a whole. He may contribute, but the custom is that she should be paid for by the tribe. Next I come to the yabulungu beast. According to Xoss custom - the custom with which I am acquainted, because I was born and brought up amongst them - in their primitive state there were two kinds of yabulungu beasts: the first is, if I give my daughter in marriage and she gets sick at her husband's kraal and she comes home and I have no beast to give her directly to be the yabulungu beast, I give her a female beast and tell her, "This is an ~~magqumk~~/beast". Then if this cattle increases at the woman's kraal - if they were paid as 'Iqusbi' - the first of his successors can go to the

woman's kraal and give her one beast and take them ~~back~~ back. Well, it was said by one of the witnesses of the Bunga that they did not belong to the woman - the Yubulunga beast does not belong to the woman; he said that they belonged to her people. Of course, the igquabi beast and its increase does not belong to her until it is given out to her as a yubulunga beast; once it is given as a yubulunga beast out and out, it is the property of the woman. According to the Xosa custom pure and simple, the husband has nothing to do with these cattle. He cannot even pay dowry with them. But now, since we have entered into civilisation, customs have changed. When a husband is in debt, of course, the law says that those cattle are the husband's cattle, because no woman can own property and they can be attached for a debt; but, according to native custom, they are not attached for the debts of the husband. I am speaking now, Sir, of the primitive natives, not the natives that have come into contact with civilisation and spoilt things by mixing them.

Then I pass on to section 6, sub-section (5): Occupation of rural native areas in relation to concentration of residential plots and economic grouping of arable and grazing lands.

Now, Sir, I am going to express my own opinion; that must be understood, because I know it is a thorny question amongst my people. Therefore, what I am expressing is my own opinion. In olden times, when there were no Europeans - when there was no peace amongst the natives, we used to group - grouping was exercised because no kraal could be isolated, because the enemy would come by night and get the cattle; so we had to resort to grouping. It is the white man who came with peace. Now the whole of the country is filled with kraals - unnecessary kraals sometimes. You will see a kraal there, (indicating) - another there -(Indicating) - and another there -(Indicating, even without a cattle kraal or goat or sheep kraal; .....

kraal: but the country is now filled with these.

THE CHAIRMAN: Why do you say "unnecessary"? Are people not living there? - I say "unnecessary" because the young man who has no cattle is still supported by his father and he goes and lives in a kraal by himself.

SENATOR VAN NIEKERK: What effect has that on the country? - Grazing land is being decreased to a great extent.

THE CHAIRMAN: Does that happen frequently - these unnecessary kraals of the young men? - It is done every day, Sir. As soon as a young man gets a wife he wants a kraal, and beer is brewed.

MAJOR ANDERSON: Do you suggest he should live in his father's kraal, or Johannesburg? - If he is supported by his father in everything, he ought to, as we usually do, stay with his father and have a big kraal.

With his wife? - With his wife.

THE CHAIRMAN: He does not do that before he gets married; he has not a bachelor flat? - No, they do not before they get married, but when they get married. Well, I say, Sir, that that should be encouraged. It may be a bitter pill, plots/ but I believe in adversity. If the residential ~~plots~~/ were to be concentrated and arable lands grouped, there would be many advantages. It would be easy now to get a water supply to go to those lands. It would be easy to get even those owners which we talk about, because they could find them in the group - not one kraal over here, and one kraal over there, and another ~~nowhere~~over there; they cannot do the work properly. Even a doctor cannot do the work properly. In some cases his motor car will not be able to go there; but if a suitable place were selected and you grouped these people there and the others on the lands there, you could do everything for the people.

Would not that grouping of the huts into villages immediately introduce the subject of sanitation? - It must; you cannot...../

cannot help it.

How would you proceed to solve that? - How do we proceed to do it in urban areas?

You suggest the same way? - Yes.

Would not that be an expense to the people? - There would be a way of meeting it, although it would be a thorny question. I think it would be met in this way: The commonages are overstocked - this is a thorny question; my people do not like it, but I must say it; the commonages are overstocked; if the number of cattle were limited, and those in excess to be paid for that tax would go towards meeting the sanitation - a tax on excess cattle and sheep. Say a man must own so many ~~missp~~ cattle, and that for an excess number he must pay. Get at the rich man!

SENATOR VAN NIEKERK: They tell us you can never get at the Natives' cattle. Supposing you have 50 cattle, and you say you have only got ten, and so on? - What I am telling you now, Sir, is no presumption or exaggeration; I am telling you the facts.

Can you get at the number of the Natives' cattle? - Why; we know. We are living amongst our people; the correct number could be got from natives living amongst natives. There is another thing, if we could get these land or field officers - who ought to be natives - you could get the correct number.

MR. MOSTERT: There should be registration? - Yes; these field officers could register the cattle from kraal to kraal.

DR. ROBERTS: Do you think that in an open country like this, sanitation such as you speak of is necessary; do not you think it would rather a troublesome sort of thing? - Sanitation is necessary; our people are dying, and something must be done in the way of sanitation to meet that, no matter whether it is a bitter pill.

THE CHAIRMAN: I think you will agree it will take a long time before you get to that stage where you can tax the cattle? -...../

cattle? - I won't say it will take a long time.

Let me put it this way. Before a tax could be levied on cattle here, I take it you would want it to be approved by the Bunga? - Well, this money must not go to the Bunga; therefore, there would be no need of approval; it must be a local government.

You think that the white man's government would simply cut in over the heads of the Bunga and introduce the tax? - I won't answer that because I have not grasped the gist of it.

Here in the Transkei it is the custom to ask the Bunga what they think of a proposal like that, which affects only the people here? - Yes.

Do you think that is a sound thing or not? - The Bunga is asked because money is received by the Bunga, even this Stock Rate.

Do you think the Bunga is likely to agree to a Stock Rate? - What has it to do with the Bunga?

In other words, you think it should not be referred to the Bunga at all? - Yes.

The white man should come along and say, " You must pay a tax" of so much? - Yes, and that that tax is to be paid for their benefit.

It would be to their benefit? - Yes.

DR. ROBERTS: Do you think you could leave the Bunga out like that and put the Central Government over its head? You are a member of the Bunga? - I think if this was to be done by the Bunga it would complicate things, because the Bunga has collected the Stock Rate for dip, and that money is not in the hands of the people.

