

2. Children who have passed Std. V and VI, are admitted to various Institutions, Normal, Hospital, Agricultural and Industrial, and are able to obtain employment afterwards. Owing to indigency of parents and guardians, most children are roaming about and finally they go to towns and farms as they have no opportunity of special employment.

3. Children are trained under Carpentry, shoemaking, tailoring, tinsmithing, and agriculture, and on these they have shown a satisfactory progress.

4. Native professional are teaching, clerks, interpreters, ministers, demonstrators, nursing, few attorneys and doctors.

5. Educated Natives get more out of their lands as they realise the capacity of earnings from lands. Wages are not paid to any great extent.

#### XIV. TRADE:

The trader formerly was interested in the importance of goods, now he understands that exports are equally important, or more. The vagueness lies on the fact that Natives cannot sell their produce with hard cash, owing to the system devised and adopted by the traders. Any produce brought by Natives is bought or exchanged by tin-tickets and card-board tickets which forces the holder or seller to buy goods only in that shop and nowhere else.

Trade between Natives from the produce of these Territories is much hindered or curtailed by Hawkers' Licence.

National unity has not been realised. The business of each individual must be protected against the enterprise of another section of people. A member of Native tribe must be free to develop the natural wealth of the place where he lives and to reap fruits and benefits as his own skill and energy can bring.

(sgd) THOS. W. POSWAYO.



C. C. Harris,  
Principal, Clarkebury Inst.,  
Clarkeburg. C.P.

To Members of the Native Economic Commission,

Gentlemen:

Preamble: With the advance of civilization among the Natives, the old reverence for the unseen Spirits is fading away. Natives become more individualistic and tribal ties break down. Traditional customs are scorned and the sceptical and materialistic atmosphere of the European is ~~at~~ readily absorbed. But it is not so much the Europeanisation of the Bantu that has to be feared as their corruption under modern pagan influences.

The mass of the Native People is still heathen and the Christians find it difficult to continue untainted by heathen practises. Often their environment is too strong for them and they relapse into their former ways. There is thus on the one hand the glittering temptations offered by pagan western civilization, and on the other hand there is the tremendous drag of their own heathenism. This dual temptation constitutes a cry for help in the building up of a moral character of high order to take the Native through his present stage of development. Christianity must be coupled with enlightenment if the Natives are to be saved from the evils of our western civilization as well as from the pull of their own paganism. Civilization and Commerce cannot themselves elevate a People.

#### THE CREDIT SYSTEM:

The Credit System as carried on in these areas seems to be thoroughly bad, and it is disliked by Traders, most of whom have large outstanding accounts of doubtful value. It is also regarded with suspicion by the more advanced Natives. It seems also that, with the full concurrence of the Native customer, the usury act is being evaded.

With ~~thax~~ most Natives, credit is restricted only by the Trader's willingness and capacity for allowing credit. When credit is stopped at one store, the Native merely goes to another store. They seem willing to take credit at any price, and in some cases the credit price is 100% above the cash price. The result is that most Heads of Native families are insolvent. It is not an uncommon thing for a peasant to owe to traders £50 to £100 on the doubtful security of stock. Salaried Natives too, in many cases, have their salaries mortgaged for a year in advance. Indeed some Natives have even borrowed on the strength of a dowry which they expect to receive for a daughter still at school.

The Credit System might truly be said to be a Home breaker. When debts are called in, the father and the sons are forced by the economic pressure to go away for work. Daughters too are made to seek employment, and in some cases the family is scattered never to reassemble as before.

It is earnestly suggested that legislation be introduced whereby both the Trader and the Native customer be protected from the present most unsatisfactory state of affairs. In Nyassaland there is a law which allows for the recovery from a Native of only a limited amount of debt. It is suggested that a similar law be enacted in South Africa and that the amount recoverable in law be £5. Within a short time this will bring business to what is practically a cash basis, it will prevent the present home breaking and will encourage Natives to work in order to secure the ready cash for their needs.



NATIVE EDUCATION:

## 1. The necessity for Native Education.

Africa is a land of problems, but perhaps none has produced such diverging views as the question of education for the Natives. There are those who say - let the Native develop along his own lines. But in saying this they surely overlook the fact that the education of the pagan Native was almost exclusively of a military character. There are those who say "Don't educate the Native because it teaches him to be dishonest and lazy, and makes him unfitted for manual labour which is his natural portion in life." But this too overlooks the fact that the Native - outside the school - is being educated every day.

The Rt.Hon. John X Merriman described the Mines of Johannesburg as "The University of Crime" for the Native. Education, either good or bad, is inevitable for the Native as he comes into contact with Western civilization.

## 2. Education by early Missionaries.

Education has been a necessary part of all mission work in pagan Africa. Early Missionaries were confronted by a people who had no literature of their own and who had no means of communicating knowledge to one another. Tribal wars securely closed the boundaries of each tribe against its neighbour. Now Christian Truth does not suddenly break upon the Native. It requires reiteration. And the new intelligence created by the school makes the Native more susceptible to the meaning of the Gospel.

Thus from small beginnings the work of education has advanced by leaps and bounds. The position now is, not what education we shall give to the Native, but rather what education he will accept from us. The Native has made up his mind to get education, and get it he will, somehow. It is a mistaken assumption that the education of the Native will be a danger to the European. If there is any danger it lies in useless education for which there is no outlet in practical life.

## 3. Primary Education.

The great bulk of Native education is primary. The majority of scholars do not go beyond Standard 3. Unsympathetic people, perhaps rather unfortunately, are disposed to judge Native education by this half-baked product.

Practically all primary Native Schools are Mission Schools, under the management of the Missionary. The Teachers are Natives, paid by the Education Department. Buildings are provided by the Mission Churches, and the School Management is undertaken free of cost to the Government. In the Cape there have been certain grants for equipment for such schools and books are sold to indigents at half price. In spite of this, schools are poorly equipped and insufficiently supplied with books and school materials.

## 4. Industrial Education.

Industrial Education is acknowledged to be a most expensive form of education. The financial aid now given through the Cape Education Department is inadequate, and much of the cost of Native Industrial Education is being carried by the Mission Churches who are doing their best with limited funds and equipment. The following are some of the trades now being taught, viz. Carpentry & Building; Tinsmithing & Blacksmithing; Shoemaking & Tanning; Tailoring; Basket & Wicker work; Spinning & Weaving; Printing & Bookbinding; Domestic Science; Laundry; Housewifery & Handyman's Course.

Statistics....



Statistics show that there are about 132,000 Native children in schools in the Cape Province. This is estimated to be about 25 to 30 per cent of children of schoolgoing age. Yet out of this 132,000, only 500 boys and girls are receiving Industrial training.

The Cape Education Ordinance provides that a rent grant should be paid on approved buildings erected for educational purposes - but this is not being paid, on the grounds that there are no funds available. The Ordinance also provides that equipment should be provided by the Education Department - but again this is not being done through lack of funds. It is provided that Instructors shall be paid by the Education Department but the scale of pay is inadequate and often has to be subsidised from Mission Funds. It would seem that what is provided by Ordinance is a legal obligation upon the Provincial authorities. But if so, these obligations are not being honoured.

