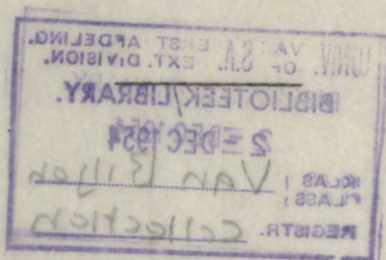


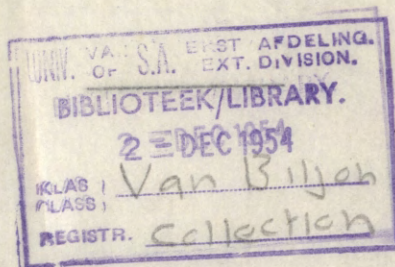
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# I N D E X.

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NATIVE ECONOMIC COMMISSION

ENGCOBO      20th NOVEMBER 1930      3.20 p.m.

FIFTYTHIRD PUBLIC SITTING

PRESENT:

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

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REV. CEMCIL CASE HARRIS, called and examined?-

CHAIRMAN: We have received your statement. In view of the fact that our time is short, we shall take the statement as read and ask you certain questions. You refer to modern pagan influences on the life of the Native. I wish you would qualify that a little more?— Amongst the Europeans?

What you say is, the Europeanisation of the Bantu is less to be feared than the corruption under modern pagan influences?— The effects of our modern civilisation as it touches the Native.

For example?— For instance, the desecration of the Sabbath and the distribution of intoxicating liquors.

You mean European?— Yes.

Do you think that is going on?— There is no doubt about it to my mind.

In spite of the fairly rigid control of licenses?— Yes.

Are you referring now to the Territories?— Yes, I am referring to the Territories as well as the towns.

In the town we know it is going on?— It does go on in the Territories too.

To a large extent?— It is difficult to

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estimate to what extent, but there is no doubt about it our Native people are getting liquor through European agencies.

Have you any other instances of pagan influences ?- With regard to the imitation by the Natives of such things as dancing in such a way that would not be conducive to the uplift of the Native people.

You mean dancing according to European ideas?- Yes, according to European customs; they are imitating that too.

Now, in what way do you think those influences -- are those the only ones you wanted to mention?- Those are all that just occur to me.

In what way do you think that is having a deleterious effect on the Native?- The Native has come into contact on the mission fields, with a type of European whom he regards as Christian. He is beginning now to realise Europeans are not all Christians and, if he copies the Europeans he copies them in ways which suit him and very often he is <sup>influenced</sup> caused to copy them in their bad ways.

You say the environment of the kraal is frequently too strong for them; in what way does that get a hold of them?- I am speaking of the Christian Native in a heathen environment. In the next place that Native is endeavouring to be a Christian, but his natural polygamist tendencies make him go in to what we call immorality and very often he drifts into customs which are pleasing to himself and which actually are pagan customs and against Christian teaching.

Do you think that a great deal of real harm is done by that?- Yes, a great deal of harm is done. A Native who slips back into his heathenism, once having been a

Rev. Harris

Christian, is a worse man than he was before.

Than he was as a heathen?- Except that he is more intelligent, but his moral stamina is not so tough. He has lost touch with his tribal restraints and has lost touch with his church restraints and has become an isolated and degraded member of society.

MR. MOSTERT: Are there any large numbers of them that do that, or is it only in isolated cases?- There are undoubtedly outstanding examples where Natives are maintaining their Christianity pure, but the problem of heathen influence in the Christian Church is becoming increasingly difficult to the missionary bodies.

CHAIRMAN: There is that environment factor in the kraal which seems to have an extraordinarily strong hold on the Native; you have mentioned polygamy as one of the incidents. Are there others?- There are various rites with which they are associated; some of them are good, but a good many of the customs are not satisfactory. For instance the rite of circumcision has much that is good in it, but much that is bad, and it is very difficult to have the one without the other.

Are there any others?- Beer-drinking; the custom of beer drinking is one into which they easily lapse if they become relapsed Christians.

From the moral point of view from which you are looking at it, it is a question of the average level of morality as understood by the kraal and accepted by the kraal?- Yes.

Can you account for the fact that a Native who has learned from the European a better standard of living and so on, lapses into the other things which he knows to be worse; I mean, not morally worse, but simply materially

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worse?- I tried to bring that out in this paper which I have written. The dual temptations, on the one side the temptations of the West, and those on the other~~xxx~~ side are the natural tendency to follow the customs of his father.

Do you think it is an effort for him to rise above that?- Yes.

And when he has not any supporting influence to hold him above, he goes back?- Yes, he fails; and, as I said before, heathen influences are creeping into church practises.

Now, with regard to the provision of credit, I take it it is your view that credit is fairly freely given. Do not the traders realise that that is a doubtful business?- Yes.

Why does the credit go on being given?- That is a natural question, but I think it is due to competition. If a trader turns away a customer, that customer will go to his competitor.