THE CHAIRMAN: Are you a member of the Bunga? - Yes.

You think this question should not go to the Bunga? - Which one - this one?

Yes, of taxing stock? - Even if it does, they will

throw...../

throw it ou\_t.

You will be in the minority in the Bunga? - Yes.

How big do you think the minority would be; how many other Bunga members would vote with you? - Do you want me to make a mere guess?

Would there be any other members of the Bunga who would vote? - Yes, but they would be in the minority, because some of these people who are in the Bunga are large owners of cattle. Mind you, I am the owner of many cattle myself.

And you do not mind paying the tax? - No, Sir, even for the benefit of my people.

SENATOR VAN NIEKERK: You say that a man should be paid according to his education? - Yes.

Don't you think a man should be paid according to the quality of his work? - The quality of his work has to do with his education; if a man has no education he cannot do good work.

But a man who has passed Standard IV can perhaps make just as good a plough-share as a man who has passed his B.A.? - I mean, working in the office as interpreters, and so on.

But do not you think a man can have too high an education for a position, too? If a man ~~is~~ is quite capable of doing a job when he has got his matriculation certificate, and another man comes along and says, "I want to do the same job, but I have a B.A. Degree," must you pay the other man more? - Yes, a man who is better educated should be paid more.

But he may be less efficient? - But he always is expected to be more efficient than others.

But does he always come up to the scratch? From what you stated, all the natives employed in the towns want higher wages? - Yes.

Every one of them? - Yes.

Don't you think some of them are paid well enough? -

There...../

? - There are some who are paid well; not up to standard.

Not well enough? - No.

Have you considered the point that if all your people want to have a rise in wages, the same thing might occur to the white people, too? - Yes, Sir.

Now, if we were to raise the wages of everybody in the country - the blacksmiths, washerwomen, and all these people you mentioned, and all the white people - do you think the country would be able to stand it; where would we get the money to be able to pay them higher wages? - These people are working for different people.

Do you think the country could stand it, to raise the wages of everybody; have you thought of that? Is not there a chance that if you start raising the wages of all the people that some of them may not get work at all? - I do not see any reason why they should not get work, because each man has his own work to do. He is not hired because of low wages.

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REV. ARTHUR AUGUSTINE HOADLEY, called and exd.

WITNESS: "The Native Economic position in the Transkeian Territories is unique and not on "all fours" with the Natives living in other Native areas such as the Cis-Kei, Zululand or Northern Transvaal, owing to: (a) Security of land tenure, (b) Fertile arable land, (c) Well established "Council system", (d) Good Sheep pasture, (e) Market for Wool, (f) Educational facilities available, though inadequate.

The position of the Native working in European areas in the Transkeian Territories is different from the position of the urbanised Native working in European areas in the Cape Province proper, or in other Provinces because -

The labourer and wage-earner for the most part lives in  
the...../

the Crown Locations and comes daily into the European Area or at least spends his "week-ends" in the Crown Locations. Those are in the minority who may be called Urbanised.

"The wage earning natives of the Transkei have been grouped under seven categories, in an endeavour to show the economic demands upon each and how that demand is met or fails to be met.

"An average steady native has been taken in each group and his normal demands stated in a cash value; on the other side an average productive year has been taken and wool at an average price of 6d. per lb.

"GROUP "A"".

"RAW NATIVE PEASANT (Man, wife and three children).

	<u>Expenditure</u> <u>per annum.</u>	<u>Income per</u> <u>Annum.</u>
Government Taxes	£1-17- 6.	-
Mealies ...	6- 0- 0.	
European clothes(Man)	1- 2- 0.	
Blanket ...	1- 5- 0.	
Day Clothes(Wife)	1- 0- 0.	
Blanket ...	1- 0- 0.	
3 children ...	1-10- 0.	
Sugar, Tea, Coffee	2- 0- 0.	
Wood for kraal repairs	15- 0.	
Dipping Sheep & Cattle	12- 6.	
Household ...	8- 0.	
		£17-10- 0. .... Expend. £17-10- 0.

<u>Income.</u>		
Sale of Wool - 50 Sheep	...	£6- 0- 0.
Value of Mealie Crop	...	9- 0- 0.
Sale of Stock ...	...	3- 0- 0. Income £18- 0- 0.

"GROUP "B"

CHRISTIANISED NATIVE PEASANT -- UNEDUCATED.

Government Taxes	£1-17- 6.
Mealies ...	6- 0- 0.
Clothes - Suit ...	1-10- 0.
Shirts...	1- 4- 0.
Hat ...	10- 0.
Socks ...	5- 0.
Boots ...	1- 0- 0.
Blanket...	1- 5- 0.

Carried Forward:

£13-11- 6.

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Brought Forward:	£13-11- 6.
Wife - Dresses & Und.	2- 0- 0.
Blanket ...	1- 0- 0.
Dock ...	7- 6.
Shawl ...	1-10- 0.
Children's Clothes.	3- 0- 0.
Tea, Sugar, Coffee.	3- 0- 0.
Wood for Kraal Repairs	15- 0.
Church Dues ...	1- 0- 0.
School Books ...	12- 0.
Dipping ...	12- 6.
Household ...	1-10- 0.

£28-18- 6. .... Expend. £28-18-6

Income	
Sale of Wool ...	£6- 0- 0.
Value of Crop... ...	10- 0- 0.
Sale of Stock... ...	3- 0- 0.      Income. 19- 0-0

Leaving Debit Balance of £9-18-6

**"GROUP "G""**

CHRISTIANISED RURAL NATIVE - UNEDUCATED - COMING INTO TOWN DAILY  
AS LABOURER, EARNING 1/6 per diem.  
Exp. per annum. Income per annum.

Requirements as "B"	
showing Dr. Balance of £9-18- 6.	
Add extra clothes necessary for working	1-10- 0.
Add Food while in town	3-18- 0.

£15- 6- 6. .... Exp. £15- 6- 6

Income	
Wages ...	£23- 8- 0. Income. £23- 8- 0
	Credit Balance: £ 8- 1- 6

**"GROUP "D""**URBANISED NATIVE LIVING IN LOCATION - WAGES @ 1/6 PER DIEM.

Government Taxes	£1- 0- 0.
Rent ...	7-10- 0.
Meals ...	9- 0- 0.
Clothing, Man, Wife & Child ...	10- 0- 0.
Tea, Sugar, Coffee-	3- 0- 0.
Household ...	1-10- 0.
School Books..	12- 0.