The Native Education Commission of 1919 emphasised the necessity for extending Native Home Industries and Industrial Education for boys and girls. During the last decade the matter has become more acute and landless and untrained Natives are drifting to the towns. Yet large numbers of applications have to be refused each year by the Mission Institutions owing to lack of necessary facilities. It is felt that in order somewhat to meet the economic situation more Industrial Departments should be aided at existing Mission Institutions and that Industrial work for women and adolescents should be encouraged in Native areas.

Apprentices when they leave the Mission Industrial School, are given free a kit of tools worth say £10. to £12. This is intended to aid them in starting work among their own people. But these young tradesmen - such as they are - find it very difficult to make a living among their own people. They have difficulty in purchasing materials at reasonable rates, and then they are expected by relatives and old friends to do work for nothing or on long credit. It takes a man of very strong character to withstand such pressure. Thus in most cases they are forced to work for a white trader or to go to towns. When they get to towns they find that the Colour-Bar operates against them, wage-scales and Trades-Unions combine to make it almost impossible for him to get work at his trade. The result is, naturally, a dissatisfied Native in place of one who might be of economic value to the country.

### 5. Secondary Education.

Secondary Education is a growth of recent days. Its necessity arises from the demand for better trained teachers and for a better foundation education for Native leaders. Most well organised Missions have developed a system of central Institutions where higher education is undertaken and teachers are trained. The type of education which Missions are giving in their schools is, of necessity, constantly changing. Old methods are being abandoned and more modern methods used. In passing, it might be mentioned that there is immediate necessity for a better type of school text books for Native schools.

Teacher Training has become an established part of secondary education. The Native Primary Lower and the Native Primary Higher are the two Teachers Certificates available. These are based on the syllabus of the Education Department. Teachers in Training Schools are paid in full by the Education Department. The Department requires that every Student Teacher should be a resident-boarder and over 15 years of age.

Thus.....



Thus Boarding fees are becoming increasingly difficult to collect. During the last five years the average debt owing to one Institution by Student Teachers completing their course has been £15. out of a total cost of £50 for the course. So again the Mission has to bear the honourable burden of helping to educate the Native.

Native Secondary Schools are the connecting link between the primary school and the Native College at Fort Hare. At one or another of the Secondary Schools ~~for~~ the Academic, General Commercial and Domestic Courses for the Junior Courses are available for Natives. In some Institutions as well as at Fort Hare the Matriculation Course is now offered.

The Education Department pays only two-thirds of the Teachers Salaries in Native Secondary Schools. This is an anomaly which needs adjusting in the near future. The Mission in addition to providing the other one-third of the teachers salary, has also in many cases to finance Teachers salaries without aid from the Department in order to meet the needs of this work. Then all school buildings and boarding departments are provided, equipped and maintained entirely from Mission Funds.

#### 6. University Education.

The exodus of Native youths bound for colleges overseas has been largely stayed since the opening of the Fort Hare College. Here the courses for matriculation and University Degrees can be taken. Some of the Churches working among the Natives have taken the opportunity of establishing at Fort Hare Theological Colleges for the training of Native Ministers.

The Mind of the Native: There seems to be a disposition for some white people to look upon the black people as the fools of the Human Family. But the Native is by no means a fool. That he can, with suitable opportunity, take his place with the white man's intelligence, is indicated by the increasing number of Native Graduates, clerks, doctors, ministers, teachers, inspectors.

#### 7. Educational Finance and Control:

The Administration of Native Educational Finance is at present in the hands of the Provincial Education Departments under the closest scrutiny by the Native Affairs Commission. There seems to be little co-ordination between the systems in the various Provinces in the Union.

By reason of the considerable contribution which Natives make, directly and indirectly, to state revenue, they are entitled to the best system of education. The State has a very definite responsibility towards all its citizens, especially in the matter of Education. Ordinary civil justice demands that if the Government is not able or willing to assume full control of Native Education it should make suitable provision for it to be carried on under present control. But as long as the present system of Finance is in vogue, it is clear that the Cape Education Department is unable to provide funds for meeting its legal and moral obligations. The State ought to bear the whole cost of Native Education out of a General Revenue on a per capita grant basis. If the present unsound system must be retained then the proportion of tax placed in the Native Development Fund should be at least 8/- in the £, instead of 4/-.

The question....



The question of the control of Native Education must be considered in full recognition of the fact that the Mission Schools represent vested religious interests of over a century as well as an accepted National tradition. Is the Government ready to assume control of Native Education, and are the Missionary Societies anxious to hand it over? With the possible exception of Natal, there seems to be no inclination on the part of the Government or the Provincial Councils to increase their responsibility. Mission Societies view the matter with mixed feelings. They are fully conscious of the drain on their time and financial resources, they are painfully conscious of the changing attitude of the Native; yet they feel that the time is not ripe for handing over this work that has been built up with so great an outpouring of treasure and service, to a Government whose attitude seems negative or even antagonistic and when the Bantu is passing through a most difficult transition period in his mental life.

The line of policy suggested is the gradual transference of the Mission Schools to Government Control. In the meantime, the way could be made easier by a more reasonable allocation of funds for development of Native Education and by a real co-operation between the Government and the Mission Churches.

(sgd) C. C. HARRIS,

Principal,  
Clarkebury Institution.

Clarkebury Mission.  
20 November, 1930.



## (TRANSLATION)

We the undersigned women are the delegates of the Universal Negro Improvement Association and African Community League in the Engcobo District in connection with the following matters:

1. As regards our grievances, we are complaining about various taxes inflicted upon us, having no husbands and sons. We complain of having no eye to plead for us to the Government and our local traders have no mercy to pay cash for our agricultural produce.

2. Another grievance we have is the Pass Law. We are called upon to produce passes we being women when we visit large areas like towns - we are being searched, arrested and fined our monies.

(sgd) ANTYI SOBOPA,

" CAROLINE SITSILA.

Manzana,

ENG COBO.

20.11.30.



J. S. Mazwi,  
BUTTERWORTH. C.P.  
24.11.1930.NATIVE ECONOMIC COMMISSION.  
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The subject on which I am very much interested and upon which I would like to give evidence is The General Economic Conditions of the Natives, on several points embodied under this head.

I. In most parts of the Transkei the land was surveyed into individual allotments in the year 1902. Garden lots to the extent of 4 to 8 morgen were given to male adults tax payers, a few to widows. Under this survey each registered land owner is allowed 4 to 8 morgen as arable land, a morgen or half-morgen as kraal site and the rest as commonage.

II. The average Native family unit is eight. It is now 28 years since survey. Native males who were boys at that time of survey are now grown-up men with their families. Large numbers of such growing Natives now form a majority of three to one, against landed Natives. A 4 morgen land that was allotted for the use and support of one family is now carrying three to four families; or these must belong to a surplus and landless population, with the only and possible result that these must be driven to towns and industrial centres to get a living.

III. The Cost and Standard of Living: Natives in rural areas are now two classes, viz: School Natives, and raw Natives. Their costs of living differ a great way. School Natives are two classes, educated and uneducated. Their cost of living differs very little from the Urban Area Natives or civilized community of any country. They have the same daily groceries, coffee, sugar, bread, tea, paraffin, and candles. Besides paying Government taxes in their different forms, direct and indirect taxes, they support churches and erection of church schools; a good number of these are paying school fees for children in the seminaries with all the child's education expenses of books, clothes and travelling. The minimum cost of living of this class of Natives is four shillings a day, or £72. a year.