Even although he is more than five miles away?- That does not seem to make any difference to the Native.

Is there competition in giving credit?- I would not put it quite like that; I should say there is competition in getting customers.

Giving credit is a matter of getting customers?- Yes.

You mentioned £50 to £100; that would be in exceptional cases where a Native would owe a trader so much?- Well, if a Native has a few head of stock, as a rule he has taken his credit to the full value of that stock and, in numbers of cases, more than the stock is valued at. As I have said in the paper, many heads of Native families are actually insolvent if you weigh their assets against their liabilities.

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That cannot be the case universally, I should imagine, that they have pledged the whole of their stock? - Around this district, which I know pretty well, I have asked that question of most of those here and I have discussed the matter and ~~in~~ almost every trader to whom I have mentioned it says these men are in debt right up to the very hilt.

All of them? - That is what they say.

That would mean, if this were typical, the cattle of the Transkei would belong to the traders? - That is to say, if you balance the debt against the security.

Evidence was given us at Umtata which tended to shew that about 20% to 25% of the cattle of the Transkeian Territories would represent ~~xxxxx~~ the total debt of Natives to the traders. Your figures put it much higher? - I should put it much higher than that.

Did you compare Engcobo with other districts? - No, I do not know the other districts.

You do not know whether the conditions are worse here? - No, I cannot say for an old established trading area, the accumulated debt is probably greater.

MR. MOSTERT: It appears to be a matter of the value of the stock, according to you? - Yes.

Whereas the actual value may not be more than is that your version  
£1.10.- ~~xx,xxxxxxxxxxxxxx~~? - Yes, the value of the stock is the value that he can sell it at.

And, according to your version, they are practically bankrupt? - Yes.

Have you taken the value of the stock as it stands today? - Yes.

Because the ordinary heathen stock - that is oxen and cows, would not be worth more than £1.10.-, - £2 at the outside? - No, an ox I should think would be worth about £4.

And sheep? - A hamel would be worth probably

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15/- to £1 today.

CHAIRMAN: Can those prices be obtained here today?- Well, I think so.

Is there any market?- They have to sell to the trader; there is no market out of the traders; there is no exportation of stock.

Does a trader give £4 for a good ox here?- Yes. Cash?- Yes.

What does the trader do with the ox?- He hands it over to a friendly Native who will look after it for him until he can sell it.

So there is a sort of ngomo between the traders and the Natives - lending cattle?- Yes.

SENATOR VAN NIEKERK: He would not sell them on one day necessarily?- I should think, if this stock could be sent to the markets of the towns, they would fetch more than they are fetching here - say they were sold on the Johannesburg market.

CHAIRMAN: But why must the trader buy stock for cash when he cannot realise?- He sells it sometimes for cash.

Why does he buy it for cash from the Native?- In order to sell again.

To?- To other Natives?

A Native is prepared to pay about £4 for an ox?- Yes; he will pay more than that.

Is the reason the internal market?- Yes.

MR. MOSTERT: Is that paid for in cash or goods or to liquidate a debt?- Very often a trader will try and persuade a man to pay a debt with it, and that is why a Native who has got some cash will go, not to the man to whom he owes the money, but to his neighbour to whom he owes not so much.

CHAIRMAN: What do you consider the economic

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position - apart from the money they owe - of the Natives in this district, from the point of view of what monies they can earn or what food supplies they can produce? - I should say it is bad. Many of them are on the borderline of starvation. They seem to have no margin of reserve and their cash facilities are limited. As soon as economic pressure is brought to bear on a family, very often that family is scattered, the sons have to go to work and the daughters have to seek work somewhere or other and the home is broken up.

Do the lands produce crops comparable with what they produce in other parts of the Transkei? - I cannot say.

You cannot compare them? - I cannot give any comparison. One would think that the lands ought to be able to produce more than they are producing now.

We saw on the way here this morning, in this district and the neighbouring district, an enormous amount of nkanga weed. Would that be regarded as an indication of deterioration of their lands - or have you no knowledge on that subject? - I do not know. The nkanga seems to be not only on the lands but on the pasturage as well.

That struck us as well? - It seems to be covering the whole countryside.

Now, your institution at Clarkbury. Could you just explain to us what educational work is done there; you have different branches have you not? - We have the elementary school with children going up to Standard VI, working on the syllabus of the Education Department. We have a secondary school again, working on the syllabus of the Education Department, going up to the Junior Certificate.

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- taking the academic, the commercial and the domestic science courses, that is for boys and for girls, - the Junior Certificate. We have the teachers training course, training boys and girls as teachers, taking the Native primary lower teacher's certificate. Then, in the industrial school, we have carpenters and builders as apprentices; they learn woodwork and elementary building. We have shoemaking and elementary ~~treating~~ tanning - the tanning of goat skins. We have done smithing and blacksmithing. In another separate department, we have men's tailoring.

