

14. Trade, between Natives and Natives. So long as we encourage the evolution of the new species of Urbanised Native, it will be childish to maintain the present objection to Natives opening businesses in Native Locations annexed to European towns.

It is objected, that the Native General Dealer will be in fact only a 'man of straw' for a white trader. Also that Poor Whites will deal with such Native stores by stealth.

Probably both contentions are justified; but we much put up with it. We cannot expect to continue to "have it both ways" in every circumstance of the joint European-Native life.

...

15. (6) UNDER TERM OF REFERENCE E.(3). The importance of dealing with surplus Natives in European areas, should not blind us to the equal importance of dealing with surplus Natives, if any, in Native Areas?

The whole Economic aspect of the Native question is underlaid by the necessity, at any price, of the provision of Native Areas, ample AND ELASTIC enough to enable Natives to work out their own destiny, AS NATIVES, under such European guidance and control as may be found desirable and feasible.

That is the only method of preventing the further evolution of that 'new species of Urbanised Native' an alien in the land of his birth, a mis-fit in our civilisation and a stranger to his own, which seems to be for the present and future the supreme danger to South Africa.

Submitted by

C. R. PRANCE (B.A.Camb).

PORT ST. JOHN,

8 November, 1930.

WEM.



[41]

Statement of Transfers and Reallotments executed
in the Deeds Registry, Umtata.

1921 - 1930.

<u>Year</u>	<u>Transfers</u>	<u>Reallotments</u>	<u>Revenue.</u>		
1921	92	-	11.	10.	0.
1922	532	272	140.	15.	0.
1923	1284	403	261.	5.	0.
1924	1083	673	303.	12.	6.
1925	1046	579	275.	10.	0.
1926	1479	459	299.	12.	6.
1927	1245	311	233.	7.	6.
1928	3066	526	514.	15.	0.
1929	1394	819	379.	0.	0.
1.1.30 - 15.11.30.	962	479	240.	0.	0.
Totals:	12233	4521	£2659.	7.	6.

STATISTICS IN RESPECT OF MOUNT FLETCHER DISTRICT.

General Particulars:-

1. Situate: East Griqualand.
2. Area of District: 929 Square Miles, 280,911 Morgen.
3. Population - European (1926) 238; Native (1921) 26,358; Other (1921) 145.
4. Average Yearly Rainfall ranging from 25 inches to 40 inches.
5. Principal Branches of Farming - Non-Europeans: Cattle, Sheep, Maize.
6. Amount collected under Native Taxation and Development Act (1929): £10,679.

AGRICULTURAL CENSUS 1928-29 UNLESS OTHERWISE STATED.

NATIVES.

		<u>In Locations, Reserves, etc.</u>
Cattle	No.	58,539
Horses (1926)	No.	8,274
Mules (1926)	No.	1
Donkeys (1926)	No.	502
Pigs (1926)	No.	2,891
Sheep	No.	105,031
Goats	No.	66,137
Maize	Bags (200 lb.)	34,800
Kaffir Corn	Bags (200 lb.)	6,400
Wool	lb.	417,700
Mohair	lb.	98,000
Hides Sold (1926)	No.	1,440
Skins Sold (1926)	No.	3,653

Live Stock Losses.

Cattle	No.	2,959
Sheep and Goats	No.	16,612
Horses and Mules (1926)	No.	884

In antwoord gelieve te refereer na
In reply please quote



No. 2/28.

UNIE VAN SUID-AFRIKA—UNION OF SOUTH AFRICA.
KANTOOR VAN DIE—OFFICE OF THE

Magistrate, Port St. Johns,
8th. November, 1930.

NATIVE ECONOMIC COMMISSION.

Particulars in regard to Witnesses.

EUROPEANS

Name & Address	Calling	Capacity in which appearing.	Subject on which evidence is given.
Commander Z. Marsh. Port St. Johns,	Retired	Individual	Detribalised Native, Labour Supply, Recruiting.
Mr. A.J. Donavon, Port St. Johns.	Farmer	President of the Farmers & Traders Association.	General Labour conditions, Labour Supply Recruiting, in so far as farming community is affected.
Mr. E.J.P. Almon, Port St. Johns.	Hotel proprietor.	Representing the Village Management Board.	^{Urban} Rural Native areas

NATIVES

Name ;	Points on which evidence to be given
B.S. Ndabeni, Isobongo : Pondo, Father's Name : Ndabeni. Place of Residence : Native Location	1. Tribal & Detribalised Natives 2. Native Agriculture 3. Rural Native areas 4. Native Labour.
Name : ⁴ Sqola Jico Isobongo : Pondo Father's Name : Jico Place of Residence : Native Location	

Name : C.R. France,
Address : Port St. Johns,
Calling : Retired,
Capacity in which appearing : Individual.

NATIVE ECONOMIC COMMISSION.NATIVES.

3. NAME : Freemantle Soxinjwa.

Isibongo :

Father's Name : Soxinjwa.

Place of Residence: Native Location.

Wesleyan Church

Points on which evidence to be given.

Tribal and detribalised natives,
Landless Native Population,
Rural Native areas,
Banking and Co-operative system,
Education of Natives,
Native Taxation,
Inter-racial relations.

Cost of Living Figures.

[46]

TRANSKEI.

Figures worked on to arrive at Income of Native Farmers in the Transkei.

1. Area 4,000,000 morgen of land, exclusive of trading sites, towns, etc., gives, on a population basis of 1,000,000 (or 200,000 family units of five) 40 acres of land per family.
2. Estimated that 800,000 morgen is cultivated = 4 morgen or 8 acres per family.
3. Small Stock: 3,000,000 sheep and 1,500,000 goats.
4. The number of cattle has not been considered as Veterinary restrictions have rendered sales impossible, but dead meat and skins have been considered. There are, however, approximately 1,750,000 cattle.
5. Grain return per acre is taken at 2 bags per acre.

1. Allowance of grain per unit: $2\frac{1}{2}$ bags per annum.
(Of this 90% is maize and 10% Kaffircorn - Census agreement with Transkeian Authorities).

Transkei: 1,000,000 people at $2\frac{1}{2}$ bags each = 2,750,000

Amount consumed per family unit
of 5 @ $2\frac{1}{2}$ bags per each member = $12\frac{1}{2}$ bags.

Value @ 10/- per bag = £6.17.6

- II. Merino Sheep: 3,000,000 (including lambs)
Per unit 3 sheep or 15 sheep per family.
Average return of wool: 4 lbs. per sheep,
or 60 lbs. per family @ 6d. per lb. = £1.10.0

- III. Milk:
Allowance $\frac{1}{2}$ gallon per family unit of 5 per diem @ 6d. per gal.
= £2.5.6

- IV. Each family has approximately 8 acres under cultivation, which gives a total of 16 bags of grain, so that the family has a surplus over requirements of $2\frac{1}{2}$ bags @ 10/- = £1.2.6

- V. Capital value of 40 acres of land @ £5 per acre = £200 @ 6% = £12.
This is a varying amount in different parts - say: £50 to £200:
interest £3 to £12: average say £7.10.0.
But if you take free fuel, water, house = £12 on the average.

- VI. 70,000 cattle died in the Transkei in 1928.
Value of skins @ 10/- each: £35,000
Income from skins per family unit of 5: 3/6d.

- VII. Meat value of carcasses @ £2 = £140,000: each family unit of 5 = 14/-

- VIII. Small stock: 4,500,000. Allowing 5% for sales and deaths: £225,000
Value of skin and meat per family unit of 5: 10/- = £225,000 = 11/3
i.e.

(i.e. 8/6d for meat and 2/6d. for skins).

IX. Poultry sales and consumed per family unit of 5 per annum:

Eggs sold:	12 doz. @ 6d.	=	6/-	
Fowls " :	3 doz. " "	=	1/6	7/6d.
Eggs eaten:	3 " " "	=	1/6	
Fowls "	18 @ 6d.	=	2/-	10/6d.