£32-12- 0. .... Exp. £32-12- 0.

Income,	
Wages @ 1/6 per diem	£23- 8- 0.
Washing by Wife	6- 0- 0. Inc. 29- 8- 0.
	Debit Balance £3- 4- 0.

**"GROUP "E""**

Approximately the same as "B" .... Debit Balance £9-18- 6.

**"GROUP "F""** .....

"GROUP "E"""RURAL SEMI-EDUCATED NATIVE PEASANT.

Approximately the same as "B" ..... Debit Balance £9-18- 6.

"GROUP "F"""RURAL SEMI-EDUCATED NATIVE (Say up to Standard V or VI) COMING into town daily, EARNING £3 per month.Cost of living in Rural Area  
same as "B" showing Dr. Balanceof      ...      £9-18- 6.  
Add for extra clothes...      1-10- 0.  
"      food in town...      11-14- 0.

£23- 2- 6.....Exp. £23- 2- 6.

Income.Wages @ £3 per month      ...      £36- 0- 0. Inc. £36- 0- 0.  
Shows Credit Balance of £12-17- 6."GROUP "G""RURAL EDUCATED NATIVE (SAY UP TO J.C. OR N.P.L. # 3RD YEAR) WHO LIVES IN TOWN FOR SIX DAYS RETURNING HOME FOR WEEK-ENDS - EARNING £5 PER MONTH.

Exp. per annum. Income per annum.

Cost of living in rural area same as "B" showing Dr. Balance of £9-18- 6.  
Add extra clothes      2- 0- 0.  
" Board      ...      24- 0- 0.  
" Rent      ...      9- 0- 0.  
" Cost of educating Child up to Father's Standard      ...      20- 0- 0.

£64-18- 6.....Exp. £64-18- 6.

Income.Wages ..... £60-0-0. Inc. 60- 0- 0.  
£4-18- 6.

This may be made up by wool from larger flock.

N. B. - Groups "A", "B", "C", must go to the labour centres in order to ease their position.

Debts are contracted in the bad years and the Native finds it very difficult to get his finances square again.

There is no margin for medicine or Doctors' fees or any improvement in Domestic comforts or for the education of any of the children above Std. VI.

For the payment of Lobola the young man must go to the labour centres."

THE CHAIRMAN: With regard to these different Groups, has this information been got from a representative person in each Group? - More or less. I have been in the country 40 years myself and I know the country pretty well, and I have questioned people here, and on their own knowledge and my information...../

information, I have drawn up this statement. I can describe it as an average statement of what I consider to be an average result of my inquiries. Some statements have been more liberal and some less. I have taken what I consider to be the average.

So this would represent the position approximately of a representative individual in each of these classes? - I hope so yes.

With regard to your first Group; we had a similar statement put in by a Native in Pondoland and in connection with which, instead of the expenditure running to £17-10/- it came to the neighbourhood of something like £60? - For a raw man?

Yes, a raw man, the wife and three children - the same group. What comment would you offer? - I should say he is making the best of his case.

Do you think his needs come to anywhere near that? - Well, it depends on what you mean by his needs.

The Standard on which he is living? - No, I say it is too high. I was hoping you might get some reliable raw native to query this and give you a fair statement of it. That is why I submitted it to you in writing, so that it might be queried at any time by people whom you might consider could give you a fair statement.

You put the value of the maize crop here at £9? - Yes.

Would that be a present day price? - I reckon an average of 10/- a bag. Of course, some years it is below, and some years it is above. That is the average price for selling. In a drought season, of course, he would have to buy it.

He shows an income of £9; does that mean in the equivalent of the things shown in the expenditure he will get a value of about £3 for his surplus maize? - He would not get it in cash; he would get it in kind.

He may, instead of getting cash, change it for some of these articles you have shown here? - I have reckoned the cost

of his food from the mealie crop would be £6 a year - that would be a bag a month.

MR. LUCAS: You are taking a production of 18 bags, a consumption of 12 of these 18, and a sale of 6? - Yes, a sale or barter of six.

THE CHAIRMAN: So, in taking the value there, you are taking it against similar values in the expenditure side? - Yes, precisely.

SENATOR VAN NIEKERK: Does the raw Native use coffee, tea, and so on? - If you work that out over a year, you will find it is not much per month; it is about a teickey packet of tea a week, and about a pound of coffee per month, perhaps, which is consumed - mostly by his wife and children. He does not take much coffee and sugar; probably he takes "Mahou", as they call it. There is £1 Poll Tax, a 10/- rate for an unmarried man, and 15/- quitrent for his land; there is a half-a-crown for the kraal site added to that,

Could you just give us that under Group "A"; what would a man under Group "A" earn yearly - a fair average - on going out to work? - I should say between £16 and £18 a year; the highest would be £18; that is, taking a steady-going man, no not a spendthrift; a man who is responsible and realises his responsibilities; he might come back with £18 from the mines.

That man would have £17 or £18 a year? - Yes, to meet his position - to pay lobola, meet bad debts, pay for a doctor, and so on.

THE CHAIRMAN: Now, with your christianised native peasant you show amounts approximating just under £10 for expenditure, which the raw Native peasant who uses no European goods -- ? - Practically none; he has a shirt and trousers probably on occasions.

Then there is an additional amount for European goods of £7-10/-, which the raw Native uses, and then there is a

third amount of £11-10/- - just under £11-10/-; that is the cost of his Christianity, too? - Yes.

Group "B"? - Yes.

So you consider that the ~~affliction~~<sup>fact</sup> that he is Christianised increases his cost of living by one-third? - Quite

SENATOR VAN NIEKERK: Does a Native contribute a pound a year to his Church? - He is supposed to. In some denomination it runs about 16/-; in others it is a bit more. I have taken the average as a pound.

DR. ROBERTS: Is it not usually a shilling a month? - It varies according to the denomination; the Wesleyans are slightly more than the Anglicans.

And the Presbyterians less? - I am not sure about those.

THE CHAIRMAN: Now, your Christianised rural Native - Group "U"; this shows quite a considerable credit balance as against a considerable debit balance in Group "B"? - Yes.

Do you think it would be a fair assumption from that that the man whose family lives outside and who comes into town to work competes to the detriment of the man who lives regularly in town? - I do not quite follow; I am not quite sure of your meaning.