The boys turned out by your industrial department, to what sort of occupations do they go after they leave you? - When they leave us, we give each apprentice who has satisfactorily completed his term of apprenticeship, a kit of tools and drills which he has been taught to use in the institution - tools which would equip him in his own area; but the difficulty they find when they get home is that their relatives and friends expect them to work for nothing; they expect them to work on long credit. They have difficulty in the purchasing of materials, they have to buy on credit and pay the price of the trader, which is not a satisfactory price for a workman. As I say, they have difficulty in getting materials. The result is that many of them drift into towns, - not all of them; some of them are doing very good work amongst their own people, but many of them do drift into towns or work for a white trader. Those who come in to towns find, when they get there, that the colour bar operates against them, the trades unions and the Wage Act also operate against them and they have difficulty in working at the trade for which they have been prepared.

But, in the Territories themselves, there is a certain amount of demand for their work? - A limited demand.

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Does that apply to your tailors?- I should think so. The tailoring department is a new course started only this year, but we started it because we considered there is such a demand.

Inside the Territories?- Yes.

That would be an European demand purely?- No, purely Native.

The tailor's work?- Yes, purely Native. The work they are doing now is work purely for Natives - making suits, shirts and trousers.

SENATOR VAN NIEKERK: Is there some demand for that?- Yes. The shop is kept going with orders from Native people only.

But your qualified men leaving your institution, what do they do?- Well, as I say, it is a new department just started, but we have started it because we believe they will be able to find some work in the Territories.

MR. LUCAS: Do you think that habit of the relatives and friends expecting them to do work for nothing or on long credit is due to the shortage of cash, or is it due to a communal idea?- I think it is due mainly to the communal idea.

There is not much cash to pay with?- In any case, there is not much cash to pay with.

CHAIRMAN: When your men return, they can get work provided they will accept payment in kind?- I have not heard that. Sometimes they have had to do it, but it is not a general practice. When that is forced upon them, they usually want to leave and go somewhere else.

Do you find in the Territories, on in the neighbourhood of your mission, any demand on the part of the Natives for the secularisation of education?- There is a

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demand, but it is not vocal; I do not think it is a very general demand yet in these parts.

To te the extent to which it exists, to what would you ascribe it? - I do not know to what it is due, but it may be due to the fact that the missionary manager is an agent for dismissal of a teacher; if a teacher has to be dismissed, he is dismissed by his minister and it is a very difficult thing for a Native to differentiate between his minister and school manager. Whereas the functions do not necessarily coincide and when a school manager take disciplinary action against a teacher, a teacher will often confuse that action with what he considers to be the ordinary work of a Christian minister.

DR. ROBERTS: Is there much of that? There is not much anti-white feeling.

I am not meaning that - I mean dissatisfied with the whole government of the schools as they exist? - No, I have not noticed that.

CHAIRMAN: May it be that the control of the missionary manager is regarded as too strict? - As I said, the feeling is not vocal in these Territories and it is possible, because the management by the Churches must necessarily be of a high moral standard, and morality is slackening amongst the Native teachers.

DR. ROBERTS: You know that the demand exists? - Yes.

SENATOR VAN NIEKERK: You said that your trained boys going to town could not get work there on account of the colour bar, the trades unions and the Wage Act; that does not apply to carpenters? - The Wage Act does, does it not?

MR. LUCAS: No, the Trade Union Control does.

SENATOR VAN NIEKERK: In an ordinary small town

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there is no trade union and you will find Native carpenters there?— Yes, you will find Native carpenters in the small towns.

You said the colour bar also entered into it; do you mean that people do not want to employ them, or do you mean there is the Colour Bar Act?— There is the feeling against Native workmen undoubtedly in the towns.

If these young Natives see that their opportunities are limited, are you still getting enough recruits?— That is the remarkable part; last year, for our four industrial departments altogether, I had sixty more applications than I could accept, I had to refuse sixty. So there is no shortage of recruits whatever.

DR. ROBERTS: That is common in all the other institutions?— I cannot say; I think it is common to some of them anyhow.

SENATOR VAN NIEKERK: Do they usually choose the branch?— We have a prospectus with these various schools that was over-printed, and they apply for the work which they want.

Are they paid something during the time of their training?— Yes, they receive a bonus and receive board and lodging and at the end, as I say, they receive a very good kit of tools.

But the work they do belongs to the institution?— Yes.

Have you a demand for your carpentry work?— The carpentry work is quite satisfactory; we are able to keep our sixteen apprentices going with outside orders and also with the internal work of the institution.

And where do you get your orders from?— From Natives.

DR. ROBERTS: I gathered from the introductory

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remarks you made that you felt dissatisfied slightly with the Church members as they exist at present, generally; is that so?- The standard of christianity is not all that we would desire.

Do you find that the standard has gone down? If you will allow me to say so, you are still a young man, but your memory will go over a good many years. Do you find the standard is going down?- Well, it is difficult for me to give a comparative statement. I should say it is not satisfactory at present.

To what would you attribute the change?- I think I would attribute it to the fact that the young people are going to the towns, copying European ideas and apparently control is not as good amongst the Native people today as we were told it once was.