X. Beans and other produce: sold and consumed:

Beans eaten:	£1. 5.0
Pumpkins eaten:	15.0
Tobacco used:	2.6
Potatoes, vegetables used:	10.0
	<u>£2. 7.6.</u>
Beans and other produce sold:	<u>5.0</u>

XI. Income from pigs sold .4 per family @ 25/- : 10/-

Family Unit of Five.

Upkeep of Home.

Grain	£5.17.6
Milk	2. 8.6
Rent	12. 0.0
Meat	14.0
Meat	8.9
Poultry and eggs	10.6
Beans etc.	<u>2. 7.6</u>
	<u>£25. 3.9</u>

Produce sold and invested in Taxes, Blankets, Food etc.

Grain sold	£1. 2.6
Wool	1.10.0
Hides	3.6
Skins	2.6
Poultry & Eggs.	7.6
Beans etc.	5.0
Pigs	<u>10.0</u>
	<u>£4. 1.0</u>

Grand Total: £29.4.9.

Cost of Living Figures.

[48]

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of 5 @ $2\frac{1}{2}$ bags per each member = $13\frac{1}{2}$ bags.
Value @ 10/- per bag = £6.17.6
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Per unit 3 sheep or 15 sheep per family.
Average return of wool: 4 lbs. per sheep,
or 60 lbs. per family @ 6d. per lb. = £1.10.0
 - III. Milk:
Allowance $\frac{1}{4}$ gallon per family unit of 5 per diem @ 6d. per gal.
= £2.5.6
 - IV. Each family has approximately 8 acres under cultivation, which gives a total of 16 bags of grain, so that the family has a surplus over requirements of $2\frac{1}{2}$ bags @ 10/- = £1.2.6
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This is a varying amount in different parts - say: £50 to £200:
interest £3 to £12: average say £7.10.0.
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Fowls "	3 doz. " "	=	1/6	7/6d.
Eggs eaten:	3 " " "	=	1/6	
Fowls "	12 @ 6d.	=	9/-	10/6d.

X. Beans and other produce: sold and consumed:

Beans eaten:	£1. 5.0
Pumpkins eaten:	15.0
Tobacco used:	2.6
Potatoes, vegetables used:	10.0
	<u>£2. 7.6.</u>
Beans and other produce sold:	<u>5.0</u>

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Family Unit of Five.

Upkeep of Home.

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Poultry & Eggs.	7.6
Beans etc.	5.0
Pigs	<u>10.0</u>
	<u>£4. 1.0</u>

Grand Total: £29.4.9.

NATIVE ECONOMIC COMMISSION.
-----NOTES ON STATEMENT OF FARMING ACCOUNTS BY CR. E. QAMATA.

I interviewed Cr. Qamata at Umtata about the details of the farming statements which he sent to the Commission on 5th January, 1931. The following details will be of use in interpreting the statements:-

- (1) In 1927 and 1928 only tobacco was grown. In 1929 and 1930 food grown and consumed by the family is included both as credit and debit.
- (2) "Education account" represents school fees.
- (3) "House Account" represents food, groceries and clothing for the family.
- (4) "Farming Account" includes initial purchase of heavy disc plough, 2 harrows and other implements, also bags.
- (5) The family supported on the farm consists of: Qamata, his wife, a boy of 13, and a girl of 17, (ages as in 1931). In addition he maintained a boy of 22 at Tsolo, and two girls (22 and 20) at Tigerkloof and Cala Board School. During 1929 he had in addition to support a widowed sister and her five small children.
- (6) He kept on his land and the commonage 16 oxen and 1 cow. The latter gave 3 galls. of milk a day when in full milk. An average Native cow he considers would give about $\frac{1}{2}$ gall. a day.
- (7) It will be noticed that in his statement he gives no income from cattle.

(Signed) J. E. HOLLOWAY.

NATIVE ECONOMIC COMMISSION.
General Questionnaire.

...

Statement by Rev. Tiyo Burnside Soga,
Springside Mission,
P.O. Mapfontein,
Matatiele.

1. **Scope of Statement:** As I was born in the Cape Colony, Stutterheim District, and have up to quite recently stayed there, having previously stayed in the Transkei, Kentani District for over 20 years as a Missionary, and quite familiar with King Williamstown and Victoria East District, and in fact possessing a general knowledge and acquaintance with East London, where I have very frequently visited my friends and people, as a man of 59 years now, I can say that I have a fair knowledge of South African Natives, Gaikas, Fingoes, and several others; especially because I speak Baca, Zulu, Sesoto and am a wide reader of newspapers during my lifetime.
2. **Tribal System -** The tribal system of the Natives has the advantages of preserving the nationality intact which helps very much to have the good bantu customs pure and unadulterated; as is often the case nowadays. It also helps to preserve the original language (vernacular) of the people as should be the case; but this same tribal system has the great disadvantage of being conservative, and stick so strongly to the past; that change of any kind is resented especially by the masses. When it comes to the assimilation of Western civilisation and education this comes out very distinctly; for the educated and enlightened fraction of non-Europeans suffer serious drawback; as their people retard all progress wailing over their lost primitive past.
5. Yes, the system is breaking down. The dethronement of Native royal chiefs of old, the taking away of their rule and power (as well as their land has helped much to break the system down). I certainly think that this national breakdown should be judiciously done away with the object of superseding it by something better. I mean that now educated chiefs should be the order and not that native systematic chieftainship be wholly annihilated; but a system worthy the present enlightened day be evolved by the authorities and judicial powers granted gradually and discreetly to the subject peoples under European supervision.
6. At present it seems that chiefs have been made ordinary headmen almost which breaks down native nationality. Chiefs should be encouraged for the natives; as they were ~~made~~ God-made for the people; like as the English people thrive under kings etc. etc. It is good for South Africans to be allowed their royal lines. These chiefs must be trained and adapted by Government. They are bound to be of great service in future.

Native Customs:-

7. Polygamy lowers the moral standard of these natives who still observe it. The men, as well as the women suffer great drawback, and many factions could safely be put down to it and its consequences. Lobolo has certainly doen well for its day; but it cannot be fully advocated for all classes of civilized and christianized natives of today; and the great difficulty for present dat administrators will be to replace lobolo by something better instead. Lobolo certainly preserved native races as such. To remove it, and not replace it by something worthy of a people of african origin is bound to be suicidal indeed; as no rightminded african aims at making a European of himself; but a much better, ~~and~~ an advanced...

advanced, and a civilized African of himself in future.

8. By Christian rites native parental control has suffered very much; as young people married themselves at will; as soon as they reached 21 years. The disregarding of lobolo has left nothing instead; in fact, it has so disturbed and injured native family life that many a home has finally been rendered desolate and empty as a household. Nowadays illegitimate progeny has been widely engendered and produced among natives; simply because lobolo was condemned, and nothing placed instead for a people who can never be made Europeans in Gods providence.
9. Lobolo has this connection with overstocking, that when it was generally practised cattle increased for local grazing; and no additional land was obtained in place thereof. Hence land available became so congested; that so many beasts died of droughts and hunger. The custom of Ingoma cattle has also much connection with prevailing overstocking; as these are sent out all over for grazing where things are still favourable; and they cannot easily be refused by commoners; for the owner has the obligation of freely giving the party one or two beasts at the close of the term as his own, when the herd is returned back home after having benefited by that grazing. These cattle cannot easily be turned away; because one in temporary charge, freely milks the cows, and plows with oxen as though they were his own, and pleads all excuses for further retention as soon as the owner or heir applies for the return of the herd. This often acts adversely against regulated grazing by natives.
10. The customary number of lobolo cattle contributed for commoners vary very much with the different native clanships. Yes I think that everything should be done first to maintain lobolo; as long as nothing better cannot be substituted for natives; or, it should be so regulated as to gradually fit in with advanced educated native classes; as it is dangerous to do away with it all at once for any peoples. It might also materially help to have the custom made optional for natives; as time was sure to tell against it especially in future.
11. Cattle or stock has been employed for lobolo; because from antiquity it was the only medium of exchange and purchase transaction. Money has since come in with the times, but it has meant a confusion of some sort.