The raw Natives have less expenses. But this class now forms a minority in the Natives of this country; because even as supposed raw Native family, with most families women and girls are Christians, some boys are attending schools, are wearing school clothes. They (raw Natives) pay all the taxes like the rest of the Natives. Their cost of living is not very much less - three shillings a day would be the minimum.

IV. It is estimated that the yield in maize in the Union is on an average of 3 bags to the acre, but to the Native lands the yield is far less, because of the following conditions: (1) Many Natives are so poor that they have no oxen to farm their land properly; (2) They are unable to buy implements; (3) The supply of dung manure for lands is much used up and only few can get it; (4) The land has for many years been used for one kind of crop, and it is now used up.

Artificial...



Artificial bought fertilizers are needed, these, many Natives cannot buy, nor can they buy machinery for using fertilizers. Hence the average yield of Native land carries from 8 to 15 bags to 4 morgen on a good crop year. It is out of this spare harvest the Native in the locations has to make his living; must get clothes and groceries. He must take loans of money from the Traders, to do money business as taxes, children education, etc. With a hope to pay with this poor harvest or fail in the attempt and become bankrupt, or must go to the industrial centres for labour and leave his helpless ~~farm~~ farming.

As Native maize has no market, it is sold to the trader at considerable low prices, at an average of 7/- to 8/- a bag. Sometimes 5/-; the result is that in four or five months time, the whole of the harvest is gone. Half or more of it is taken up by the traders tanks, in exchange for some groceries and a few clothes, the remainder eaten up. The next thing ~~for~~ the poor Native farmer can do is to go into credit.

He buys the very same bag of maize sold four months ago at 5/-, 7/-, 8/- a bag, now for credit at the rate of 30/- to 40/- a bag. In another three or four months to the next green autumn crop he has gone into a debt of some £6 to £12 and more.

Most Natives have no sheep, by wool only one who has some can get money. They are not given money for produce. As a result of successive years of drought, the scantiness of grass in the commonages and the winter cattle dipping effects, cattle support the natural life of an African - has been rendered helpless. They give little or no milk; are so thin that they get no price in the market, even with best rains few cattle can see good grass; from the Kei Bridge to Cala. This is so in the whole of Transkei. The conditions in some parts of the Transkei are worse and serious. Along the Kei, Bashee, Tsomo and such like hard sweet veldts, where good harvest has not been known for years.

Under such conditions in the Transkei the majority of Natives are reduced to poverty and bankruptcy.

An observation has been made by a well-experienced European and Native Sympathizer that one who looks at these people with care sees that the health and strength of young people even their bone and flesh is not now what it was in 1900. A few months ago he remarked that if all the stock the Native owns in the Transkei could be sold out to pay his debts, a balance of £1,500 or more could remain unpaid. These statements show the gravity of situation as regards economic conditions of Natives in the Transkei, if not the whole Union of South Africa. In my opinion, three points are of prime importance in dealing with the present hardships ~~the~~ affecting the Natives here :

1. AN ADDITION OF LAND: If the Government could consider and put into operation a scheme of buying land or farms for the Natives either on the ordinary Native land tenure conditions, or surveyed into allotments and sold to Natives on easy terms.



2. MARKET FOR NATIVE PRODUCE: Producers to get a fair value in money of their produce, as Natives are mostly farmers. This can render farming attractive and can lessen the rapid flow of Natives into towns. The Natives will have money to pay their taxes. Money circulation which is the life of any community will take the place of the present depression which is threatening to both Natives and traders and taxation. The effects of money depression has begun to show in the so-called Native unrest in the Territories of its future horrors. If Natives are getting cash money for their produce, they will be at freedom to buy at the cheapest dealer, at the buyers own choice. They will deal less with credit or do away with it altogether.

3. TRADERS INCREASED MAIZE PRICES: should have a limit. Profiteering prices should be scrutinised. It is unfair and out of reason that maize bought at the rate of 7/- a bag should in four months time be sold at 16/- to 20/- a bag cash price, and 30/- to 40/- a bag on credit. Maize not imported on which no transport expenses of any kind has been incurred. Transkei Native condition is becoming serious. They are fast sinking helplessly in the mire of debts. This maize profiteering business is responsible for the most part. If the Government could find a remedy to stop the evil before the question of Poor Blacks comes to list in the world's great question of Poor Peoples.

(sgd) J. S. MAZWI.



COPY/WEM.

J. B. Clarke,  
Native Recruiting Corp.Ltd.,  
ENGCOBO.  
19. 11. 1930.

NATIVE ECONOMIC COMMISSION.

Gentlemen,

I much appreciate the honour conferred on me in asking me to give evidence before you. Unfortunately, except for the following, I am unable to submit anything of value.

1. TRIBAL AND DETRIBALISED NATIVES:

(1) One of the reasons for the detribalised Native sacrificing his tribal economic assets may be due to the fact that he is not the owner of an agricultural allotment. If a Native has a title to an agricultural allotment he is less likely to become detribalised. I am not definite that such is the case; but the matter can be settled by obtaining a return from Land Clerks showing the number of lands put up for forfeiture and what percentage of these belong to Natives who had become detribalised.

It seems to me that where survey has not taken place it is desirable that some simple and inexpensive survey be undertaken and allotments (agricultural) be made to Natives.

Firstly, to the Native who is already occupying the land, and thus confine him to that particular land.

Secondly, to the landless Native. In the latter case the policy should be to make it as simple as possible for the applicant to obtain an agricultural allotment, with the condition that unless the allotment is at all times beneficially occupied it will be forfeited.

5. NATIVE AGRICULTURE:

(1) The standard of Native agriculture is poor.

(2) The Transkeian General Council since its inception has taken steps to improve and develop Native agriculture, and the progress made is much more rapid than I had expected it would be.

6. RURAL NATIVE AREAS:

(7) Stock, Types of, Overstocking. - Methods of combating this evil:

Stock consists of cattle, horses, sheep, goats, and pigs.

All the cattle (approx. 110,000) are scrub, and are likely to remain so as long as the Native uses them as currency. At the moment overstocking is a real evil, and apart from the present measures in use by the Administration I can suggest no method of combating this evil. I am satisfied that the first severe winter or drought is going to wipe out at least 40% of the cattle, and this should, if the present policy of the Administration, of not allowing the importation of cattle, except better class stuff, go a long way to prevent overstocking. As the present policy of the Transkeian General Council of encouraging the breeding of sheep develops it will considerably improve matters.



11. NATIVE TAXATION.

(4) Effect on labour supply: It is generally admitted that all forms of economic pressure tends to improve the labour supply; but owing to other factors, I am unable to say to what extent, if any, the labour supply has been affected by the 1926 Native Taxation Measures.

In 1922 the mealie crop in this district was a failure, and many thousands of bags had to be imported. Natives turned out to work in thousands.

In 1925, we experienced a record mealie crop, and Natives not only did not turn out, but returned from labour centres in thousands.

Prior to 1925, the district generally imported mealies to augment the local supply, since 1925 the district has every year exported a certain amount of grain.

In the past five years there has been a marked rise in the Native's standard of living, thanks to good grain seasons and no losses in livestock. In fact, in 1929, just before the depression set in, the local Natives were better off than they have been at any time in the past 35 years.

The past five years have shown that the Native, unlike the Indian, pushes his standard of living up when the going is good, and when the going is not so good, he will not lower his standard of living, but rather turn out and work.