But copying European ways would not explain wholly the declension of which you speak, unless we are all declining?- Once a Native has accepted a lower standard than he has been taught, it is very easy for him to go still lower into his own heathen practises.

I can understand that, when these children go to towns, but they do not all go to towns. However, we can let us go at that. I am extremely interested in the fact that there is this declension. As to what the cause is I am quite unable to say. You could not say yourself except that it is due to this mixing with Europeans?- That is what I would attribute it to, yes.

But you surely do not think we have such a bad influence that, when a Native comes up against us, he leaves us worse, because your own example is to the very contrary?- Natives who go to the mines come back worse.

MR. MOSTERT: Do they remain so?- It is a very

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difficult thing once they have relapsed to get them to recover.

Does not their environment here again amongst their own people bring them back again to the ways of the kraal?— If they live in a Christian home they are helped, but if they are probably isolated Christians in a heathen home, they would come back heathens; many homes are half Christian and half heathen.

SENATOR VAN NIEKERK: You are speaking of the christian who goes out to the mines to work and comes back?— Yes.

He loses his christian influence there?— Yes. Very often he is a worse man when he comes back.

MR. MOSTERT: What about the heathen man?— I am not in a position to speak about him.

DR. ROBERTS: In comparison, I gather you consider the christian home is higher and better than the heathen home?— Undoubtedly; there is no question in my mind about that.

The other matter I meant to take up with you is that of education, with which you are so well acquainted. You have not begun a high school yet, have you?— We have a secondary school.

Going up to what?— To the Junior Certificate.

Not the Matriculation?— No.

Do you mean to go on to matriculation?— If there is a demand for it we will provide for it.

But the demand, is that there just now amongst your own students?— There is no evidence of a demand and what few students we have who demand it we can pass on to another institution.

You can pass them on to Healtown(?)?— Yes.

To what do you attribute the fact that there is

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not a demand?- I attribute it to the financial position of the Native.

They are not able to pay for a high school?- No. Actually it is the ambition of the father that his son should have that education, but he cannot afford it.

But he can afford to send them to the training school?- Where there is a fairly ready form of reimbursement when he gets a situation as a teacher.

Would there be, for a small number, do you think, within a decade or two decades, posts for a good many students to go through the high school up to matriculation?- I think that that is bound to come in the ordinary development of Native life.

SENATOR VAN NIEKERK: Does a Native grasp the value of education purely for the sake of education, or has he always got an eye to the economic value of it?- That is a difficult question. There is no doubt about it that the economic aspect does <sup>loom</sup> ~~limit~~ largely; but, nevertheless there are those who believe in education as education.

Yes; he believes in it in this way, he sees what education has brought the White man to?- Yes,

And he thinks that education is the only thing that will give him that which the White man possesses?- Possibly that is behind it all.

Behind all the students?- Behind that idea that this gentleman has been putting forth. To say it is behind all the students is too sweeping a statement to make.

You can hardly imagine a Native would say "I want to give my child an education purely for the sake of education itself, for the benefit which he is going to get out of the education"?- He wants to educate his child to make him a better man or woman, as the case may be.

Rev. Harris

MR. LUCAS: In what ways do you think the Provincial authorities have failed to honour their obligations ?- The Provincial authorities have several ordinances on education as you know, and, in those ordinances, provision is made for, for instance, a rent grant for buildings. All buildings for Native education are erected by the grant bodies, without any aid by the Government, but the ordinance provides that a rent grant should be paid. In my opinion, it is a legal obligation that it is not paid, because the authorities say there is no money. It is also provided in the ordinance that equipment should be supplied from the Provincial funds. Once again, they have failed in that legal obligation for the simple reason that there are no funds.

Was your statement intended also to cover the question of increments in teachers' salaries?- I do not know what the legal position is in the Cape. The position has been made clear in the Transvaal by that recent case, but I should think, if it is a legal enactment, they would probably be compelled to meet it, but no action having been taken, they supplied it themselves.

Do you suggest any ways in which openings could be made for Natives in their own Territories after training at industrial institutions?- I would suggest that a loan be made to each of these students completing his training - a loan of £10 - for them to buy materials, the loan to be made through the local magistrate and to be repaid to him as soon as the student is able to sell. In that way, they would overcome one of their difficulties, the lack of capital.

Do you think there would be much risk of not recovering the loan?- There are bound to be some losses.

Any substantial percentage?- No, I should think

Rev. Harris

not. The £10 will enable a shoemaker to buy leather and the carpenter to buy material.

DR. ROBERTS: That would not go very far?— No, but that is as much as he should be entrusted with at first. In a very small way he could start on that. He has his tools from the institution, and all he needs is materials.

MR. LUCAS: Would you suggest he should provide any form of security for repayment, or should a recommendation from such an institution as yours be taken as sufficient?— I do not think that he could altogether give any security; he has probably nothing of his own.