Overstocking:-

12. Yes, attempts have been made to prevent overstocking especially by educated natives. Some bought farms which as fenced and paddocked they could regulate. East Coast Fever also has cleared away many beasts from affected areas, but in spite cattle increase so alarmingly that almost all native districts suffer much overstocking. It seems after all that overstocking was now worse than ten years ago. The chief cause of overstocking as it appears to me is lack of our Government supplying additional land for natives whose generations have multiplied enormously. The latter has been supported by lack of a general native market for his scrub stock to be sold out for a few English breed cattle instead. The latter would lessen, and even reduce this overstocking greatly; and would much help to bring the native stock-owner into line with the rest.

Change in quality of soil:-

13. Yes, I have observed some change in my area in the quality of the soil and vegetation in the last five years; and such change I attribute to borg overstocking and droughts.

Social and economic condition of Natives :-

14. I take it that the social and economic status & condition of native men and woman has changed very much from what it was 25 years ago by contact with western education and religion, But the general tendency is to adopt vice instead of virtue.
15. Certainly there is decidedly a growing tendency on the part of the natives to adopt European dress, houses, furniture, recreation, amusements, reading, education, customs in marriage, as well as in the employment of servants. Native teachers, ministers, evangelists and artisans, lead in this direction all over, along with native clerks, court interpreters, and many others.
16. The existing laws of native succession and inheritance help the native social advancement; because heirs take the place of dead parents to the orphans in general; but it hinders social advancement when these heirs are either uneducated or unchristian; as is often the case. And families thus concerned greatly suffer the old conservatism. As a whole the question of native inheritance requires overhauling.

Native Migration:-

17. Yes, I have definitely observed increased tendency in the last twenty-five years for natives migrating from European to native farms and vice versa. They have also frequently gone from such farms to towns under my direct gaze, and vice versa. They have likewise gone from native areas to such towns and vice versa again. They have gone from province to province; as well as they have traversed from Union to extra-Union territories; as well as the other way about. In a word the South African natives have migrated everywhere in the Union. Native areas, European areas, native districts, towns and villages find him rolling and strolling all over the show every day. The chief causes are sometimes the unsettling state of individual land tenure; congestion on the land possessed; European requirements as adopted; lack of cash for paying taxes and rates; education of children. Sometimes native farm servants drifted thus owing to low wages given by farmers; or they had to be turned off from laziness and downright chirk; or some farmers ill-treated servants at the end of the month; so that they bolted, and they escaped paying. Sometimes they thus starved or over-worked servants, or bullied them in some strange manner; while in the case of kind farm masters, native servants have died and were buried thereon; and their children adopted their fathers farmers for their own of his day, and have spoken quite favourably about them among their folk.
19. Government and Municipalities I think should at all times and as much as practicable undertake to provide land for placing urban surplus natives so that they be not removed there and placed nowhere; or the authorities should at all times provide surplus natives with work; as unemployment has to do with this unnecessary loafing about of people; and crime should thus be stopped. The same applies to natives increasingly migrating into towns, more land and in fact more suitable and better paying work proposition should be got, and they must be made to take it without having to loaf about in towns; or they should be directly imprisoned for refusing to take such ready work specially and judicially provided for their daily needs. At the same time Government should make it almost compulsory to have advanced scientific ways of native agriculture widely fostered amongst natives, so that the land present acreage can maintain much more people by the yield, and many such plans.

Land Tenure by Natives:-

.....

Land Tenure by Natives :-

20. I strongly favour the individual land tenure for all classes of natives as against the communal. The communal system of tenure retards progress so very much, and lacks general improvement; while the individual tenure is suitable at all times for advancement and good progress. This becomes easy for a deduction, should the inquirer contrast communal as against those native reserves who were allowed individual tenure by such administrators like Cecil Rhodes and Sir George Grey and others. The communal system lags behind sadly indeed.

Landless Natives:-

21. I don't really know what will become of the native population for which no reserved land is available, because no people can dwell in the air. They cannot fly like birds, nor swim the ocean like fish; therefore the Government of these landless natives must take the matter, and evolve extra land for its landless native people; whether it should obtain the same beyond Union boundaries; as long as it solves it as one of its domestic questions. These landless natives are going to be a problem and a menace in itself. They will drift from place to place, till at last it converts them into thieves and rogues. In the end Government itself won't have the money for erecting enough of prisons and reformatories to contain such; and it was expedient therefore that Government bought farms for placing landless natives in time, and settle them where they can make and prove good citizens of the Crown, than to be a drifting and dangerous native population for ever.

Farm Evictions:-

22. I have already indicated these evictions under a different head. The case is quite true for many varied reasons. Sometimes the native farm servant is really to blame; for an old servant often gets chicky and wants to rule himself and thus spoil others against the master of the place. But at other times the baas changes abruptly from his original ways and begins not to kindly treat his boys anymore; and thus masters and servants suffer in many ways, and friction comes in, and happy relations are spoiled for both. Evicted natives run all over. They go anywhere, and are at the mercy of chance.

Natives on Farms:-

23. Yes, I think it is doubtless good and desirable for natives to be employed on farms on the basis of share-farming; labour tenancy, cash rent tenancy, cash wages, and wages in kind. These basis have often worked well in past; as long as master-farmers dealt justly by their servants, and servants worked honestly and faithfully towards masters. The farmer is landlord and master as well as pay master; therefore he must be honoured and faithfully and fully worked for for his payment. In the olden and early times natives amassed much wealth by the farms; and it became a historical fact. Nowadays the farm people must have changed with the post-war times of great scarcity and so forth; while on the other hand, a new generation of native farm servants has come in, full of new English ideas, and always, this and the new style of English farm blood, equally full of new notions, it seems both cannot easily agree. Hence the new generation must be to blame on all sides.

Native Labour Tenants on Farms :-

Native Labour Tenants on Farms :-

24. This I have just specified and indicated under 23. The labour tenant system in vogue, in my opinion has been rather advantageous; for it engendered definite working for a certain period, which brought fruitful and beneficial results to both parties. The present times however, react against such system; as monthly and weekly demands for eatables and clothing become due and must be met. The Labour Organisations at the great city work centres offer such alluring pays and ratios and the like; that boys are thus enticed away from the farmers, preferring the mines and labour contracts there. The money cash advancements from the latter, and six and nine months contracts allow payments at shorter periods, and thereby the parties benefit immediately as against prevalent famine and payments of the like of General rates and thus they seem easy to make ends meet, all against the labour tenant system of the past.

Replacement of Farm Workers:-

25. No, I don't think there can be any such tendency for replacing one race of farm workers by another; as implied by this inquiry and question. The idea of such replacement is out of the question whatsoever; as each race works on farms on its own lines without any idea of racial competition.
26. In my district and experience monthly servants are an order. The other periods of work as revealed by this question, are known to exist at the labour organization centres, as well as farms where work days may be calculated as spread over a year to qualify a farm servant.
27. Yes, sometimes labour tenancy takes and affects the man alone, and he by engagement alone works for his payment. But often the same includes the service of his wife or wives; should he be polygamist. The latter sometimes are cash paid; or are thus made work for a staying thereat, all at the bidding and pleasure of the farm owner to which the farm natives have to accommodate themselves as much as possible. Often his children ~~xxx~~ freely work for staying on the farm, as a kind¹ labour payment for occupation.