In Group "G" your Christian, rural native who comes into town to work has a credit balance? - Yes.

Whereas the same type of native who lives in town and has not got any benefit from tribal lands, has a debit balance? - Yes.

Is it a fair conclusion to draw from that that the man who can come into town and work places the man who has to live in town at a disadvantage? - Yes, the man who lives in town has to pay for his room, which expense the man outside has not got.

You are taking the man who goes home daily? - Yes.

You...../

You have taken 1/6d. a day? - Yes. Some bring their food in; some do not

DR. ROBERTS: What would a snack in town cost? - Six-pence.

If he went to a Coffee Shop and had a cup of coffee and a slice of bread, what would it cost? - Probably 3d. or 4d.

Now, taking all these Groups, the christianised native who has not received any education is put at a definite economic disadvantage? - Yes.

If he has had a certain amount of education in addition, that reduces the debit balance? - I think you will see Group "E" answers that question.

It answers the first question; he has got a debit of £10? - £9-18-0 it ought to be.

Now the Group "F" man - the man who has an elementary education - you show for him a considerable credit balance? - Yes

MR. LUCAS: You have taken what is a high wage for this town, have you not - £3 a month? - It varies. You may get a man earning £3-10/-, or one getting £2-10/-. I have taken the average in that paper handed in by the Welfare Society; you will find it tabulated there. I suppose the majority of employment in town is manual labour. There are a certain number of superior parcel boys, shop boys, and so on, who get about £3 a month. There are not many, of course, for a town of this size.

THE CHAIRMAN: For the Native who has a secondary education, you show a small debit balance? - Yes.

According to that, one would come to the conclusion that as their education increases their economic position does not become worse? - If they can get employment?

Do you think the majority of them cannot get employment in proportion to the higher education they have got? - Of course, it is difficult to find. It depends where they are

living. Those who are educated at a higher rate, near an European centre may get ~~maximum~~ opportunities of using that education; whereas those living out in the country away from European centres may seek employment away from their homes. Also Group "G"; you will notice that I have put down there that a man naturally wants his children to be educated to his own standard; but Groups "B", "C", and "D" might not, depending on their ambitions.

In all these budgets the actual allowance for food is very low; the amount spent on food is a small proportion, I should think? - Yes. There are different sources of food. There may be the mealie, and during the season they may have pumpkins, and so on coming into consideration. Whereas they get a bag a month in February or December or October, they would not use that amount when there is green food and green mealies available.

Judging from your budgets, one would come to the conclusion the Native could still get his food at a relatively small expenditure? - If he grows it, yes.

But the pinch is beginning to be felt where he has to buy articles of European production? - Yes.

Then frequently his desire for these articles outstrips his earning capacity? - Yes.

MAJOR ANDERSON: These groups represent, I suppose, certain standards of living that you have taken these for? - Yes.

Can you give us your view as to whether they are satisfactory standards of living? - No.

You do not think they are? - No

MR. MOSTERT: The deficit here of £9-18-6; how is that ~~met~~ met? - That is met by going to the mines. He may go to the mine ~~one~~ year and wipe the debt off.

MR. LUCAS: I take it you have taken these as the best these men can do with what they have got, but you do not regard

the standard of living as satisfactory? - No. There is no margin here for improvement.

CHAIRMAN: Unsatisfactory, from what point of view? - Because they are making no advance hygienically or in home comforts, and the milk is short; there is very little meat and that kind of thing.

Now, in order to make an advance, I think it can generally be regarded as necessary to improve the earning capacity of the Native? - Yes.

Or of anybody? - Yes.

With regard to the Natives, could you suggest methods, either educational or otherwise, which would improve their earning capacity, increase their efficiency? - By removing the Wage Act; taking away the ~~Race~~ bar.

MR. LUCAS: There is no Colour Bar under the Wage Act; I think you are thinking of the Industrial Conciliation Act? - What I mean is this, where a man can earn more by working a machine, he has got to work it at a European wage, which European employer will not give him. He might be more efficient than his wages show.

CHAIRMAN: Are you not introducing people with a lower standard of living, thereby cutting away the standard of living which others have gained after many decades? - Yes, it has got to come.

Would you admit that that is a reasonable objection? - I should not object; I should say it is a natural evolution. If the upper man cannot keep his place, he has got to go under.

MAJOR ANDERSON: You are willing to see a lower general average standard of living, rather than raising up the whole lot? - From the European point of view?

Yes? - I do not necessarily mean a lower standard of living. I maintain it would reduce costs. You would get

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your article at a cheaper rate. It is a matter of economics; it is matter of rule of thumb, I think.

CHAIRMAN: Would you be in favour of allowing economic forces the easiest possible scope there? - Yes.

Now, as a matter of fact and dealing with the economic position of the Native generally, would you be in favour of allowing economic forces? - From whose point of view?

From every point of view? - Yes.

SENATOR VAN NIEKERK: You would take the cheapest labour you could without limitation? - Yes.

CHAIRMAN: Would that not mean you would have to abolish the principle of the Native Land Act - the principle, namely, that land has to be reserved for people irrespective of the way they use it and nobody else is allowed to buy it even though he would use it more economically; should we not abolish that? - As a certain point of progress of the Native.

In other words, you consider, in that case, that the present point of progress of the Native we should have economic restriction? - You mean, to fit in the wages of the Native?

No, I am referring to the Land Act now. The point I want to make is, it is the principle of the Land Act which guarantees the ownership of land to people irrespective of whether they can use that most economically? - Yes.

Do you not think that should apply to the Natives at the present stage? - No.

You recommend giving economic forces free play in dealing with the economic position? - You are trying to pin me down.

With regard to liquor; would you allow economic force free play there? - No, because it would be uneconomic.

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DR. ROBERTS: Do you not think the real purpose of legislation is the same caring of the people irrespective of whether they are black or white?- Certainly.

Very well then, the 1913 Act is the safeguarding of the Native?- Yes.

And, therefore, it is good?- Yes.

The essence of legislation is always to try to save the people from themselves?- Yes.

And, therefore, the bringing of special legislation for the Native is not a foolish thing?- No.

Is the Native cognisant that he is living below the level that he ought to live; you have had long and extensive knowledge?- The raw man is not, probably,

No, I leave him out?- But the semi-educated man is, I think.