And, provided that he had that assistance in order to buy those materials at a reasonable figure, do you think the average Native would be able to make good in the Territories?— It is a difficult thing to say that he would make good under present conditions, because of the undoubted expectation of friends and relatives to get their work done on the cheap.

But are any actually making good now?— Yes.

It is not universal yet?— No, it is not. They make good boys when they are away from their own home location.

I suppose that that idea of getting their work done free is gradually breaking down, is it not?— That idea is complementary to the Communist idea that they belong to all one family and must share in common.

MR. LUCAS: Now, the point you make about the payment of education is that the State ought to bear the whole cost?— Yes.

On what grounds do you base that?— On the general principle that the State is responsible for the education of its citizens - and the Natives are citizens of this

Rev. Harris

State.

DR. ROBERTS: Then you would give the State complete government?— If they would be prepared to take it over on a gradual basis; gradually to transfer the control of the schools from the present control to Government control.

MR. LUCAS: You regard that as inevitable?— It is bound to come.

DR. ROBERTS: But you could not expect to have the government of a big training school like yours and let the Government pay the whole of the expenses?— The Government, when that time comes, would probably do what they did with the European schools under Church control; I think it is quite on a par with that.

MR. MOSTERT: And make all schools undenominational?— Yes, with denominational hostels attached.

DR. ROBERTS: For which they would not pay?— For which they would not pay.

As I said, I am exceedingly interested in this matter of the demand of the Native for government of his own schools. You do not think it arises from the fact that the missionary has not taken them in to sufficient - well, comradeship - in the management of the schools; that he has autocratically governed them?— The Government has necessarily been autocratic; it has not been entirely European; the missionary manager, in many cases, is a Native.

Yes, but not the majority?— It is an increasing number now, and as long as the control is as at present, it cannot be entirely autocratic, because everything has to be referred to the Education Department.

But there is very little consideration of the views of the Natives concerned, say, in the various villages?— Oh, no, every school has its own schoolboard, its own local

men who attend to the attendances and who look after the buildings and see opinion is consulted with regard to appointments.

Not in all the Churches?- Not in all the Churches.

In your Church it is?- We have them in this district.

But it is not in all Churches?- No.

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MR. JAMES BERTRAM CLARKE, Native Recruiting Corporation,  
called and examined:

CHAIRMAN: You say that latterly, until the depression started, the Natives' standard of living has been higher owing to good crops. To what could you ascribe these good crops?- The seasons have been favourable since 1925. I suppose you can attribute that largely to the forces of Nature,,but, undoubtedly, the Transkeian General Council's efforts in the way of improving agriculture, have met with a good deal of success.

The main factor would, therefore, be climatic?-  
Yes, it has proved so, I think, generally, throughout the Union .

To what extent do you think in this district the work of the Bunga has effected the Natives; what proportion of the Natives have definitely improved their agriculture as a result of it?- Well, I should say, in the last five years they have advanced very rapidly, much more so than I expected them to. They have the demonstrators from these various schools and the Natives are seeing the effect of it and the commercial houses are selling considerably more in the way of planters and cultivators - which is an indication that the teaching of the Council is taking effect. Then again, in the last two years, you have had

Mr. Clarke

a fairly large increase in the importation of superphosphates, - these are artificial fertilizers; the Native is going in for those, and they are using the manure from their kraals more readily than they did before. That is an improvement.

You think the work of the demonstrators is now becoming cumulative?- Yes, it is. That is the exact position.

Have you experience of other districts that you could compare with Engcobo?- I am not prepared to compare them; I have a superficial knowledge of the other districts; I mean in conversation with them; they do not come within my area. I can only speak with any sense of assurance of my own district.

We were particularly struck in coming up this way today with the enormous grip nkanga is getting on the country?- Yes.

Is that a new development?- Well, it is well established. The Agricultural Department has established the fact, without any fear of contradiction - they have established the reason for it.- The country is being tramped out. Nkanga is only a provision of Nature. When you tramp out the pasturage, nature must clothe herself in something and has done it with nkanga. The local Magistrate can take you out to an area fenced about five years ago, which was alive with nkanga. There was soil erosion, and in there today there is practically no nkanga.

MAJOR ANDERSON: The grass has beaten it?- Yes. I have been watching it for the last three years and I am quite satisfied that, as soon as you cease to overstock, and go in for fencing, the grass will reestablish itself, unless, of course, the soil has become washed away, and has become so impoverished that the grass has no chance.

Mr. Clarke

CHAIRMAN: In this fenced area, nothing is allowed at all?— No, the grass has there beaten the nkanga definitely. I saw it three years ago and I have seen it recently. You will see isolated bushes too.

MR. MOSTERT: On arable land it is only natural?— Yes. You see, the majority of the lands lie fallow in the winter and the nkanga establishes itself and it is used as fuel. When I say that the nkanga in the veld there is due solely to overstocking, I do not refer to agricultural allotments, because there the ground is ploughed and has the opportunity of establishing itself and it is there during the winter when the Native does not cultivate his land, and he uses it as fuel.