B. Yes, a wage is always paid in cash to the male head of the family if he was specially hired by the farmer. It is paid in kind too according to stipulation at hire. If his wife was hired for kitchen service cash or any other payment is fixed there and then; and the party is paid accordingly. Even say children were hired as post carriers or nurses and payment stipulated, they will or will not be paid as accordingly by the farmer. As a rule the farming community is composed of honest people who are outspoken to servants, and all that takes place is pre-arranged for with the mutual consent of their servants. And often or in many cases farmers study and concern themselves with the convenience, happiness and welfare of servants. Cases are known where the farmer could be even kinder than one's own parents. These often specially freely paid, or took their servants to the doctors for treatment when they contracted illness, freely paying for it out of kindness.

C. The customary rate of pay is 9d or a shilling per day for servants with out food; and sixpence and ninepence with food, as the case may be.

D. Adult male and female labourers are always paid monthly, as distinct from labour tenants. Such payment varies according to the nature of work assigned to the party.

The.....

The person may receive 5/-, 6/-, 10/- a month with increase as time goes on, and work done becomes satisfactory.

28. Yes, the labour tenant is given food and lodging while working; and if he is not given food, he is allowed a piece of arable land plowed by the oxen etc. of the master, and during working hours. This land he works and reaps for himself and his own uses; and the yield and proceeds are his own; and he may market and sell to the baas even. When he is not using such arable land he is given food to cook for himself direct. Or he is supplied from the masters table; as is often the case, say, in the case of bachelor male servants in the farms. As a rule farm servants are supplied with food, in good time as to make them fit for work during work hours. Farmers dont work hungry boys to be fed late at night. They first feed them, and make them thus fit for work.

29. Yes, after the old labour agents, be it father or sons, has fully done his fixed period of tenancy according to hire, he is set free to rehire on similar terms; or he is allowed freely to seek work elsewhere at will and, and will freely return to take similar or any other farm labour with his master whenever he likes. Farm work has never as such been slavery; even when acts of brutality have occurred at times by masters as against servants.

30. A. The labour tenant is given the following privileges:- Land to cultivate for himself, and his own uses. He is sometimes allowed free grazing for his stock, and free assistance in the plowing of his land. He may have fertilizer also according to his services having satisfied the farmer he serves.

B. The area of land to be cultivated for arable use is always fixed by the farm owner; as well as the number of large and small stock to have grazing facilities on the farm. He has undisputed right at all this.

31. I dont remember any European farms which, though owned by Europeans, are yet occupied solely by natives. I know of farms or portions thereof which are let out to natives for plowing halves for the farmers; but no European farms occupied exclusively by natives on any conditions; so far as my knowledge and experience goes.

32. The mere matter of a farm occupied by natives would not necessarily act injuriously on other adjacent farms; for the simple reason of being so occupied; simply because native occupation in some form or capacity, is an old establishment in farm life.

Farming by Natives:-

33. In my district, as in all other native districts, Transkei native, besides ordinary farming, they have started scientific agriculture under the Buhnga demonstrators and other Bunga administrators like efficient magistrates we have, as district Council Chairmen in the Territories.

Marketing of Native Produce.-

34. Native produce is not suitably marketed at all in my districts. No trader can be pointed out to pay cash for native produce of any kind which is a great and serious drawback for the producer who buys the same grain from the same traders ready cash on his side. For improving native agriculture and marketing native produce a native market should be opened exclusively for natives. The European traders should also lend some helping hand to the natives, and deal with their native...

native customers as with friends who deal in their full interests; because friendliness helps and reacts favourably towards themselves.

Natives Leasing Land to Non-Natives:-

35. No, Gentlemen I am not aware of such cases.
36. I don't know of any instances of individual natives employing Europeans. The only Europeans I know to have been employed by natives are lawyers and attorneys in law courts.

Recruited Native Workers:-

37. Yes. There are European recruiters of native labour in my district, and I have nothing against them and their methods. They used to get £2 capitation tax from the mines. I do not know for the present. I can't say precisely whether the recruiter increases the number of natives who go to work for Europeans direct, any more than he may distribute the native boys available. He sends them on, or distributes at will.
38. Recruited natives come from the colony, Transkei, Pondoland, Basutoland, Natal way, in fact, I don't know from which native area they don't come as a rule. They pay the zombella third class fare from points of departure. Yes I know of
- 39 cases where join boys were safely returned by the mines or the local labour organisation bureaus to their homes especially in cases of acute indisposition. I don't know at the end of their contracts if such has ever been the case.

40. Recreation of Native Employees :-

In my district I don't know if employers of native labour have made any provision for any games or other forms of recreation for native employees. The only allowance for recreation is the wide amount of unnecessary noise screaming and howling these native join boys can be allowed to indulge in after boarding their coaches, and this makes most decent travellers feel uncomfortable and nasty enough.

Effects of Absence of Natives from Home :-

41. The social and economic effects of absence from home of males, females, while working on the farms, mines, or towns cannot be gauged as a lowering of moral standards; because homelife suffers the homelife suffers almost irrecoverably indeed. Home property dwindles very much from emptiness; and gardens and arable lands remain idle, unplowed and unused which is often a great loss. Everything runs loose for the family to go all over in search of monetary lift. What they earn at work centres almost goes to the winds; as the home lands are not properly done which acts as a great disadvantage indeed.

Native Domestic Servants:-

42. Yes, the domestic servants in both the urban and rural areas here are generally native boys and girls or maids. Both sexes are usually favoured; I think because they are paid much cheaper.

Organisation of Native Employees:-

43. The native employees are organised only to the extent of what is called the I.C.U. under men like Kadalié and Mr. Ballinger. There are similar organisations in towns organising native employees, I don't know with what results however.

Trade with Natives :-

44. Yes, Traders deal with natives on the basis of both cash and sale as well as barter; and there is doubtless much and keen competition between traders; and natives are not protected against unduly high prices of goods they purchase from our traders. Yes, Credit is allowed and good for. The social effects are such as make the native purchaser feel that he was always at the caprice and mercy of the European trader, taken privilege of simply because he will never have trading facilities of his own, apart from European traders herein specified. These are still the indirect ways of suppressing the poor native whom it is least thought that he was worthy of lifting up the ladder by the very people who have lived by him.
45. There are no storekeepers in my district of native extraction; because natives woke up only to find that every three-mile radius was preoccupied by a European storekeeper, and that he was shut out from trading in his own country and birthplace. European store-keepers are here to shut out the slow native, not as educators except by sheer and severe experience.

Effect of Education on Natives :-

46. The effect of education has raised his habits of industry; because he has found out which side lay the dignity of labour. The native educated classes have always been conspicuous by their adaptability to the changing conditions of life of the present day. It has at the same time increased native earning and spending capacity enormously indeed, that alone, to the benefit of the European local and town trader; and yet the native purchaser and consumer gets no consideration due to him on this score. In many ways the severe treatment the natives have thus obtained from their European neighbours will place them in good stead in future.

Openings for Educated Natives:-

47. Educated natives have obtained openings as teachers, clerks, shop-keepers and servers for Europeans, dipping foremen and supervisors, police, court interpreters, doctors interpreters and assistants, road overseers and inspectors, evangelists, missionaries and resident pastors, Government marriage officers, etc. etc., and the main obstacles really blocking their way are Colour Bars of many and different kinds levelled against them. Yes, certainly steps should be taken by the authorities to remove these obstacles; because natives and Europeans have to work, live, and die in their common land of the sub-continent; and friction should be avoided by the ruling section; so that the subject race also thrives. We should rise together, for natives cannot be lowered without bringing the European as low still.
48. Native Industries in Native Areas.-
48. In native areas native home industries like native handicrafts could be beneficially encouraged in the near future. Native made articles woven and produced at and by Native handicrafts schools found in the Transkei could be made a great business of without infringing upon, nor interfering with existing trade and business. Native stock and produce markets and auctions could be safely opened and run in all towns and villages; as the Transkei Bhunga has most beneficially undertaken native shows which has marked a distinct era for remarkable progress throughout the Native Territories. And trading facilities in urban areas could be established in quite similar lines; especially when new native urban locations and villages were laid out by big municipalities; like the....

like the Langa Native Location of Capetown; where it would not be injurious for natives trading, say, amongst themselves, and big towns like Johannesburg, Durban, Pietermaritzburg, East London, Port Elizabeth, and many others would be quite entitled to native gratitude and admiration should similar openings be allowed aspiring natives.