Up to 1925 the Native spent a good deal of his earnings in foodstuffs; since then he has been able to grow all he required, and thanks to dipping etc. his stock (scrub cattle) has increased greatly. As I have already stated, prior to 1925 the Native had learned to remit a good deal of his earnings for the purchase of foodstuffs for the members of his family. Since 1925 he has argued that there is no need to send money home as they have plenty of foodstuffs at home, with the result that a good deal of his earnings has been spent, where he has found employment, on goods for himself and members of his family.

15. LEGISLATION SPECIALLY AFFECTING THE NATIVES:

(5) Native Labour Regulation Act: This has been of great economic value to the Natives, particularly Proc. 77 of 1924. Prior to the issue of the Proclamation, dishonest Natives were robbing licenced Labour Agents. Since the introduction of the proclamation, dishonest Natives have ceased to obtain a living by fleecing licenced Labour Agents, and thousands of honest Natives have greatly benefitted by the advance which the Proclamation makes possible.

(sgd) J. B. CLARKE.



COPY/WEM.

W. J. Clarke,  
ENGCOBO.  
20.11.1930.

The Lawless Native : Are the Natives less  
law-abiding than Europeans.

.....

My experience (since 1869), I am convinced that the Native is more law-abiding than the average European, When the Territories were ruled by Native law and custom the handful of Europeans living in the midst of Natives felt that he, or she, were as safe as Adam was in the Garden of Eden. When the Gcalaka War broke out in 1877, and the Tembu war in 1879, all the Europeans in the Territories were helped out in every way by Natives. Isolated traders and other Europeans living in the Native Territories are safer than they would be in large towns.

Now the question arises, - If the Native is by nature a law-abiding creature, how is it that as soon as he comes in contact with Europeans he develops lawlessness? The answer to this question is not far to seek. It is not, as is often alleged, because the Native easily succumbs to the vices of the Europeans, but because of his ignorance of the white man's laws. To begin with, there is the Pass Law, the existence of which the Native only learns when he is arrested and convicted. In his own village he roams from place to place at any time of day or night without any restriction, but in European towns he cannot exercise this liberty; and if he ventures out into the street without a pass he is arrested and put in jail, in his ignorance he thinks that he has been arrested and convicted simply because he is a black man.

The Pass Laws have outlived their usefulness, and are no longer a protection to either Natives or Europeans in that they do not prevent the commission of crime by Natives. The Native criminal, before he sets out on his criminal adventure, takes care to see that he is fully armed with the necessary passes, armed with these he goes wherever he likes.

There are many laws which inflict a severe punishment upon the Natives, not because the offence committed is a criminal one, but because the white man's prestige must be maintained. To the average black man, therefore, the law becomes an instrument of torture instead of that of protection. In Native society, burglary, robbery, and murder were practically unknown. Native lawlessness is the product of the repressive laws imposed upon the Bantu community. Not so much because he has succumbed to the vices of European civilisation, but because he has been made criminal by law.

They remember that it was not until they had taken the matter to the Courts, that the Poll Tax Ordinance of the Transvaal Province was proved to be ultra vires, as far as Natives were concerned. Similarly with the Colour-bar Regulations, and the Pass Law for women; it was the Courts and not the Administration that gave them relief, - one must not blame the Natives if they fly for succour to the only authority that gives them relief. While this distrust continues, not only will there be litigation against the Government, but there will be a slumbering discontent to hamper the country's progress.



Dual Control.

Dual control is unsatisfactory for Native Administration. The Veterinary Department has not had a days training in Native matters. The Natives never see them, and no people can be satisfactorily governed unless they are allowed a voice in their own affairs. Natives live and pay their tax by agriculture. The Bunga are trying to improve Native agriculture and the Veterinary Department are debarring them from markets within their own Territory by perpetuated restrictions. All Native control should be propounded by Native Affairs Department.

Regulations in need of reform.  
E. C. F. Problem.

Why can the disease be cleaned up in European areas within two years, and it cannot be done in twenty years in Native Areas? The white farmer insists on being controlled by facts, whereas policy governs the black farmer. He must rely on the Departments infallibility. The Department sees only one side of the question, that is their own side - the Native being a law-abiding subject submits to the burden and will remain so until the short sighted policy is realised.

Litigation.

Especially since the new Magistrates Court Act has been enforced, is too complicated, too expensive and quite beyond the means of many, to permit of their obtaining justice, a more simple and reasonable method should be adopted.

Poll Tax.

At the Associated Chambers of Commerce, the following resolution was brought forward by Mr. Mowbray, and carried:

" That this Congress considers the Native Poll Tax a hardship and that it should be abolished for the following reasons: A. That the Native is sufficiently taxed through the customs tariff. B. That the tax is out of proportion to the income tax levied on Europeans. C. That the collection of the tax is expensive, irksome, and unjust, causing inconvenience and annoyance to the Natives who have paid the tax, and to employers generally.

Government by Regulation.

At a meeting of the Law Society, one of its members pointed out that if the system of governing by regulation, which has already grown to alarming proportions, is continued, the state of affairs will become intolerable.

Our....



3.

Our Legislators frame laws in such a manner that the actual procedure and practice of those laws should be formulated and prescribed at a subsequent date by officials and others who may have little, if any, direct acquaintance with the idea and intention of the legislators who framed the laws.

Native Land Tenure.

The Native Affairs Commission, in their report pointed out that the present method of survey of a Native 4 morgen lot was just as expensive as the survey of land in any large town, and a form of demarcation would serve the purpose equally as well and would cost only a few shillings.

Native Representation.

Much of the Native trouble is due to misunderstanding. They have no form of representation, and the white man's onesided rule is unsatisfactory. The Native has learnt to think, ~~for~~ his perceptions have been quickened, he has begun to consider his state, and to search for the cause of his misfortune. He is casting round for an explanation of the prevailing anti-Native sentiment, and it is not surprising that his stock of patience is declining with the growth of his understanding.

The laws and regulations should be educative and advisory, not merely prohibitive and penal.

Natives have no organisation of their own. They depend entirely on the Native Affairs Department to guard their interests. They know no other Department, and it is most essential that all Native matters should be propounded by Native Affairs Department.

(sgd) W. J. CLARKE.

Engcobo.  
20.11.30.



John Guma,  
Nantiso Kula.  
ENGCOBO.

LAND: (a) Land was from time immemorial, a bone of contention between rival families or tribes.

(b) It was what the king or chief held in communal tenure for his people. He was responsible to see that all tribes, clans, families, or any migratory people had their rights observed in the distribution of land. The Chief was like a father to his children.

To-day, land had been confiscated by the ruling class, who occupy and possess 88% of the land, while the Native has the rest. The Land Act of 1913 is another implication which has driven the Native into fits of discontent, resentment and loss of confidence in the white man's rule. Land tenure under the present circumstances is subject to criticism. The Glen Grey Survey B, by which the Territories had been surveyed is condemnable, due to its multifarious evils, and a modification it is desired, be observed. The present system of tenure is notoriously atrocious. This Farmers' Association recommends survey A which was devised by Sir George Grey. Such survey is not only recommendable for purposes of free-hold, but it has rendered a facility for a Native to be a registered voter.