He feels he is living below the standard he ought to?- Yes.

MR. LUCAS: Is that making him discontented?- Yes; he wants more wages and a better position.

CHAIRMAN: How do you define the standard at which any particular class of the community ought to live; is there any objective definition possible?- I think he has possibly been enjoying it.

Do you think you are living at the standard at which you ought to live?- No.

What standard do you think that the man ~~wants~~ ought to live at?- I think he ought to be able to live in elevating surroundings both in his house and in his environment. It is not elevating to sit on the floor and look at the floor the whole time, and to eat out of a pot with one spoon. All that kind of thing is degrading. You want a man to be given opportunities of getting off the floor.

SENATOR VAN NIEKERK: It is because we are

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accustomed to the other thing. It is not degrading for a Native to eat with one spoon out of a pot? - No, but it is degrading to his people. It is not degrading to me and my family to eat out of the same pot with me and my family.

CHAIRMAN: In other words, what you maintain comes down to this, that it is desirable to raise the standard of any particular class of the community? - Certainly.

Now, to what extent can that standard be raised at any particular time? - To what extent can it be raised?

Yes? - It is difficult to answer that question offhand.

MR. LUCAS: I would like to know what you meant in your reference to the Wage Act, because I do not see how it applies? - What I understand about the Wage Act is this - I may be wrong - if a white employer wants to employ a native he has to pay him the same rate of wages as a White man. Am I right? x

For a particular job? - Skilled carpenters, and so on.

Now, you are getting on to occupations which may be complicated by something else? - The principle is, I understand, if an employer wishes to employ a Native, he must employ him at the same wages as an European.

For a particular occupation? - Yes. The Native is very very rare who is as good as a good European. My experience with contractors is, as I say, they would rather employ one European than two Natives.

That is an unusual view? - I have heard it stated.

They will not admit it? - The Native might be worth half as much again as the White man; the employer cannot employ him because he is not prepared to pay him the full wage. Therefore, he cannot use his opportunities such as they may be.

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Have you come across any instance of that sort anywhere? - I cannot quote you chapter and verse.

But have you actually been in any town where that has arisen; it cannot have arisen in Umtat, because the Act does not apply? - I know contractors in Umtata who do not employ a Native.

I am just asking you whether you have had any practical experience of what you say with regard to the application of the Wage Act. I want to follow that up? - Yes, I have.

In what way? - That they were not prepared to employ Natives ---

In what industry? - This was a matter of the printing industry, I think.

That again is not covered by the Wage Act? - I see. I have heard, of course, of other instances in the Transvaal where a man's ability is stultified.

In what industry? - In the mining industry in the Transvaal.

There again, that is not the Wage Act? - Well, shall I put it, repressive legislation in labour?

You are thinking of the Industrial Conciliation Act, but I was wanting to get particulars about the Wage Act? - I see.

DR. ROBERTS: Do you think it is possible to have an objective value of living? But you say now, this must be the state that the man will live in - an objective value of values? - That man may live at a standard for a number of years; he is satisfied with it for three or four years, and then wishes to increase his amenities. It is a case of flux the whole time.

To follow up what I said, it is the man's own feeling and, therefore, it is subjective? - Yes, that is so.

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So you can really, therefore, have no objective value? - If you go so far and no farther, and that is your particular border, that is considered sufficient for you to go to.

If A, B and C are satisfied, that is the standard?  
Yes.

And, since they are not satisfied, then it is too low? - Yes. I do not know whether you wish to ask me anything about the education of the Native.

CHAIRMAN: Are there any particular points of view that you wish to bring forward regarding education? --  
(No answer);

SENATOR VAN NIEKERK: I would like to know your opinion about Native handicrafts; is there a possibility of establishing Native home industries by which a Native would be able to have a chance of increasing his earning capacity? - I doubt it, because of the cheap importation of things from overseas. He is ~~xxxxxxxxx~~ up against the cheap imported article. He may be helped for a while, but I doubt whether it would ever become an established industry of his home. He finds he can buy a chair for 5/- and that it takes him a few weeks to make it. They can buy a desk at the Trading Station for a mere song, whereas it would take them months to make it.

That line brings him into competition with machine-made articles? - Yes.

Is there any scope in connection with things which are characteristic of the Native? - I think that will show itself in time. When they have first got the idea of making a thing, the designing part will come afterwards.

They have got the design, but they look down on it? - That is because every European now is exalted. In the course of time, when they find their own design is marketab

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it will become economical for them to make it.

The idea is, because an European makes a thing like that, it must be better than the Native's. Because something it is characteristic of the Native, it is, therefore, /which has an innate value? - I should imagine that it will take a long time for that to wear down. The Native characteristic would be more of a souvenir more than anything else, if he made his own design to it.

It may be a very useful article - mat or rug? - The only Natives I know of who have any design, are the Fingoes; they have a certain flare.

The whole African Continent has typical designs - scrolls, circles and so on? - If you notice, in different areas it is more marked.

But the Natives generally have a distinct feeling for colour? - In red colours I think you will find it so.

No, in all sorts of colours? - There are certain colours which the European could not combine. You get a certain red blanket with another coloured dock, which the European would not tolerate.

DR. ROBERTS: Does it not go with the scenery - the ~~xxxx~~ ground? - A Native will wear a combination of colours which no European would wear.

I have always taken it that it fits in with different atmospheres, soils and so on; the Native is always picturesque? - Yes.

SENATOR VAN NIEKERK: Take some of these places where they teach Native girls to work a loom; of what use would that be to a Native girl; when she leaves that institution, is she going to buy a loom for £20 and take it to her hut? - It has been done in some cases. After all, it has only been going on for a few years now. It is taking on. I think the idea is there should be certain looms and

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the surrounding people should make the yarn for them. In Scotland, certain people have looms and other people make the yarn for the looms.

Are they making any headway in that direction?- Yes.

How many years has it been in existence?- I cannot tell you, but not very long.

CHAIRMAN: Can you say how long the work has been going on at St. Cuthberts?- I could not say, but I should think about twenty years. It began in a small way. It took a long time to get them to take an interest in it.

Touching on what you said about education; in making a plea for more funds, what particular purpose have you in view?- I do not look at it from an economic value necessarily, but raising the people as a whole.

A general improvement of the level?- Yes.

Now, when you do that as your own statements have shewn here, you create new needs?- Yes.