Laws Affecting Native Workers in Towns.-

49. My own views about the application to natives in urban areas of the existing laws concerning wages and conditions of employment, I think that the European employers should consider their native servants sympathetically especially at the present post-war times when life in S. Africa has become so highly expensive. It should be the constant aim of the employers as usually, to pay enticing and living wage for their servant; for an insufficiently paid servant is indirectly made a thief and a rascal unworthy of any trust. The employers should consider the times and changing conditions of their working native community, and do their level best to cope up with them in paying their servants without any I.C.U. associations bringing pressure to bear; but of their own gratuitousness and largeheartedness as becoming any superior race of world-rulers. Native servants for such great nationality like the white Peoples should not be made clamouring hungry dogs when the Masters live by their luxuriance. Such a state of matters will make disputes to be unknown and forgotten as a thing of the past and days gone by.

Effect upon Natives of Certain Legislation :-

50. The following has often been the social and economic effects, as well as the reactions of those effects upon Europeans resulting from the practical application of the Natives Land Act 1913; Mines and Works Act (Colour Bar Act), Native Labour Regulation Act; Native Administration Act; Native Taxation and Development Act; Natives (Urban Areas) Act; Master and Servants Acts; Pass Laws; A Squatting or labour tenant laws; Industrial Conciliation Act; Wage Act; Apprenticeship Act, the discriminated Natives felt quite downcast when everyone of these Acts was levelled right against them by the Union Parliament in spite of the fact that they had there their own white representatives in Parliament, as well as the Minister for Native Affairs to safeguard their interests and liberty as a people. But the fact alone that natives were unrepresented when The Union was consummated showed that native liberty would be jeopardized all the time. The fact that up to now no more land has been allotted to and for the natives and their occupation, that Colour Bar has since been enforced at the Industrial mine works, that the right of mutual consultation promised under these acts has often been refused and ignored, that native taxation was resorted to under the Native Development Act, as the taxing of the poor when the rich white community was left alone, the idea of expelling surplus natives at the urban areas when no place to take them was evolved, the objectionable enforcement of pass laws, and all these anti-native laws, every one of them, went a long way towards making the unfortunate people thus assailed loss all hope if they will ever have what is known as the square deal from the Union Parliament as such. To accentuate all this our Parliamentarians have mooted the idea of "natives being allowed to develop on their own lines". Words which show clearly that the fundamental intention is to separate and remove the South African Natives as far away from uniting and mingling up with the whites in the Union Parliament administration of affairs. The fact alone that the Union Parliament has concerned itself so specially in the way of Native suppressing legislation, which often and always implied slavery in a civilized and christian dominion, for one and a certain section

of the population, goes a long way to testify that no good can reasonably be expected to ever proceed from Parliament for the subjected natives. The idea of shamboking under the present Master & Servants Act proposed, conclusively proves that slavery is still in the ruling ranks in South Africa after all the christian civilisation in the white Africans. And clearly no native question can rightly and permanently be solved for natives by politicians so imbued with with acute racialism of the Dutch type. If the British largeheartedness is now out of the question, the case of the South African Native must be gone and given away for ever. And the Union Parliament does not know how pin-pricked people specially affected must feel when they are thus singled out for daily persecution and molestation in their homeland when they have nowhere else to go. For certain no Union Parliament exists for Natives. I dont know of any factors tending to minimize; I am aware of factors all tending to accentuate such effects for the native.

Natives and Coloured Persons in Towns.-

51. Where coloured people form a large proportion natives are generally unwelcome. Especially now that the Coloureds have been given or promised a status at par with Europeans the coloureds hate the natives completely in a way not known before, and do not want any association with natives.

Good Feeling between European and Natives.-

52. Yes, the attitude of natives has changed during the last twenty five years as against resident Europeans whom they formerly used to take for friends. Nowadays the native as a rule expects no friendship from European hands as was the case in the olden days. All this change of attitude I attribute to these discriminating harsh impartial laws enacted by the Union Parliament, I have just been considering in this connection. The only steps I know to be taken to promote good feeling are made by those Europeans who are the real friends of the down trodden natives, like Mr. Pim of Johannesburg, and some of the White Missionaries in the Churches; but even these cannot change the Union Parliament. The further steps that should be taken to promote good feelings devolve upon the Union Parliament if it can still learn Gods ways of dealing justly and fairly by the poor native in an honest manner, taking the native for a human being than anything else. Unless it can have the heart to agree to sit in parliament side along with native parliamentary representatives on the lines of the Umtata United General Council good feelings will be spoiled for the future after the anti-native reputation the Union Parliament has thus inscribed upon the Statute Book.

But if the Union Parliament changes; as natives hope and pray, such a change will merit a changed native outlook, I mean when such change would be genuine, just and fair to both black and white inhabitants in the Union of South Africa.

I am sorry that, as requested, I have not been able to supply more than one copy of my replies to the Commissions Questionnaire; for the simple reason that my supply of carbon type paper had run out, at a time when I was really out of pocket as a new arrival in this district. And I have no more particulars to give to the Commission.

COPY/CG.

UNION OF SOUTH AFRICA,
OFFICE OF THE MAGISTRATE,
UMTATA,

CONFIDENTIAL.

5th MARCH, 1931.

The Secretary,
Native Economic Commission,
P. O. Box 384,
PRETORIA.

Native Economic Commission:
Replies to Questionnaire for
Magistrates.

.....

With reference to your Minute No. N.E.C. 68/D of the 16th ultimo, I have to inform you that there appears to be no correspondence in this office in connection with the recruiting system organised by the Government some years ago.

The scheme was worked from the office of the then Director of Native Labour in Johannesburg and if you get into touch with Col. S.A.M. Pritchard he will no doubt be able to give you all the information you wish to have on the subject.

As far as my recollection serves the scheme was put into operation about 1910 and after a trial of two years or so it was abandoned as unsuccessful.

Briefly the modus operandi was as follows :-

The Native Affairs Department selected certain officers with language and other necessary qualifications to collect labourers and forward them to the mines. Meetings would be held and recruits obtained and furnished with forward railway tickets after being attested for service on a mine selected by the recruit.

No advances were made and this may have militated to a certain extent against the successful working of the scheme in competition against labour agents. The latter were no doubt more plausible than the salaried official and most probably exercised a hold over natives, as their creditors.

No capitations were paid and this was in favour of the employers, but did not result in the payment of higher wages than those earned by labourers recruited by agents.

Mr. A.L. Barrett of the Native Affairs Office, Pretoria was, I believe, one of the Government labour recruiting officers and he may be in a position to furnish further particulars.

Sgd. D. BARRY,
MAGISTRATE: UMTATA.

EXTRACT FROM ANNUAL REPORT OF NATIVE
AFFAIRS DEPARTMENT 1909-10 (U.G. 15-1911).

Towards the end of September a conference was convened in Capetown at the instance of the Cape Native Affairs Department, which was attended by representatives of the Chamber of Mines and of the principal recruiting agencies, to consider the whole system of recruitment in the Transkei and the operation of the labour agent regulations. The Director of the Government Native Labour Bureau was present at the conference on behalf of this department.