Landless Native Population: Natives of this type are a monstrous burden on the State. They are economically a factor to an increased poverty and deprivation. In consequence this landlessness has created all sorts of immoral vices. The future it is alleged or asserted, will bring about an inevitable ruin. Therefore more land should be granted to the Natives.

Migration: In the first place, is caused by the inadequacy of fertile land to support all the population under the best known methods of working. The second is the religious migration, e.g. the French Huguenots in the 15th century. Thirdly, is the migration for conquest.

The migration of Natives from rural to urban areas differs from the above. It is due to landlessness and there is no possibility to curtail the influx. There may be some Natives who availed themselves of the opportunities, that is, those who have advanced in civilisation of obtaining suitable outlets for their capability. Of course, to repress them is impracticable.

Internal migration is not absolutely desired, but it is possible unless more additional land is granted for Native settlement and utilisation.

No objection is raised to the introduction of Natives from extra-Union Territories, provided they are Bantu of Africa.

Agriculture...



Agriculture: The standard of agriculture is on moderate lines and this Farmers' Society undertakes to spontaneously express their wholehearted obligation to the Bunga of the Territories on the establishment of Agricultural Schools. These schools have turned out demonstrators who serve as factors to the development of agricultural principles.

Section 2: Not enough done to develop it and this Society recommends the irrigation and fencing schemes to further or raise its standard.

Section 3 and 4: If the scheme would be attended to the Natives would not serve as factors leading to the posterity (?) of European farmers and employers.

#### RURAL NATIVE AREAS:

Administration: In the rural areas is unsatisfactory. Natives are governed by proclamations which are aggressive and provocative kind of administration where irrational exploitation, repression and injustice are the policy of the official authority.

(a) In default of paying taxes, people are conveyed into gaols and convicted as criminals.

(b) The failure to eradicate noxious weeds is another cause of being unjustly convicted on the lines of criminality.

(c) The failure of dipping cattle, or cattle crossing the boundary of the quarantined areas is another cause of being exorbitantly fined and alternatively brutally convicted.

Sec. 3: Afforestation is not desirable on grounds it diminishes the commonage. Natural forests should be opened for the utilisation of the Natives, and artificial demarcations be modified.

Sec. 6: (a) Mortality of adults and children is caused by poor food and unhygienic principles not recognised well enough. A good many Native families will use the same kind of food without variation for a considerable length of time. (b) The insufficiency or scarcity of medical service is another reason. The present Native population requires a good number of doctors.

#### GENERAL ECONOMIC CONDITIONS:

Sec. 3: Banking and co-operative systems are recommendable for they are evidently a certain path to Native upliftment.

Sec. 4: (a) The standard of living of Native teachers is disgustingly and deplorably very low.

~~xxxx~~

(b)....



3.

J. Guma.  
N. Kula.

(b) The cost of living of Native teachers in Native reserves has been held for a reason unknown. This Society takes this pleasure to implore the Government unanimously to give the teachers their deserving allowances and not to be an additional burden on Native communities, the bulk of which earn no money. This Society re-affirms that if the Government neglects the case of Native teachers for whom it was declared that the raising of taxation is meant. Teachers are not going to have free boarding and lodging unless they pay for it.

Sec.6: The Government must pay particular attention to the indigency of the Natives.

(sgd) JOHN GUMA,  
NANTISO KULA,

Representing The Young Mens' Agricultural  
Society.

ENGCOBO.  
20.11.1930.



COPY/WEM.

W. M. Seymour,  
Attorney,  
MATATIELE. 20.11.30.

The Secretary,  
Native Economic Commission,  
PRETORIA.

Dear Sir,

PUBLIC:

When giving evidence, I promised to send you particulars of leases of farms hired by Europeans from Natives' Farms hereabout in support of my assertion, that the Native farms were falling into European's hands, as the Native found it better to lease to Europeans than to try and run the farms themselves.

Haphazard I send you three examples:-

1. From 1st October 1928, 600 acres of a Native's farm in Matatiele District were hired by a European for £100 per annum for six years. The proposition might be described as 'mostly grazing land.'
2. Again from 1st September 1929, 1000 acres were hired from a Native in this District for ten years at £300 per annum. This was mostly arable land.
3. From another Native, 1100 acres of very indifferent grazing mountainous land was hired for four years at £80. per annum ... lease still running on ... the farm is in Matatiele District.

It certainly paid these Natives to lease.

x x x x x

(sgd) W. M. Seymour.

MATATIELE.



CONFIDENTIAL.

x x x x x x

The following remarks I should be glad if you would show the Chairman and other Members confidentially:-

As to the LAND Question: We cannot state it publicly, because we do not like the idea going to the Native - and we hardly like to tell each other - but the farmer feels that if the Released Area Bill goes through - the Native may resort to boycotts. If the adjoining tribe want to add a farm to its location or extend themselves on to it and that farm is in the Released Area - there seems nothing to prevent a boycott, especially if Natives make it a national matter to get the Europeans off the farms to enable the Natives to buy them cheaper. To be candid we do not like this idea of Released Areas.

If land is to pass from white to black - it should be through the medium of the Government. I could not tell you this in open Courthouse. The same difficulty presented itself when we went to Cape Town to give evidence before the Parliamentary Commission. The Members were told privately of this dread. We delegates agreed we should not mention it openly, as we do not want the Native to get hold of the idea.

I maintain most strongly that dealings in land should go through Government. Further, the Land Solution (or its first step) is to buy unimproved land away from the Rail where European interests are not greatly interfered with - cut it up and let the Natives BUY it for fair prices, conditionally each purchaser farms it, etc. From my knowledge of the Native I feel that this will be the last you will hear of the "Native Land Hunger". It is no good allocating land on the location borders - spoon-feeding the Native. He should be put to a

reasonable....



## 2.

reasonable amount of trouble to get to his land, like we are. I do not mean that the Native should be given land which is useless to him or so far away that its distance from markets makes it useless. But I do mean give it sufficiently far off and sufficiently undeveloped to make it a fair deal from the European as well as the Native point of view.

Here we have talked over these Native matters very seriously and given it our very earnest attention and our close association with the Native enables us to judge the position pretty accurately.

(sgd) W. M. SEYMOUR.

Matatiele.



H.W. Harris,  
General Dealer,  
LAFUTA, via Cala.

24.11.1930.

The Chairman and Members,  
Native Economic Commission,  
PRETORIA.

Sirs,

As I understand it is not your intention of visiting this district with the object of taking evidence, I am taking the liberty of addressing you by this letter.

I am a trader at above address, and have had 20 years experience with Natives in Transkei, Basutoland, and Rhodesia.

The Natives in this district have been steadily going down since 1900, and to-day in spite of education and religion (mostly in these parts are well dressed in European style and fairly educated) they are lazier, more dishonest and greater drunkards (not to mention immorality which is now taken for granted) in every way than they were before the arrival of white men.

No doubt their first experience of business was very encouraging to them, they were really rich in herds, flocks, etc. and found they could get anything they fancied from the shops on credit when cash was not available, the traders realising that they could always get payment in a beast or two, to avoid which the Natives have gradually become more cunning and deceitful, hiding their beasts, leaving the district and by many other shady means. This has now caused traders to draw the strings very tightly, and to-day the majority can only obtain what they require by selling cattle to the trader and large numbers have no cattle left. At this stage they sell the last beast or so and send their sons to work voluntarily

with .....