If the Native finds it difficult to satisfy those needs because there is no demand for his work, except at a very low wage, are you not creating discontent?- Yes; you might call it divine discontent.

Now, is it not possible, next to creating that higher standard, also to create a higher earning capacity?- Yes, certainly.

Among the Natives?- Yes.

In what way? I mean by their education?- We would make them more adept, teach them the dignity of labour, teach them to work and so on.

You say 'dignity of labour'?- Yes.

But the demands for their labour is only at a very low pay; for the dignity of labour, they do not get the additional things they want. How are they going to be made capable of earning the additional wages?- There you

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come again to the supply and demand, where the wage is not available.

The question of Native labour is rather a big one, is it not? - In certain lines, I suppose it is.

Is it not a question of the needs. The supply is inadequate when it comes to the very lowest forms of labour for which they are wanted, such as mining and agriculture. The supply is above the demand when it comes to such things as clerks, interpreters, teachers and the educated professions? - Of course, the supply is greater than the demand for teachers, because, as I say, the education has been starved; there is not the forward movement there ought to be. If schools are opened up, as they should be opened up, and the system teachers' salaries are available, there would be no surplus.

There would be a temporary stimulus to the encouragement of more teachers. Now, when you have got enough teachers, they cannot train all their pupils to be teachers in turn? - No.

What are you going to do with those educated Natives? - I maintain the country would be improved generally; the standard would be improved; they would take better care of their cattle and would be better farmers in every way.

MAJOR ANDERSON: Would they be better labourers? - I do not think it would make any difference.

Would an educated Native be worth, say, one and a half or two uneducated Natives on the mines? - The labourer is a matter of physique, I think.

We have had it argued here that an educated Native can do more labour than an uneducated Native; he can apply his knowledge more intelligently? - I do not think it makes much difference. As far as unskilled labour goes, it is a

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matter of physique. He may have more sense to know that, if he does more, he gets more and he may rise to more responsible labour.

MR. LUCAS: Has not the point the Chairman has put to you been against the advancement of Europeans, too? Where are the openings coming from for more educated people? Yes, it applies to Europeans and Natives.

SENATOR VAN NIEKERK: Has not the raw Native out on the veld got a first claim on education? - Yes, certainly. The raw Native, as far as economics go, is not an economic asset.

He is no asset because he has not advanced? - Quite so.

So you must give him the first chance? - Yes.

(The Commission adjourned at 12.55 p.m., until 2.15 p.m.)

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On resuming at 2.15 p.m.

Mr. GORDON KINGSWOOD HEMMING, called and examined:

CHAIRMAN: Are there any specific points in the list of subjects on which you wish to bring evidence? - As a matter of fact, I have not got a list of them here, but have dealt with them under their respective headings. Do you wish me to say what my own experience is, as far as life in the Transkei is concerned?

Yes? - I have been practising in the Transkei for 27 years and have made a personal study of the question which is before you today. I have been connected with education as Chairman and Vice-Chairman of the School Board here. I am a member of the Law Society and am, in my spare time, Editor of the "Territorial News".

Dealing with the question of detribalisation:

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the natural increase of population within the limits of an area definitely fixed, creates the landless Native who is unable to sustain life without the aid provided by home lands. These landless Natives gravitate towards urban areas. Their numbers are augmented by the type of Native to whom contact with civilisation provides distractions which prove attractive by comparison with the simple pastoral existence under tribal conditions. Both types contract unions, either regular or otherwise - usually otherwise and, as a consequence, a type arises which has never experienced tribal life.

Tribal conditions being traditional are natural and best suited to the Native people as a whole. They are at their best under such conditions. The tribal Native is easily distinguishable from the urban Native, to whom he is immeasurably superior.

In dealing with the Native question, there seems to be an unfortunate tendency to judge all and legislate for all, whereas the knowledge of the legislator is often confined to the urban Native. If I might paraphrase a little, I might say, "How little they know of the Native, who only the town Native know". I would suggest, sir, that encouragement should be given to these Natives to reside under tribal conditions and reserves should be established at suitable and accessible spots throughout the Union, to be administered as near as possible upon the lines of these Territories.

I believe this would be an inducement to detribalised Natives to return to semi-tribal conditions and would perhaps relieve the position such as is found today in such towns as Bloemfontein.

The advantages of tribal life far outweigh the disadvantages and, for administrative purposes, they

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simplify control. It is very simple with the aid of the system in force in the Transvaal, to get into almost immediate touch with the Native for administrative purposes.

Referring briefly to Native customs: after a long varied and practical experience, I am a convinced supporter of the preservation of Native customs and an admirer of a system which, in my observation, is eminently suited to Native people living under tribal conditions.

In the Transkei, Native custom is not codified and I trust it never will be. It has, however, I believe, been crystallised as the result of decisions in the Courts, particularly the Native Appeal Court. It was in a sufficiently fluid state to meet the requirements of any change which general conditions may demand.

An examination of Native customs shews that it is based upon the experience of the people in ancient times and it provides a commonsense practical form for almost any incident ~~metancee~~ of Native life. It is administered in our civil court in practically the same form as at the date of annexation. In very few instances have the customs been overridden by the Courts, on grounds of public policy.

As to lobolo, any interference with this custom would be a grave error. Those who speak of it as the "Selling of the women", speak in ignorance or half-knowledge, which is perhaps worse. As it exists today, it is a form of insurance policy, which benefits and protects both husband and wife, particularly the latter. Forced marriages are very rare and illegal. If such be proved, no claim lies for the restoration of the dowry paid.

Incidentally, in passing, the dowry is not by any means, always paid by cattle; in my experience, it is paid in the form of cattle, horses, sheep, goats, and it has

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been standardised in this way, that a beast is regarded as of the value of £5, ten small stock equals a beast and £5 in cash equals a beast. It is not nearly as common as it used to be to have the dowry solely consisting of horned cattle.

With regard to the expression of opinion which I happened to hear as to the custom in Pondoland, I think that myself, and it is certainly in accordance with the custom as interpreted by the courts, it is a rule of Native law today that the payment of even one dowry beast coupled with cohabitation, gives existence to a contract of marriage under Native custom, and all the consequences of such a marriage will flow from such an union. It is also a rule that no man may hold two dowries for one woman and, immediately a second union is contracted, the first husband has an almost irresistible claim to the restoration of the dowry paid by him.