The recommendations of this conference led up to negotiations which resulted in an agreement between the Transvaal and Cape Colony Governments to the following effect :-

"A".

1. The Transvaal Government will undertake to establish labour registry offices at the following stations in the Cape Colony :-

- | | |
|----------------------|------------------|
| (1) Queenstown | (6) Flagstaff, |
| (2) Kingwilliamstown | (7) Bizane, |
| (3) Butterworth, | (8) Mount Frere, |
| (4) Indwe, | (9) Umzimkulu. |
| (5) Umtata, | |

and at such other centres as may hereafter be found desirable.

2. A registrar of labour will be appointed at each of these offices upon a salary at the rate of £300 per annum, with such transport and travelling allowances as may be necessary.

3. The duties of the registrars of labour will be -

(a) To receive all native labourers proceeding through labour agents to the mines of the Transvaal;

(b) To ascertain and insert in a prescribed form of contract all the terms and particulars of service therein provided for;

(c) To read over and interpret all such particulars to the natives, so that no misunderstanding can arise in regard thereto;

(d) To forward the contract forms by post to the local officers of the Native Affairs Department in the Transvaal, by whom they will be signed after the contents have again been explained to and accepted by the labourers on arrival.

(e) To ration and issue railway warrants to them for their journey.

(Any loss in respect of the cost of such rations and transport owing to death, desertion, or other causes between the time of arrival at the entraining centre and destination will be borne by the Transvaal Government);

(f) To observe the operations of labour agents and runners and report any irregularities or misconduct on their part;

(g).....

(g) To report upon any complaints or grievances which may be represented to them by native labourers, and generally to protect their interests as far as it may be in their power to do so;

(h) To act as intelligence agents in connection with the labour question generally.

(4. There will be attached to each registry office a sufficient number of well-selected native messengers, whose duties shall be -

(a) To travel amongst the natives for the purpose of making known to them as widely as possible the objects of the offices;

(b) To make known the advantages offered to natives by the facilities which will be available to them by direct application to the offices;

(c) To report any irregularities coming to their notice amongst native runners; and

(d) To act as a medium of intelligence and to report any circumstances of importance affecting the labour supply.

5. An account of the rations and rail warrants issued will be kept by registrars of labour, and statements regularly rendered in order that the expenditure may be recovered from employers.

6. The same charges shall be levied upon all labourers passing through the district registry offices as are charged at present at the Government Native Labour Bureau, i.e. a registration fee of 2/6d and 1s. a day for rations.

7. Native labourers contracted through registry offices will be dispatched direct to the mines concerned.

"B" - Natives contracted at Registry Offices for service on the Mines otherwise than through Labour Agents.

8. In the case of natives applying at registry offices for employment in the mines, the registrars of labour will telegraph to the Director of the Labour Bureau, who will furnish them with particulars of any suitable employment available in order that the labourers may be contracted for prospective employers.

9. Rations and rail warrants will in such cases be provided under the same conditions as apply to labourers recruited by labour agents.

"C" - Natives proceeding independently in search of Work.

10. Natives desirous of proceeding independently to the Transvaal in search of employment may avail themselves of the foregoing facilities provided they pay the cost of transport and rations in advance to the registrars of labour.

11. Upon arrival at the Government Compound at Germiston such natives will be free to engage themselves to any employer and will receive advice and assistance from the officers of the Bureau in entering upon the terms of contract.

In accordance with that agreement offices were established in the native territories, the registrars being personally.....

personally installed by the Director of the Bureau, who explained the purport of his mission at several public meetings.

It is yet too soon to consider the effect of this experiment, but it may safely be predicted to inspire confidence in the native mind; both as to the desire of the Government and of the industry to assist labourers to the goldfields and to protect them as much as possible against misrepresentations and extortion.

EXTRACT FROM REPORT OF NATIVE AFFAIRS
DEPARTMENT FOR THE YEAR 1911 (U.G.10-13).

In the course of reorganisation following on Union it was decided to abolish the posts of registrars of Natives at Maclear, Butterworth, Umtata, Umzimkulu and Bizane. The consequent loss to this Department of the services of zealous and capable officers is regretted, more especially at a time when their efforts towards the promotion of voluntary labour to mines might have been expected to show some tangible result.

MEMORANDUM.

Natives contracted at Registry Offices otherwise than through Labour Agents for service on the Transvaal Mines and South African Railways.

Under Government Notice 244 of the 2nd of March, 1910, a memorandum of agreement entered into between the Transvaal and Cape Colony Governments was published.

In terms of this Agreement Registrars of Native Labour were appointed in Cape Colony at Queenstown, King William's Town, Umtata, Bizana, Butterworth, Indwe, Maclear and Umzimkulu,

Paragraphs 8 and 9 contemplated the contracting of voluntary natives for service on the Mines, and it was decided to facilitate the proceeding of Natives who desired voluntarily to enter into contracts of labour with Mining Companies and with the South African Railways, but did not wish to do so through Labour Agents.

Arrangements were therefore made under which any native who desired employment could on application to the Registrar of Native Labour enter into a contract of service with any Mining Company which was prepared to employ him or with the South African Railways, and could proceed to the Government Native Labour Bureau at Germiston or to the place of employment on the Railways.

To avoid unnecessary delay caused through Registrars telegraphing to the Director when any natives required employment and the necessity of the Director referring to the prospective employer, a memorandum was drawn up and issued to those interested in the scheme, who signified the conditions under which they were prepared to employ this class of labourer and furnished contract sheets which were forwarded to Registrars, who were authorised to engage natives upon the terms stated.

As regards Mining Companies the usual stipulation made by them was that the applicants for employment should serve

for a period of not less than 6 months in return for which free rail fares and rations would be provided.

In the case of the South African Railways a minimum period of service of three months only was stipulated for.

The practice as affecting the Registrar was that, upon the application of a native for employment on any particular Mine or upon the South African Railways, he would ascertain whether the employer had agreed to employ such natives and if such was the case would at once explain the conditions of service and, if the native agreed thereto, would issue an order on the Railways for a free ticket and upon a local storekeeper for the necessary rations, the accounts for these services being transmitted to the Government Native Labour Bureau for collection from the employer.

The advantages of the system to both employers and employees are obvious and inter alia include :-

- (1) The employer secures for a period of not less than say 6 months, at a cost of approximately 30/-, a labourer for whom in the ordinary course he would be required to pay capitation of some £3.10. 0.
- (2) The labourer, having selected his place of employment, would be more likely to be contented and efficient than if he had entered into a contract of service at the instance of a Labour Agent and having been tempted there to by the prospects of an advance being made to him.
- (3) The employee has freedom of selection of his place of employment, and being untrammelled by debt obtains the full value for work performed by him; and there is no danger of his being imposed upon through the misrepresentations of unscrupulous agents or their runners.

The object of the system might be broadly stated as the encouragement of voluntary labour as against contract labour.

The scheme has hitherto met with only partial success. There has not unnaturally been much opposition to it on the part of Labour Agents and others who consider they are entitled to earn capitation charges; and the system employed by recruiters of making cash advances is attractive to the natives although not in their best interests.