2.

with the proceeds, great numbers of these boys have been taught all sorts of tricks to raise the wind etc. and on arrival in say J'burg are ripe for anything. Many never send a bean back to their homes and must squander their money there on gambling, women and drink, many of their families are in a poverty-stricken state and if something is not done, Government will have to feed them. When they do get crops the boys come home and loaf and drink till they are finished, but seldom seem to bring any cash down. The only solution seems to be some form of compulsory deferred pay for all boys, voluntary or indentured. At present there is nothing to bring them home except beer, they therefore when times are bad remain in urban areas, and become criminals. If their money came down here I have no doubt that they would buy cattle, develop their homes, and gradually pull things together.

This would also soon correct the overcrowding in urban areas as on completion of work he would naturally return here to obtain his money.

I trust I have made myself clear.

Yours faithfully,

(sgd) H. W. HARRIS.

P.O. LAFUTA,  
via Cala.

24.11.30.



Ross Mission,

UMTATA. C.P.

25 November, 1930.

Statement on No.10, Native Education, sent by  
permission of the Commission, by Rev. Robert Mure,  
of above address.



## NATIVE ECONOMIC COMMISSION.

10. NATIVE EDUCATION:1. Its extent and nature in rural and urban areas, and overseas.Its  
extent.

Only a small minority of Native children are in attendance at Native schools in the Cape Province - some 132,000. Of these the great majority are in the sub-standards, and they leave school after reaching Std.II. (-X see below.)

Its  
nature.

The course of education is very similar in scholastic things to that given in European schools. Missionaries think the two courses notwithstanding certain differences, are too much alike. Natives should be educated in subjects and ways suited to Natives. They should not receive simply a copy of the education that European children receive. It is, however, not to be forgotten that in Native schools much outdoor work is taught. Gardening, fencing, brickmaking, road-making. All this is vocational so far as the child is intended to grow up and become one of the peasant class. In urban Native schools the effort is also generally made to give instruction in the above handiwork, although this is not so easy or efficient when the school is far from the fields outside the town.

The ~~xxxxxx~~ manual instruction is included in all Native education up to the completion of the N.P.L. or teachers certificate.

Over-  
seas.

Very few Transkeian Natives indeed go overseas for education. If they do it is to a Scots University, or to an United States College, in order to take a degree in medicine in Scotland, or a B.A. degree in the States. Those going to the States are fewer now; those going to Scotland are probably more numerous now than formerly. The number is few in either case.

X - So far as the Transkei Territory is concerned, each location has its Native school, and each school is ~~separated~~ situated for the most part within three miles of any other. Thus, while school may become larger, yet according to law now in force, the present number of schools may not be increased.

2. Its results and value:

In general, Native education produces a more intelligent and industrious type of Native. A comparison of the "Red" and the "school" Natives in any district will bear this out. It has been asserted that education disinclines a Native for labour, also that the raw Native makes a better workman at least so far as manual labour is concerned.

Now....



Now it cannot be denied that the educated Native is apt to be more independent, more conscious of his rights as a man and a citizen, than the "red" Native, but this difference between them is rapidly disappearing. Every 'dressed' man, whether educated or not, will soon be alike in this respect.

Further, the educated Native will naturally put a higher value on his labour than the "raw" Native, and other things being equal, he as the trained man will merit a larger wage.

To expect a highly educated Native to do manual labour for a moderate wage is unreasonable. He is trained for clerical work and should be invariably employed accordingly.

The assertion that Native education will spoil the labour supply of the country is exaggerated and almost baseless since so very few Natives are educated, 130,000 odd in the whole Cape Province, and most of these educated only in the sub-standards.

It is plain that Native schools supply a great need and demand. The public, many of whom denounce Native education yet require and call for house servants who can speak English, and do their work intelligently, storeboys, waiters, clerks, interpreters, policemen, all of whom would be useless without a certain amount of education.

I may say that the original purpose in the mind of the Missionaries when they started private schools was not to carry out a plan of elementary, and later on advanced, education. This plan which ultimately resulted and is being carried out to-day, was as much the wish and policy of the Government as of the Missionary, and was the result of the acceptance of Government grants for education on the part of the Missionary. Originally the latter simply wished to teach his convert to read, that he might be able to understand the Bible and Hymn book, and the Church service more intelligently, and little arithmetic and general knowledge were added in order to raise the level of the convert's intelligence. To-day Native education has advanced, I do not say spread, as it concerns only a small minority, almost beyond the Church's capacity, and we are probably within sight of the time when a beginning will be made by the Government in the taking over of education from the Church or Mission.

### 3, and 4. Occupational training and the occupations.

I have already stated that elementary education from Standard III to V, or thereby serves the purpose that these young Native people are fitted as they could not be otherwise to take employment mostly in towns as domestic servants, storeboys, waiters, foremen, policemen. A still higher education fits Natives to be clerks, interpreters, teachers.

A college education in a place like the S.African College, Fort Hare, trains Native Ministers and students, still very few in number, who have to go elsewhere to complete the education in order to qualify as attorneys and doctors.

It should not be forgotten that the Native Training Institutions all have classes for the training of carpenters, and builders, and certain Institutions can turn out wagonmakers and shoemakers.



3.

6. Effect of education on earning capacity and wage rates.

The educated Native necessarily expects and deserves a higher wage than the uneducated Native, as he is doing a higher class of work. He should be put to clerical work for which he has been trained in preference to manual work.

My experience is that if educated he is a more intelligent and industrious worker provided he is put to work for which he has been trained, and is supervised. All Natives originally are apt to be indolent and untrustworthy, but that is only to be expected in an aboriginal people, and they ought not to be put and left to work without supervision. In time, Native supervision can be very sure and effective.



PORT ST. JOHN'S UNITED FARMERS' AND TRADERS'  
ASSOCIATION.Port St. John.  
2nd December, 1930.The Secretary,  
Native Economic Commission,  
PRETORIA.

Dear Sir,

The United Farmers' and Traders' Association of Port St. John at a meeting held on the 15th November last, passed a resolution desiring me to convey to you in letter form the result of a discussion on Native Recruiting in the Transkei - first expressing regret that the deputy appointed by our Association through an unfortunate misunderstanding, did not attend at the Commission's sitting on the 10th ultimo at Port St. John as arranged -

The points and suggestions which my Association wish ~~to~~ recorded by the Commission are as follows :

While not desirous in any way to discourage the recruiting of Natives in the Territories, or to restrict the spread of Assisted Voluntary Service, my Association feels that this free service cannot fail to further promote the natural tendency of the young Native to ignore his family ties by a failure to contribute to their support.

It is a wellknown fact that once these young men leave here and join up with a mine, without making any provision for their families or any fixed limit for their return at the termination of their engagement, they are induced to renew contracts with other mines and so drift from one place to another, until finally they lose all tribal control, become denationalized and do not return home unless sick or diseased - too feeble in some instances, too old to do anything but be a burden to their relatives or tribe for the remainder of their lives.

Others again are repatriated by the local authorities from whence they have been working, as having acquired evil habits, generally by association with those of criminal tendencies, and these offenders in turn spread evil tendencies and corrupt an otherwise orderly and peaceful district by inciting to deeds of lawlessness.

It is an undoubted fact that seventy-five per cent of the present earnings of recruited boys is lost to the Territories, and if indiscriminate and unrestricted contracts are allowed, much more will be lost.