What about veld fires?— They are very injurious and are very destructive.

CHAIRMAN: Are they very common here?— Yes, except on the Flats, where overstocking has prevented all burning because there is no grass to burn; but if you had been here three months ago you would have seen grass fires every night for weeks on end. Three months ago, every Saturday night there was a grass fire and also on Sunday. The whole town was turning out at all hours to put out grass fires on the commonage.

Grass fires that had been communicated from the reserves?— Yes.

Who started them?— We are very anxious to find out, but cannot.

Were they started by Natives or Europeans?— That I am not prepared to say. We do not know. In every case they were deliberately set alight. Of course, you have a large number of Europeans too who believe in burning, so I am not able to say.

Now, has the increase in the spread of nkanga

Mr. Clarke

generally share it; he would share it with the members of his kraal; for instance, a father will lend <sup>it</sup> to his brother and also to his nephew, and vice versa. Oh, they do that.

CHAIRMAN: Do they do that too with regard to draught animals? - Yes.

Inside the family group? - Yes.

SENATOR VAN NIEKERK: But in a season when there is practically no winter ploughing, they must be taught by the demonstrator? - Only the agricultural allotments are fenced. If you plant green stuff in the winter ---

No, I do not mean that, but, for fertilizing purposes? - The more advanced ones are doing that. This season has not been very favourable. We have not really had our regular rains yet, that is the position.

Cannot they turn over their dry lands here? - They can, but there are two reasons - that is, it is more difficult to turn them over and, secondly, the stock is not in a condition to be used; owing to the overstocking in the country, the cattle are poverty stricken.

But when they have early rains they do it? - Yes, in the Cala district, which is more advanced than this district, you will see lands have been turned over.

MR. MOSTERT: Will cattle eat nkanga? - Nothing will touch it.

Is it the bitter bush, or what is it? - They do not eat it.

Nor goats? - No. I do not say donkeys would not have a shot at it.

CHAIRMAN: You advanced a very interesting reason for a matter that has been frequently brought before us, namely the fact that Natives are sending less money home? - Yes.

Your explanation that this is due to a series

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of good years, and on what do you base that?- Good years?

"There is plenty at home; why should I send money"?- That is so. The Native, prior to 1925, had to augment the amount of grain that he got from his land by purchasing grain, either held in reserve by the trader or by importation, and when he was away at work, he had to remit money to meet his obligations to the trader, or he had to remit money to his family on which to live, otherwise they would have died. But, since 1925, there has been no exportation. We have been importing a small quantity of grain. The Native, after 1925, said, and said very rightly too, "There is heaps of grain at home; they are not dying of starvation", and so he has not remitted money for grain. He has bought wearing apparel for himself and his people and also bought things such as saddles and things that he requires for his personal use; saddlebags and things of that sort.

SENATOR VAN NIEKERK: Does he bring them home? - Yes, very largely.

We have been told that he usually comes with an empty box and a guitar or a concertina?- Yes, that is in Pondoland; they do not use the guitar here. You would be quite surprised at the number of boxes that pass through my hands every week. Frequently they have to bring two or three members of the family to take them home and the boxes are opened and the stuff is parcelled out and you see it and it is really surprising the amount of remnants they have bought; you will see a man with probably a yard and a half of calico, and probably two yards of voile and a pair of artificial silk stockings and things of that sort - and incidentally a little amount of carbide to ginger up the local beer.

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Is it on the basis of conversation that you have personally had with Natives that you make this statement? - Yes, and from my position as an official of the Native Recruiting Corporation and the remittances that pass through my office and from personal contact with the Natives and conversations with them, and from what I see.

In a number of places where we have been, this has been brought to our notice, not as a temporary phase caused by conditions here, but rather due to the demoralisation of the youngsters who go to work. Now, if your explanation is correct, then it would be a temporary phase which would diminish as pleasure becomes greater at home? - Yes, there are indications of that. The present depression has shewn that the remittances are on the mend - but, of course, the reason for that is the depression solely. You see, everything has gone down; the price of wool has gone down, the price of sundry produce has gone down and the price of grain has gone down.

MR. MOSTERT: Your contention is, "Why should I send money from there when they have sufficient crops here?" - No, the question is, "Why should I send money today, owing to the depression?". The Native is not getting what he got formerly for his skins or mealies; and then, of course, he has to a large extent been in debt to the trader and, of course, owing to the drop in all values of stock and things of that sort, the trader is pressing and the Native has to remit to meet those.

CHAIRMAN: There is a further point; you refer to Natives who <sup>rob</sup> represent licensed labour agents? - Yes.

Can you be a little more explicit on that point? - There were two. According to Proclamation No. 77 of 1924, a Native obtaining an advance from a licensed

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labour agent, obtained that and there was an end of the matter. The trader had no control - could not compel him to go forward. So, the result was that the <sup>Native</sup> ~~trader~~ went from the one licensed labour agent to the next and went along and got this money and the result was he did not go for anybody. Well, that was a growing thing. The Natives are not, as a whole, dishonest. If it is easy money, naturally enough a thing grows and a Native does not find it extremely difficult to fall from honest to dishonest ways.