	1924		1925		1926		1927		1928		1929	
	R	N	R	N	R	N	R	N	R	N	R	N
Butterworth	604	1159	346	1010	422	988	276	817	271	1052	147	1088
Idutywa	1028	2906	529	2478	402	2478	262	2127	253	2032	192	2114
Kentani	396	1599	402	1174	848	1642	577	966	751	1457	717	1037
Nqamakwe	362	2504	227	2150	210	2510	183	2094	218	2211	171	2159
Willowvale	953	2877	658	2406	790	2784	637	1910	767	2258	767	1984
Umtata	1060	2537	834	2219	874	2404	795	1948	697	1930	600	1916
Elliotdale	2484	994	1953	1205	1643	904	2323	817	1921	730	1784	715
Libode	1373	931	1031	857	928	740	1063	659	1085	674	1179	582
Nqanduli	2195	921	1565	1483	1287	1569	1326	1553	1131	1431	1057	1316
Nqgeleni	2015	1194	1542	1061	1750	734	1683	767	1551	730	1730	807
St. Johns	874	65	892	116	859	94	996	94	951	115	999	95
Tsolo	263	3044	193	2553	217	2268	225	2125	271	2160	300	2101
Qumbu	846	2384	570	2396	668	2088	627	1836	776	1839	819	1843
Nuclear	-	-	-	-	(other Districts)		-	-	337	14	374	65

U M T A T A

19th November, 1930

N = Non-recruited

R = Recruited

**List of General Tax Payers registered in each
District in the Transkeian Territories as at 31st Dec., 1927**

Bizana	14477
Butterworth	7057
Elliotdale	9438
Engcobo	19956
Flagstaff	9313
Idutywa	10679
Kentani	13123
Kokstad	3054
Libode	8500
Lusikisiki	15880
Matatiele	12700
Mount Ayliff	6961
Mount Fletcher	9676
Mount Frere	13081
Mqanduli	12320
Nqamakwe	11100
Ngqeleni	13000
Port St. Johns	5541
Qumbu	11138
St. Marks	13802
Tabankulu	11224
Tsolo	11700
Tsomo	8915
Umtata	16168
Umzimkulu	14134
Willowvale	14366
Xalanga	5831

303134

Number of Natives engaged per annum from the Cape Province
by Members of the Native Recruiting
Corperation, Ltd.

	Recruited	Non- Recruited	Local	Total
<hr/>				
1923	52167	28860	11833	92860
1924	42003	38899	10827	91729
1925	31646	43067	9332	84045
1926	28096	43569	8543	80208
1927	29365	34253	8135	71753
1928	33435	37753	9104	80292
1929	31949	35967	9827	77763
1930	35554	39764	9804	85122

Note:- Non-Recruited Natives are those who come direct from their homes to the Mines. Local Natives are those who transfer from one Mine to another or from other employ in a labour District to that of the Mine.

- - - - -

Until the end of the year 1926 the Native Territories imported large quantities of mealies for native consumption. Since that date the Territories have produced sufficient quantity of mealies to feed the native population and have had a surplus available for export.

Department of Agriculture,
General Council,
P. O. Box 61, Umtata.
10th July, 1931.

No.1/5/78.

The Chief Magistrate
of the Transkeian Territories,
U M T A T A.

Dear Sir,

Native Economic Commission:
Evidence by Mr. S.G. Butler.

Your instructions with copy of letter No.64/276 from the Secretary for Native Affairs asking for any observations I may wish to offer in regard to Mr Butler's evidence before the Economic Commission.

As I have no record of the evidence, I am using copy as published in the Territorial News of the 11th and 18th December, and as I am not aware on what points the Commission would want my views, I will deal briefly with the whole report as published.

In the statement, Agricultural Development, Mr Butler states: "Prior to the establishment of the Tsolo Agricultural School in 1913 very little progress had been made".

The General Council had started an Agricultural Institution at Tsolo in 1904, with an apprentice system, and it was from experience gained from that system, and also from the work done by European Agricultural Demonstrators that the way was paved to enable a start to be made with the Agricultural School, and make further progress: due credit must be given to work done prior to 1913.

Again....

Again the report then deals with Shows, Aims and Objects of the Tsolo School, Methods of Training, etc, till we come to: "The needs of the Agriculturists in the Transkei are met by:

- (a) Building of cattle tanks, etc.
- (b) Publication of an agricultural paper, etc.
- (c) Establishment of Plantations, etc.
- (d) Fencing Scheme, etc.
- (e) Construction of small dams, etc.
- (f) The Introduction and Support of Agricultural Shows, etc.
- (g) The Agricultural Caravan, etc.
- (h) Soil Reclamation Work, Etc.
- (i) The Encouragement of Agricultural Thrift Societies.
- (j) The Establishment of Farms, Depots, Etc.
- (k) Legislation in the form of Proclamation, etc.

To the ordinary reader of this evidence it would appear that all these activities originated from and are organised by the Tsolo Agricultural School, whereas such is not the case.

Mr Butler deals with agricultural conditions, crop production, and quotes figures. In this he states it is extremely difficult to get exact figures. I go further and state it is impossible at present to get exact figures, and I pass over this section of the report as being of no value, except where he mentions the returns sent in by our Agricultural Demonstrators, and the influence of our Agricultural Demonstrators' work has and will increase our production.

Pasturages, Grazing Grounds, Overstocking.

The figures the report gives are:

5 morgen necessary for one beast.

1 " " " a sheep.

1 " " " a goat.

These.....

These figures are wrong: all our Territory will carry two sheep to the morgen plus one beast to every four morgen, and some of our coastal districts will carry more.

Causes of Overstocking.

Mr Butler places Native Custom as the first among these. I do not agree, but would place East Coast Fever restrictions as the first reason. Natives have been and are ready to day to reduce the numbers of their stock, and I feel sure we never would have been faced with this difficulty of overstocking if we had not been bottled up for over twenty years by East Coast Fever regulations.

As regards the further reason given, viz. Communal Grazing, "That a man with five head of cattle considers that his neighbour with ten head of cattle derives a greater benefit from the commonage than he does, and consequently he strives also to keep ten head or more on that commonage", there is nothing in this at all. No Native would ever attempt to increase his herd for any such reason.

"The Minimum Number of Cattle Required by the People". Here Mr Butler quotes figures, how he got them I do not know, but know from experience that there are plenty of cattle to do all the ploughing necessary and there would be a large surplus if we could only keep them in working condition all the year round.

Cows. These are not giving as much milk as they should, and a good many enlightened people are beginning to feed to overcome the shortage.

Rates of Increase. I pass over these estimates, which I do not consider of any value, and go on to Means being taken to reduce stocking.

4.

(1) By having an open market, etc. This is right

if the East Coast Fever restrictions could only be removed. Our overstocked state would soon be overcome.

If the first were carried out then the reasons 2, 3 and 4 would fall away. I don't see how any location Board could operate if the East Coast Fever restrictions are not taken away.

In regard to Lobola Custom, this I do not think will ever be changed to a sum of money. In time to come these people may follow on the lines of other civilised people and not demand dowry, but the idea of money taking the place of live stock in regard to Lobola at present is quite out of the question, and the statement, "that this is being done in an increasing number of cases in the Territories", I feel sure is wrong.

Sheep. I have no remarks to make on what was said there except that where he states, "voluntary reduction of stock similar to suggestion of cattle", this I don't think will come about. Sheep numbers will go down now owing to the drop in wool, people are anxious to sell sheep for slaughter. Before the drop in wool butchers in the Territories often had to import sheep.

Goats. The number of these is going down as people begin to find they are of no value.

Poultry, Horses and Pigs need no comment, except that the statement reads, 1000 horses. This is far below what there actually are on our commonages. This may be a misprint, 139,000 is more correct.

Mr Butler then goes on: "The Economic Position of the Average Native family".

He takes the family unit to be five, man, wife and three children. I don't see how he arrives at this as the large number of people in these Territories are still polygamists....

polygamists, so the family number must be altered, but I take it this is put up to bring forward the suggestion of the Home Making Project, and I don't think it necessary to go into the figures put forward.

It is not possible to cut the country into 17 morgen areas.

Again the statement that the average remittance per six months for labourers from the mines is £10. Contract boys go up for 9 months, the average boy earns £3 per month, making a total of £27. He has £4 taken for rail fare up and down. I think the average return will certainly be more than £10 per six months.

To come to the Project: "To produce Home makers girls".