This Association therefore suggests legislation be enacted typifying the form of contract for recruited labour from the Transkei, free and otherwise, embodying the following :-

That....



2.

That twelve months be the limit of any first contract made with a Transkeian Native, whether attested here or sent up by Assisted Voluntary Service, and that compulsory deferred pay be enforced.

The deferred pay to equal at least one-quarter of the whole contracts payment and that the payment thereof shall not in any way interfere with the cost of sending the Native to his work or returning him at the termination thereof.

The deferred pay to be paid to the recruits nominee, if paid monthly, or to the recruit himself in a lump sum at the termination of his contract. In either case the money is to be paid at the place of attestation or recruitment in the Native Territories.

The general idea is that if a continuance of the recruiting of Natives in these Territories is essential to the Mines, Agricultural and general requirements of the Union, some such provision will have to be made at once to ensure a continuance of the supply - otherwise the disparity between the sexes owing to the non-return of the men will be increased as well as the poverty of the whole people by reason of the dissipation abroad of the recruits earnings. Thus free recruiting in an unrestricted manner will result in dissatisfaction and discontent.

I have the honour to be,  
Sir,  
Your obedient Servant,

(sgd) A. E. DEH (?)

Joint. Hon. Secretary.



COPY/WEM.

Native Economic Commission,  
UMTATA.

19 November, 1930.

Dear Father Callaway,

Since leaving St. Cuthbert's on Saturday afternoon, I have been thinking a good deal of what I saw in your weaving school. I feel under the urge of writing to you to express rather more fully, the idea that I put to you briefly in our walk to the motor car.

At the risk of appearing to be impertinently critical of really excellent work done in your weaving school, I must say that this institution, while an eye-opener to me in showing what good teaching can do with the raw Native, was yet a source of disappointment when I discovered the paucity of Native design in the work.

I look upon the question of getting the Natives to incorporate their own artistic ideas in such useful handicrafts, as are being taught in your weaving school, from two points of view. The first is purely commercial - were it the only one I would not perhaps have trouble you about it. Still I give it for what it is worth. There is, I think, generally speaking, a reaction among people of taste against the increasing mechanisation of our civilisation, against the gradual elimination of all personal or national character in articles of utility. The Native is a great copyist and in carpets and other articles made at your school ordinary (I might almost say 'cheap') European designs predominated. If the Native had no designs ~~and a fine sense of colour gradation~~ of his own one could understand this. But as a matter of fact the Natives have very excellent designs and a fine sense of colour gradation. The chevron, which is universal among African races, is very effective. The designs which Natives work out in their beadwork are frequently very charming and highly artistic. Now my point is that if these designs were worked out in their weaving their articles would immediately command a market, in which they would not be in competition with European machine-made goods, because they would be original and genuine Native work. Personally I think that if you had an exhibition anywhere in South Africa or Europe of work incorporating purely Native designs, you would create what the popular press calls a sensation.

No doubt the great bulk of people will still buy articles purely on account of their cheapness, but there would be a considerable demand among people of taste for these articles and a good price would be realised. The possibility of your work becoming the centre for a large home industry with all its civilising influence, would thus be considerably increased.

I attach a great deal more value, however, to the second point. It seems to me one must have some social doctrine of the development of the Bantu unless one is going to drift about rudderless in an uncharted sea. Miscegenation is generally excluded by both Native and European. This seems to me to leave a choice between approximating the Native more and more to the European, or

while....



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while civilising him - therefore necessarily making him take over many things from the European, safeguarding in him as much of his ~~xxx~~ ethical character as may be consistent with increasing civilisation. The first choice seems to me to ~~be~~ involve turning the Natives into second-hand Europeans, - to me an abomination. It therefore appears to me that it is a duty of the European to safeguard as much as possible the character and the culture of the Natives. In some respects - their agricultural methods, for example - this is not worth preserving. In the matter of their artistic sense however, the Natives have nothing to be ashamed of. The development in them of a sense of pride, not only in their advancement in civilisation, but more particularly in the contribution which their own races can make to an advancing Bantu culture, must to my own mind, have an excellent moral effect.

Now it seems to me your school is in an excellent strategic position to inculcate this point of view and I am looking forward to the time when I can obtain from St. Cuthbert's, rugs and other articles, the technique of which is European (because Europe has much to teach the Native in technique) but the designs of which are solely and exclusively Native.

I hope you will forgive me for intruding in a matter in which your institution has borne the burden of pioneer work. The matter to my mind is one of sufficient importance to serve as an excuse for my intrusion.

With kindest regards,

Yours sincerely,

(sgd) J. E. Holloway.



EXTRACT/WEM.

St. Cuthbert's,  
Tsolo.

22 November, 1930.

[231]

Dear Dr. Holloway,

x x x x

I think I can honestly say I have  
preached the principles which you advocate for many  
years, not only in regard to the weaving school, but  
they come with far more weight from a layman like  
yourself coming to visit us. Your letter has been  
of the greatest interest to the ladies who teach in  
the weaving school, and I enclose a letter written  
by in answer to it from Miss Huskisson, the Principal.  
I am sure her letter will interest you<sup>4</sup>.

x x x x

Your visit was a great pleasure.

Yours sincerely,

(sgd) Godfrey Callaway.



22 November, 1930.

My dear Father,

We are most interested in Dr. Holloway's letter. It is so refreshing to find some one who takes an interest in the artistic side of the work and who does not think it advisable to make nothing but towels and dish cloths.

I think our visitors came at rather a bad time as nearly all our artistic and "native" work had been sent away. As a matter of fact we have such an enormous demand, as Dr. Holloway says we should have, for that kind of work that we hardly ever have any of it in the school for more than a week or two at a time. With between 50 and 60 girls we can hardly keep pace with the orders for "Native" looking floor rugs, mats, rugs, etc. I wish Dr. Holloway could have seen a more typical collection of our things while he was here. We hope he will allow us to send him a rug which Lizzie Ngombani is now making without a single suggestion from us.

The weaving, the patterns that can be made are limited by the nature of the work, but whenever possible we allow, and encourage the girls to make their own patterns, and the colour arrangement, except in the case of definite colours being asked for in an order, is always left to the girls. - They sometimes need a little training in this at first, though most of them have a natural gift for pattern (though this is very stereotyped) and colour.

Although by far the larger part of our work is of the "artistic" type, we are bound to make a certain number of more "European" things, firstly because they are by far the easier to weave and the girls have to learn the technique before they go on to the more elaborate things. - Secondly, as the Natives advance in civilization, even if it is a "Native" form of civilization which many of us hope for, they will need the more hum-drum necessities of clean, neat homes, things such as towels, sheets, underclothing, etc., and the girls are really keen to make those things for themselves, and they find a ready market for them among their own people when they take their looms to their own homes after training here. Is it not possible to train their taste a little bit in these necessary things as well as in the more elaborate things such as they find a good market for among Europeans? ~~Waxax~~

We are most grateful to Dr. Holloway for all his suggestions. I think we ought to be able to do more to preserve the old Native designs, patterns and colour schemes. Next year we hope to start a design class in which their own patterns will be employed and they will learn how to adapt them to various things that can be made. We must try too to use their own designs more in embroidery, and on the more primitive "upright" loom used for carpets and tapestry, where the pattern is less dependant on the threading and pedals.

As a....