SENATOR VAN NIEKERK: But, say a man pays two beasts as a dowry and ceases payment of anything further; can they get back the woman?— You see, the position there is the woman is teleked; she comes back to the kraal, and if he pays another beast, even after a lapse of time, the woman should return to him, and does.

Turning to the question of stock; there are approximately 1½ million cattle in the Territories and, notwithstanding the fact that the majority of them are of inferior type, they represent, under normal conditions, a fairly valuable asset. As has already been said by the Native witnesses, they are the equivalent of a bank; they are their cash, and when pushed, they fall back on their cattle. In that respect, I would like to urge upon this Commission the terrible effects that the East Coast

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fever regulations have had upon the cattle trade, generally speaking, in the Transkei.

We are told that the East Coast fever regulations were intended to combat the ravages of East Coast fever; but we have had these regulations in force in one form or another for twenty years, and we are beginning to think that the combating of East Coast fever in the Territories is a sort of industry so far as the people who are combating it are concerned; but it is doing irreparable harm, both to Natives and Europeans.

I would like to emphasize that, at anyrate in the Transkei, you cannot dissociate the European from the Native as far as general benefits are concerned. We, as a whole here, are bound to face the fact that our prosperity depends on the Native prosperity. Today, with East Coast fever regulations, where an area is said to be in the grip of East Coast fever, or suspected, it is illegal to remove a beast from one kraal even to the next without a permit. And to let a beast stray from one area to another is an offence.

In the first place, if you buy a beast in one area and wish to take it to the next, it implies an application to the Veterinary Department; and, from the ordinary fluid form of an asset of that description, it has become so tied up as to become virtually useless to both European and Native. The effect of that upon the Native is very serious indeed, because his cattle are attached we will say, either for trade or taxes; they are ceased at his kraal. Normally speaking, those cattle would be brought to a market for sale, where there is competition; but, under existing conditions, they have to be sold at the kraal and under conditions which prevent their movement.

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So that nobody would go; they are not worth anything. That beast in the ordinary market would be worth £5, but under these circumstances they are not worth £1. If a white man buys them, he cannot re-sell them to a Native.

As a matter of fact, you will find in a great many cases lobolo is paid and the cattle are left at the place where it is paid. I may say, sir, that that is one of the chief causes of overstocking today. We cannot get rid of these cattle. If we want to send our stock to East London or Johannesburg, we have to have them first of all under quarantine conditions for thirty days. In some cases - for example, moving stock from Tsolo to railhead at Maclear - the distance is only 40 miles - you have to quarantine for thirty days; in the meantime, the bottom is knocked out of the market. They have to be sent from railhead in sealed trucks and they get no water or food and it does not take an expert to tell what the condition of a beast of that kind is when it arrives at the abattoir. It has lost twenty percent of its weight and value and people do not want them under these conditions.

I have a letter here signed by the Senior Veterinary Officer, East London, dated 14th October:- "Application for Permit. Dear Sirs, With reference to your letter of the 10th instant, addressed to the Umtata office, I beg to inform you that the only movements of cattle at present allowed from the Tabankulu district to other districts in the Transkei, are those of slaughter movements to Mount Frere village, for immediate slaughter. In the circumstances, I regret your application to move cattle from Tabankulu district to your farm "Waterfall" Umtata district, cannot at present be granted. "I might add, however, that when the new Imperial Gold

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Storage Abattoirs are opened at East London, slaughter cattle from Tabankulu district will be allowed to be removed thereto by rail in sealed trucks, from Umtata, after they have been branded and have undergone thirty days' observation in an approved area."

Well, sir, I think you will appreciate that is a privilege which might just as well not exist for all the value it is. We feel, sir, that as long as those obstacles are placed in the way of exporting cattle - and I may say, sir, that there is a big demand - we can sell cattle in Queenstown or East London under a variety of headings in hundreds, but we simply cannot do it owing to the restrictions.

A man will not buy a beast today when it probably has to undergo 40 or 60 days quarantine. We have tried our best to get the Agricultural Department to relax these restrictions, but they are absolutely adamant, they will not give us any consideration at all. I have made a suggestion in the press which I would put to you, sir, for consideration; that is in regard to the inter-district movement. You will appreciate that the boundaries of these districts are purely imaginary. The boundary of Lobade and Verily is practically in the village, yet a movement from one district to the other is not possible without very irksome conditions.

In view of the fact that these boundaries are purely imaginary, I have suggested the establishment of trade zones. Here in Umtata, we normally had Tsolo, Lobade, Ndqualeni, Mquandusli. I have suggested the grouping of a number of these districts as one district and, within that area, under strict dipping regulations, movements of cattle would be permitted as though it were one district. That would in a sense help us, because it would give us

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a larger area in which to operate and, personally, sir, I cannot see any objection to doing so.

CHAIRMAN: Has that representation been made to the Veterinary Officers? - As a matter of fact, I only wrote the article of the subject on the 30th October of this year, and I have not personally represented it, but I have discussed it with people who are dealing with cattle and they say it would undoubtedly help, particularly if the provisions of the grazing proclamation could be relaxed. I do not know whether you, sir, are conversant with the proclamation, but it was one of those well-intentioned pieces of legislation which has created a position worse than the disease. It was intended to prevent the importation of scrub cattle into the Territories.

The position is this: each magistrate interprets it according to his own idea. If a beast comes in, say, from a Native location out here, into Umtata for sale and I, as a European, buy it, I cannot re-sell that beast to a Native, and only a Native in that same area is entitled to buy it; if a farmer here wants to sell a beast to a Native, he has to sign a certificate to the effect that it has been bred by himself. Well, that means this, that the personally who normally buys the cattle is the trader - he is the man who can afford to lay out his capital; he may buy 400 or 600 head of cattle and send them in to Umtata for sale, but he cannot do that. If he gets them here he cannot sell them to other Europeans. The proclamation was intended to stop the influx of scrub cattle and to prevent speculation in cattle.

The influx by Europeans importing from elsewhere? - Yes; and undoubtedly large numbers of cattle were coming in; they were being introduced in hundreds. The interpretation

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of the proclamation practically prevents all dealing in cattle. I know of instances here where cattle have been put on this market and a trader or other person has said, "I will give you so much for these cattle, if I can sell them to Natives", but the auctioneer has said, "I cannot". They have, therefore, been sold at a 50% drop.