Mr Butler after his return from America has been most anxious to start community work of this kind among our Natives, and I feel it is quite out of the question. Industrial work of different kinds is taught at our Mission Stations, and they get a certain amount of support. Our Natives, the majority who are uncivilised, would never allow their women near a Community School, and so far I would be very much against any Government or Council Industrial or Community work for Women.

Mr Butler's report states: "The Transkeian Territories General Council are considering a scheme of education on these lines". There was a Committee appointed. It was considered last year and this year again and when brought up at the Magisterial Conference, I believe was turned down. I quite believe that there are Natives today who are anxious to see their people progress, who would welcome any class of education which they were told would qualify their womenfolk to be able to make money. The question of Home making would not come in at all, and this would be an attempt to force the pace. If one does that failure follows. This system may have been a

success...

success among the Negroes of America, but we must remember we are dealing with a people here who are very different, and are not in the same state of civilization as the Americans are, and I feel any attempt to work with the women folk on these lines, at this stage, would be doomed to failure and in this wish to show I am not in agreement with all of this part of the evidence.

Education. Mr Butler states it is time for another Educational Commission, with the object evidently of getting more Agriculture into the curriculum.

I quite agree that it is most excellent to get ~~the get~~ the young idea to think about nature. Here again I would advise care in not trying to force the pace before the people are ready to absorb what one wants them to.

I have the honour to be,

Sir,

Your obedient Servant,

J. W. D. HUGHES

Director of Agriculture,
General Council.

TRANSKEIAN TERRITORIES GENERAL COUNCIL,
SESSION 1930.

Wednesday, 30th April 1930.

82. Payment in Cash for Produce Sold by Natives to Traders.

Cr.E.Qamata moves:- "That this Council approach Government with a view to the issue of a Proclamation or other measure making it an offence for payment to be made by traders and others for agricultural and pastoral products purchased by them from Natives in these Territories in any manner other than by cash, cheque, or other negotiable instrument".

Cr.P.Qosho seconds.
The motion is carried.

The Official Conference adopted the following resolution:-

"That this matter be referred to the Commission to enquire into the Economic Conditions of the Natives".

DISCUSSION.

Cr.E.Qamata: This has been a complaint for a long time. What justification have traders in these Territories for adopting these methods? These Natives are daily customers, but I do not see what makes traders think that they cannot pay cash for the produce of these Natives, because that money goes back to them, and we take it that cash is the medium of exchange. These Natives have many obligations. They have to pay school fees and doctors' fees, as well as Government taxes. This Council is now spending thousands and thousands of pounds on agriculture. In doing that it is not only doing so because there is money to spare; it does it in order that the people can produce something to sustain themselves and their families, and also the State. I think I am right in saying that Governments are made to protect the interests of people who cannot protect themselves, and that applies to this matter with the traders. I think it is a justifiable step if the Government issue a proclamation. What will be the ultimate end if this is allowed to go on? In the near

/future...

future the Government will be compelled to provide food for most of the families of the Natives because, since they cannot get anything for what they produce, everything the Native possesses is sold to meet his liabilities. I think the Magistrates will support this motion, for I am sure they do feel the pinch as administrators of their districts. I know the District Chairmen do not like to see the people chased for debts. The General Council has done a lot in putting the Native in a position to produce something on which to live. It would be a pity if that good were defeated by this method of trading.

Cr.P.QOSHO: seconded. The traders are our friends and we gave them an opportunity to put this matter right themselves. It is very difficult to raise money to pay taxes because the trader will not pay cash for produce. This is not a complaint of this Council but of the Natives of the Transkeian Territories generally. We want a law to be issued to protect the people.

CR.XAKEKILE: It is true that the conditions of living are being spoiled by traders. They buy mealies for clothing. We are worried about not getting cash for grain, but now you will find if a Native person takes eggs to a shop he is asked what he is going to buy from the shop. Now the traders have started to say: "If you take goods I will give you 6d., but if you want cash I will give you 5½d". People can only live if the money circulates. If money does not circulate people are bound to feel a depression. The traders want to keep that money to themselves; they do not want it to come to us and they do not want us to take it away. I say if there is a way let this matter be rectified.

Mr.E.W.BOWEN: I wish to say at the outset that I am quite in favour of some relief being given, but I would like to call attention to the motion. If it is only a matter of Council adopting the principle involved then I have nothing to say against the motion; but if it is a question of the exact words themselves then it seems to me difficulty is created by the terms of the motion. It says for example, "issue a proclamation making it an /offence...

offence for payment to be made in any manner other than by cash, cheque or other negotiable instrument". If that were adopted as it stands it seems to me that the trader would be barred from setting off grain received against money owing to him. One could say he could give cash and the Native could give it back again, but assuming he is legally entitled to make a set off he might well object to that course..I think the thing has been explained the wrong way round. I think the best solution of this difficulty would be to make such things as tokens, "good-fors" and tickets and anything of that description not legal tender. That will meet the position fully. Rather than say he must not do something a better solution would be to say he may do the other thing. The last speaker might imagine this was a new practice. I remember its existing at a store where I spent holidays as a very small boy and it seemed to be in full swing even then. I suppose it has been the practice for at least 50 years past. I think the real reason for this motion and other similar previous motions was this, the "ative population today is feeling the need of actual money for their wants more than formerly. I do not wish to suggest an amendment unless you would like me to do so. If it is only a question of principle the matter would fall; if it is a matter of precise wording I think the Council might consider the points I have mentioned.

Mr.R.F.KING: I think everyone will agree that the proposal contained in this motion is desirable, if it were only practicable, but I think the people themselves should realise there are two sides to this question. On the one hand we have Natives complaining bitterly that traders decline to pay cash; on the other hand, we have traders emphasising the fact that it is impossible to get cash out of the people at any price. They have to give such extensive credit that it is almost impossible to keep up their supplies, and one can quite imagine the difficulty traders would have in keeping on hand large supplies of cash in order to meet payments for produce purposes when at the same time a very large proportion of their own trade was on credit. I think that before this Council

/asks...

asks that traders should be compelled to pay cash they should be prepared to guarantee that their people will also pay cash. I am afraid some of the people look on traders as a nuisance in the country, but at the same time they would be the first to cry out if the traders left, and I think they should be honest with themselves and realise that this cash difficulty is a difficulty that operates ^{from} ~~on~~ both sides. A complaint of the same nature was made to me at a quarterly meeting some months back, and I took the matter up with the local branch of the Civic Association and with as many traders as I could see from time to time. I was given an assurance by all of them that they would willingly pay cash for produce offered in reasonably large quantities. They said that if mealies, for example, were produced in bag lots they would willingly pay the full market price. They suggested, however, that the main object behind this complaint was not so much to get cash, but to get in cash the same price they were obtaining for credit. In Willowvale 12/- is the usual "good-for" price for mealies. The market price at Idutywa Station is 10/6, and it costs roughly 1/6 to take that bag to Idutywa, so that apart from the fact that traders have to supply new bags and expect to make a small profit on bags of mealies, the outside price they will be able to obtain is 9/-, but even that would only be if the Native provided his own bag and if the trader was able to handle a large quantity and make a very small margin of profit. But actually they said it was no use offering Natives the cash price they were able to offer, because from the 10/6 they have first of all to deduct 1/6 for transport, leaving the price 9/-. From that they had to deduct 1/- for a bag and 6d. profit on each bag sold, bringing the cash price to 7/6, and they said the Natives refused to accept that 7/6. As regards the growers who produce reasonable quantities of mealies, the position is easy, but the Council should remember that small growers are only able to sell very small quantities at a time. Take the case of a young girl who wants to buy some beads. She takes along a tin of mealies. I think the usual price is 9d. credit, or 6d. cash. For that tin of mealies she gets 9d. worth of beads. If this motion were adopted she would get 6d only to /buy...