How did that Proclamation stop it? - Well, Proclamation 77 of 1924 made it an offence for a man to obtain an advance from one man and not to go forward within a specified time. If he did not go forward, the licensed labour agent could institute criminal proceedings against him. The honest Native had no trouble in obtaining money and the dishonest Native found it meant probably two months in gaol and that it was not worth going to gaol for two months for the sake of £3.

MR. MOSTERT: Before 1924 you could advance as much as you liked; is not that so? - No, the advance has been limited.

It is limited now? - It was limited before 1924 too.

How long before? - In 1922 the advance was £3, but, owing to the severe drought we experienced, the regulation was relaxed and they were allowed to make an advance up to £5, with the proviso that the advance was purely for grain. So, even before 1922, the advance was £3.

It was prior to that then that it was more? - Yes.

SENATOR VAN NIEKERK: When last had you a big drought here? - 1922; it was not a drought, but the mealie crop failed.

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Have you had anything in the way of a drought and the dying off of cattle?— We had not that before. From 1912 to 1916, until the Transkeian General Council got busy with the dipping tanks, there was no increase at all. At the end of 1912, the district had between 4,000 and 6,000 head of cattle, but from 1912 to 1916 there was practically no increase at all, because the increase died off from East Coast fever, until the Transkeian General Council dipping tanks got thoroughly established and it was not until 1919/1920 that the increase started to show. Since then they have increased simply through the results of dipping. You see, there is practically no less from disease now.

According to your statement now there is no danger on account of overstocking and general drought; you say you have not had a drought yet?— No, we have not. We have 110,000 head of cattle in the district.

And if you had one?— I have no hesitation in saying we would lose forty percent of our stock.

CHAIRMAN: Is this district generally well served by rain?— Our rainfall is about 32 inches a year.

Is it steady; can you count on it?— Up till now we have been fairly successful. In 1926 we did not get our rains until fairly late and the streams shewed signs of lowering. Even the town supply we had to control.

SENATOR VAN NIEKERK: Coming through the country today, we notice that very little ploughing has been done as yet?— Yes.

Is that normal?— No; that is due to the fact that our rains are late.

It is not too late?— No, our main crop is planted in December. We get the stalk borer here, you know.

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MR. WILLIAM JOHN CLARKE, Senior,

called and examined:

CHAIRMAN: I imagine you have had a long experience of the Territories?— Yes, I have been in the district about 54 years.

Could you describe to the Commission any striking facts - any changes that have come over the Native population in your lifetime?— Well, there has been considerable change in the Natives since it has been taken over by European management. There was considerable change after the Gecaleka and Tembu wars.

In what way has that change taken place?— Well, civilisation has progressed and, naturally, they, like we did, have changed from barbarism to civilisation; they are changing from barbarism to civilisation.

Has that change been a steady one over the whole period, or does it show signs of speeding up now?— I think it has been steady over the whole period, since they have been taken over by the Colonial Government.

You do not think the progress is faster now than say 20 years ago?— I think education and civilisation is much faster.

But the progress of Natives in other ways?— Well, the progress of the Native in agriculture, do you mean?

Yes, for example?— Since the General Council has sent out demonstrators, many of them have very much improved in agriculture.

SENATOR VAN NIEKERK: The mode of living of the rich Native is practically the same as 50 years ago?— The majority of the Natives are very much the same as regards industry excepting that, I think, the majority that goes up to the Rand to work are red Natives; I think there are more

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of the red Natives who go up for work particularly on the Rand than the civilised Native.

Yes, but what I mean is, is the mode of living of the red Native practically the same as it was 50 years ago?- Yes; the only thing is, I think their beer drinks have increased.

To what would you ascribe that; are they more thirsty now?- To the increase of all crops.

An increase of crops since the demonstrators came in?- Well, I think the beer drinks have been increasing for the last five or six years or so.

Due to good seasons?- Yes due to good seasons only.

And better agriculture, I presume?- Yes, the agriculture has improved, but principally with the more civilised, the more christian Native.

Now, in some parts of the country even now with the Natives, when they have had a x very good crop one year, they plough very much less the next year; does that occur here?- I do not know that that applies here; I think they plough pretty extensively, providing they get suitable rains.

This is a surveyed district?- Yes.

They turn over their whole garden plots regularly every year?- I think so, yes.

Do they do any skipping of lands in a particular year?for fallowing?- No, I am afraid they do not do that.

Do they use manure?- They are using it more now than they have been doing, partly due, I suppose, to the demonstrators and advice from Europeans.

To what extent does that take place?- Not to a very great extent, I do not think, yet.

Is that more confined to the educated?- Yes, to

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the civilised Native.

Do the red Natives to any extent at all use manures?- I think a few of them do; I do not think they use it to a very great extent.