MAJOR ANDERSON: Natives can sell cattle to Natives, I suppose? - That is a barren privilege, because, as a matter of fact, Natives do not sell much among themselves; they prefer to deal with traders.

SENATOR VAN NIEKERK: How can that stipulation about not selling to a Native apply to Umtata? - Well, we are part of the Native Territories; an European farmer cannot sell to a Native in the Territories unless he has bred that beast himself and gives a certificate to that effect. That is the position; that is the effect of the interpretation of the Grazing Proclamation.

How are you going to overcome the difficulty? - As long as you stop the influx of scrub cattle it is solely unnecessary.

How can you stop that? - The stoppage of cattle being brought into the Territories is simplicity itself. It has stopped today. It is only under special permit that you can bring in cattle to the Territories from outside. I would like to point out that the administration of the Transkei is endeavouring to get the Native to substitute sheep, particularly for his cattle, as being a more productive form of investment and, in many parts, the Natives, despite their ingrained ideas on the subject of cattle, are beginning to realise that there is something in it, but they have to realise their existing asset before they can buy. The conditions prevailing today

make it impossible for them, because they cannot get a price. They are beginning to realise, under economic pressure, cattle are good to look at but not bringing in any real income.

With regard to another point which I want to deal with - the urban Native areas - the Urban Areas Act may or may not be suited to large cities, but it was obviously intended to meet the conditions there. Its application to small towns and villages is, in my opinion, wrong. The Urban Areas Act should only be applied where the Native population has reached, or is in danger of reaching, definite dimensions justifying its application.

In practise, tin pot villages are applying for application of the provisions and, in a great many cases, it is granted. The result is that, whilst these local authorities apply the penal provisions to the full, they are either reluctant to shoulder the financial and other responsibilities implied, or they are unable to do so.

For instance, you have an example here. You have places like Mount Ayliff and Mount Frere, up the line here, small villages with possibly an European population of 300 to 500 - or they might go to 1,000; they apply the provisions of the Urban Areas Act, but they have not got the finances to provide the proper accommodation and sanitary arrangements. They did the same thing here. The conditions under which people were supposed to live in the location here were disgraceful. I took the matter to the Supreme Court; the Supreme Court declared the position as such that they declared the proclamation ultra vires. Umtata is finding it difficult to carry out the Urban Areas Act.

DR. ROBERTS: But you have a fairly large loan

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from the Health Committee? - That was recently applied for; that was in consequence of the case I took to the Supreme Court. They found they could not carry on so they applied for the loan and got it.

From my observation, the question of exemptions, particularly in small places, is apt to be dealt with in rather an arbitrary and unsympathetic manner, and the consequence is, you will find men of decent living are forced to live cheek by jowl with women who may be prostitutes, or men bordering on the criminal class. There is one aspect of urban areas - I do not know whether it comes under this head; it may come under education; but there is this aspect, which has often struck me and that is, you have very large numbers of children of detribalised Natives who live in these locations and, roughly speaking, they have no occupation, they have no objective in life.whatever.

Now, from my own observation and in my own humble opinion, they have a very bad effect upon the European boy, and for that reason I suggest that the question should be considered as to whether the children of detribalised Natives living in towns should not be subjected to compulsory education, to give them some form of discipline, which is very necessary indeed. You will realise that, in the towns and the locations, the ordinary discipline which one might find at the kraals in the country, does not exist and the effect upon the European child is bad. And these children themselves are simply growing up to inevitable criminality; they loaf about.

We have had numbers of cases here where these little youngsters of 15 and 16 have been found guilty of shop-breaking at night. It is due to the conditions under which they live and the fact that they have no schooling

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and no discipline.

I would like to turn now, sir, to No.8, which I think deals with Native labour. The chief means of livelihood of the Native in the Transkei is labour. I have gone into the figures and am able to give figures which may or may not be in your possession. I think it was the 1928/1929 issue of the budget by the Chamber of Mines, which gave the figure of Native employment for all South African areas - I am talking about within the Union - as 107,000 Natives under their control; that is the actual number employed on the Rand, and it is estimated ----

CHAIRMAN: B.S.A. Natives? - Yes. 67% are said to come from the Transkeian Territories; it is estimated that every adult Native who is capable of going to work, goes to work on the mines every three years; that is to say, the whole population goes out in the course of three years for periods of from six to twelve months.

That is mining alone? - Yes, I am dealing solely with mining. There are a number of ways in which their pay comes back to the Territory. I have them under four heads: deferred pay, Native remittances, advances repaid, and cash brought back by the labourer himself. The total amount of deferred pay remitted to all Territories, - that is for 107,000 boys - is approximately £150,000, and allowing for these Territories an additional 60% - which is possibly in excess of the actual amount - you would account for £90,000 coming back to the Territories under that head.

Now, remitted pay - that is the system of Native remittances which is in force on the Rand, quite apart from deferred pay. A boy on deferred pay requests money to be remitted, and the N.R.C. has the machinery for doing it. Allowing the same liberal estimate of 60% for

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the Transkei, you would, say, have a further approximately £80,000 under this head, but, in actual fact, the number of boys who go forward on deferred pay differs very considerably as regards Pondoland and Tembuland. In Pondoland, my information leads me to believe that about 80% of the boys go forward on deferred pay, and that is very largely due to the influence of the chief there, but in Tembuland, where the influence of the chief is not so great, the number of boys who go forward on deferred pay is not estimated at much more than 20% or 30%.

From these two headings, you will see, sir, that allowing the full measure, the total amount which comes back under these two headings would be £170,000 pr annum.

Then, there is the question of advances repaid. If every boy took £3 - and every boy does not take £3 - that would account for £180,000 under that heading. That, I think, gives you in the neighbourhood of £350,000 under these three headings. The only heading under which you are unable to get an approximation is the actual cash brought back by the Natives themselves, - that is brought back in their own pockets when they arrive on their way back from work. That is impossible for anyone to estimate, but I may say this, sir, in my commercial experience here I am given to understand, both by Natives and Europeans, that the money which is brought back from year to year by Natives on their own, is decreasing every year, and the tale of boys who come back with nothing at all is increasing from year to year and, very often, the only symbol they have to show for having been away at work, is some gaudy looking box with a few odds and ends which they have bought at a concession store. Well, sir, I cannot say what the amount involved there is, but I do not think it is anything