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As a matter of fact quite a lot of the old hand loom threadings come originally from Egypt and the East, and some are adapted from American Indians, and they are not typically "European" - Pile carpets are Persian in origin.

We are very anxious to send Dr. Holloway's Lizzie's rug as we feel he will be really interested in it, and we should be so glad if we might have an address to which to send it.

Yours sincerely,

(sgd) Phyllis Huskisson.

P.S. Except for salaries and a small grant from the Scottish Church of £35. a year, we are dependent on our earnings for carrying on the work of the school, and so our market is a great consideration.



JEH/WEH.

## NATIVE ECONOMIC COMMISSION.

DEMONSTRATORS' REPORTS - TRANSKEI. (Submitted by Mr. Hughes).

	Worked by Demonstrator. Acres.	Crop Reaped.: Bags.	Worked by Owner. Acres.	Crop Reaped. Bags.
<del>656</del>				
Southern Section.	1084	5843	1560	3007
Averags bags per acre		5.39		1.93.
Northern Section	783	4239	566	1131
Average bags per acre		5.4		1.99



## DEMONSTRATORS' REPORTS.

Details of seven sets forwarded by Mr. Hughes, Bunga Director of Agriculture.

District.	No. Of lands.	Area of land worked: acres.		Amount of Seed (lbs).		Aggregate Ploughings		Aggregate No. of Cultivators.		Crop reaped bags.		Remarks.
		By D.	By O.	By D.	By O.	By D.	By O.	By D.	By O.	By D.	By O.	
BIAANA.	9	21	24	211	272	17	9	19	9	241	89	No manure or fertiliser used by D or O.
Mount Ayliff	8	21½	17	191	315	15	9	17	8	145	39	-do- -do- -do-
Umtata	15	65	87	505	1083	34	20	35	19	311	236	3 Demonstrators used manure and 4 fertiliser. Two owners used manure.
Idutywa	19	69½	94½	555	721	38	37	55	46	412 <del>225</del>	402 <del>22</del>	All owners use planters or plant in rows by hand.
Port St. Johns.	6	20	20	344	760	12	6	12	6	235	96	No manure or fertiliser used by D or O.
Butterworth	21	78	78	662	1608	37	37	48	21	505	136	1 Demonstrator used manure.
Butterworth	17	66	66	596 <del>282</del>	1113	30	26	32	17	403	110	No manure or fertiliser used by D or O.
Seven areas	95	341	386½	3064	5872	183	144	218	126	2302	1108	
Average yield p.a.										6.75	2.86.	

D - Demonstrators.

O - Owners.



Statement by: CHARLES SAKWE:

Magisterial District: IBUTYWA

Province: CAPE OF GOOD HOPE

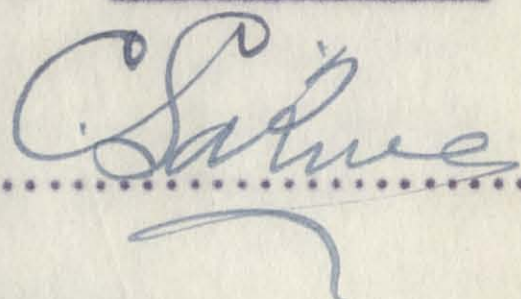
FULL Postal Address: P. O. IBUTYWA

Where evidence given  
before the Native Economic Commission: UMTATA

Date on which given: November, 1930

Date of present statement: 22nd April, 1931

Signature of sender:

.....  




1. SCOPE OF STATEMENT.

My statement applies to the entire area of the Transkeian Territories.

My remarks are general in so far as the Transkeian Territories are concerned.

I have ~~via~~ lived all my life in the Territories which period covers ~~the~~<sup>my</sup> extent of experience with all classes of Natives in the Territories.

I have been respectively employed as a Teacher and clerk in the public service amongst these people for twenty-three years, and I have been a Councillor in both the District and the Transkeian Territories General Councils for 13 years, <sup>a</sup> position I have held to this day.

2. TRIBAL SYSTEM.

Advantages: The tribal system helps to maintain the solidarity of a tribe, and makes it easy for them as a people or community to observe or obey their natural or tribal laws and customs relating to their social code of living and to their tribal and parental control, and in that way the moral character of the people, either as a tribe or community, or individuals is maintained. It also helps the Government, or makes it easier for it to reach the people through their Chiefs or headmen.

Disadvantages: It is disadvantageous to the more enlightened Natives in that it retards their progress. Under it they are compelled to submit to primitive laws and customs which are repugnant to the standard of ~~the~~ civilised life they have attained.

Tribal system is undoubtedly breaking down owing to the decreased powers and authority of the Native Chiefs and headmen in their respective areas. All powers and authority of administration having been vested in Magistrates, etc. Another factor is the gradual assimilation by the Natives of the Western civilization.

(c) The.....



The breakdown should not be assisted, nor retarded, but that it should be left to take its natural course, for we believe that the native race as it develops shall automatically discard its customs.

Chiefs are at present used as the eyes of the Government and they assist the Magistrates in the administration of the people over the areas for which they are appointed.

A greater use of them should be made by granting them more administrative powers (provided they are well qualified for such responsible duties).

### 3. NATIVE CUSTOMS.

In answering this question it will be necessary to state the reason or cause which actuated the Natives to practise polygamy. The chief reason, in my opinion, was to meet natural deficiencies, such, for example, as in the case of a barren woman, and, where a wife was of a high social status life, and also in a case where the first married wife or the principal house had only ~~daughters~~ daughters but no son to inherit the family's estate. Polygamy was allowable and was perfectly legitimate. And it carried with it no appearance or suggestion of immorality. Its practice was significant in the history of the life of the people. For example, after any great tribal war it was effectively encouraged when a great number of male adults have been killed in such war. This was deemed necessary in order to regulate the morals of a tribe or people.

Industrially, a polygamist has had a right to possess as many arable allotments and homestead as the number of his wives required. However, notwithstanding the foregoing statement, it must be stated that polygamy does retard the progress of our Native people. Moreover, economic conditions are all against it.



Native marriage customs are being broken down to a great extent by resort to christian marriages.

Cohabitation without marriage is greatly discouraged and is negligible in the rural areas in the Territories where the Natives have still great regard for their customs and usages.

The custom of lebele has no connection whatever with overstocking. All live stock are the <sup>means of</sup> Native's ~~exchange~~ and currency just as money is to Europeans.

The customary number of lebele cattle is usually ten head of cattle. But this number varies according to the customs of various tribes and practices followed in other places or districts.

The custom of lebele should be maintained. It should not be regulated by legislative measures, but it should be left to be determined by the future culture of the Natives.

In the past stock was employed for lebele. But now both live stock and money are employed for the purpose. The causes of the changes are purely economic. Where there are no cattle, a certain fixed amount is agreed upon as being equivalent to a beast, or to so many cattle. There are no adverse effects produced by this change. The only effect worth mentioning is that the people have learned to save money owing to abnormal deaths of cattle due to stock diseases.

#### 4. OVERSTOCKING.

Attempts to prevent overstocking have been indirectly made by Natives acquiring better class of stock as the result of the influence of our Agricultural Extension of Institutions of the Transkeian Territories General Council, and, directly, by the sale of cattle to the Cold Storage Company at East London. As for the measure of success of the aforesaid attempts, there is nothing tangible to comment upon as I cannot give statistical figures.