It is rather the exception still than the rule?-Yes.

In the old days, did they plough less lands in the season after they had had a big crop?- You mean, some years ago?

I am talking now of twenty, thirty, or forty years ago?- Well, their lands in those days were very, very small indeed; just little bits of land near the bush or up against a hill. They did not go in for the cultivation they have now.

The cultivation has increased?- Yes, very largely.

Is that as a result of increasing population?- Yes.

Do you think the family still does very much the same size of holding?- Yes. Of course, in the earlier days a man was not supposed to work at all, it was only the boys and women who went to work, and there were very few ploughs - they had to use the ordinary hoe and their lands were not anything like the size that they are now.

So that actually the family holding that is cultivated is now larger?- Yes, very much larger.

Owing to the introduction of ploughs?- Yes.

And the men working?- Yes.

DR. ROBERTS: There are more food crops?- Yes; of course mealies is their principal crop.

More food per head is produced; I do not mean because the population is more?- Yes, more food per head.

CHAIRMAN: You carry your memory a long way back; was this district ever in danger of famine?- No, I do not remember any famine in the early days.

They might have been short but they generally had

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at least enough to go on with?— Yes. Of course they had not the beer drinks and that sort of thing which takes up a lot of their grain, you know. There were no beer drinks in those days.

When you say no beer drinks, you mean none of these organized parties?— No, and a very small quantity of beer was used even for local family consumption.

But beer then was rather an adjunct to the ordinary meal than the main thing for a feast?— I have not been round very much lately, but I have seen as many as seven or eight of these big hogsheads full of beer and perhaps two hundred or three hundred men there and it would take them perhaps two or three days to finish it, and they would go away perhaps stupid.

That is a new development?— Yes, of later years.

How long ago would you think that custom started?— Probably fifteen years ago; it has increased gradually.

Before the Boer War, was the thing unknown?— No, it was not unknown, but it was not on a large scale that it has grown to now.

But may not that increase in scale be due to the fact that the Native can travel longer distances now — or had they just as many horses then as now?— They were as well supplied with horses in the early days, and better horses than they have now. I think they used to help themselves to the farmers' horses.

DR. ROBERTS: You have travelled a good deal about the country; were there more drunk Natives fifty years ago than there are now?— I never saw any fifty years ago.

MR. MOSTERT: Do the women participate in the beer drinks now?— Yes, and the boys and girls; that is something new; it is only during the last few years they

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have made beer for boys and girls.

How long ago is that - about four or five years? -  
Yes, about that.

MR. LUCAS: Why should that have come about? -  
I suppose it is due to the fact that they are fond of beer  
themselves and they think that a little given to the children  
- to the girls and boys - would not go any harm.

But they were fond of it fifty years ago, were  
they not? - The Tembus has no beer fifty years ago.

Had they not any strong drink of their own then? -  
No; it is a habit that has grown with them.

In your statement you speak about slumbering  
discontent amongst the Natives; do you find there is much  
discontent today? - I think the Natives are discontented,  
yes.

With what? - Well, principally being tied up  
with East Coast fever restrictions.

Do you think they are resenting that? - I am  
sure of it.

You mention other items here - pass laws and  
others; do you think they are feeling those too, now? - Yes.

Would you say that the attitude of the Natives  
towards the Government and towards Europeans has changed for  
the worse? - I think they are very dissatisfied with a good  
many things, principally being tied up by these restrictions.

You think it comes down mainly to that? - Yes.

You mention a number of other laws? - Yes.

Do you not attach much importance to them? - No;  
the laws that are roughly causing a lot of dissatisfaction and  
illfeeling is the district being tied up for this last  
twenty years.

Now, when you speak about laws imposing punish-  
ment, not because of an offence but because the White man's

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prestige must be maintained, what are you referring to?- I am referring to the fact that the laws are introduced without any reference to the Native at all.

You mean, they are not consulted?- They are not consulted.

Do you think they should be?- Certainly.

Do you think they feel they ought to be?- They do, and I think that things would be very much better if they were consulted.

Do you think he feels there is a prevailing anti-Native sentiment?- Oh, yes, they do feel that. I have often heard them say themselves, in conversation, "Oh, that is done because I am a black man", That is the idea.

Would you say that is widespread?- It is very widespread.

How does that affect the general welfare of the country?- It affects it in this way, that it brings about dissatisfaction and they think they are not justly treated by the Government.

Do you think that affects the quality of their work?- No, I do not think it affects the quality of their work.

Notwithstanding that, they are satisfactory employees?- Yes, I think they are satisfactory, but what I am trying to explain with regard to that particular section is that these people want to get to districts other than their own Territory to dispose of their produce. Very often it is needed in the adjoining districts and they are not allowed to go there; their waggons are rotten.

Yes, we have got all that evidence; but you speak of the discontent hampering the country's progress; what had you in mind there?- Well, they are agriculturists; they live on agriculture and they can do nothing with their