observer maintains that less than 5% of the Natives can save money. The debts are chiefly for goods supplied; money is only borrowed from employers. Savings are deposited in Savings Banks and there is little insurance except through Burial Societies.

RIGHT TO TRADE: This right which is allowed by the Urban Areas Act, would be highly valued by the Native people, if the Municipality would issue licences permitting it.

10. EDUCATION OF NATIVES:

1. The Bantu population of Cradock and the District is about 8000. There are two schools in the Town Location with an enrolment of 596, leaving many children running wild. There is also a night school with about 70 pupils. Most children only go as far as Standard II and then leave for work. The Municipality gives a small sum for providing soup each winter and this sum is adequate for about a month.

In the district there is one small school at Mortimer and that is the total educational provision for rural Natives.

2. Its Results and Value: Undoubtedly education results in a higher earning capacity and greater adaptability. It has been found that European employers who declaim against education against Natives are sometimes in point of fact placing great confidence in a Native who is educated without their knowing that he is.

4. In this neighbourhood teaching and the ministry are the chief occupations of educated natives and obviously can absorb only a very few.

11. TAXATION: The Poll Tax is regarded, and we maintain justly regarded, as a heavy grievance. At the same time its incidence is sometimes lightened...
by its being paid by the employers. Customs duties on second-hand clothing add to the existing difficulty under which natives labour in being decently dressed.

12. CRIME AND LEGISLATION: Convictions in Cradock during the year 1 January to 31 December, 1930 were as follows:

<table>
<thead>
<tr>
<th>Crime</th>
<th>Convictions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Liquor Law</td>
<td>90</td>
</tr>
<tr>
<td>Common Law</td>
<td>115 (75 for riotous behaviour, 10 for trespass, and the rest trivial)</td>
</tr>
<tr>
<td>Stock Theft</td>
<td>22</td>
</tr>
<tr>
<td>Dagga</td>
<td>5</td>
</tr>
<tr>
<td>Master &amp; Servants Act</td>
<td>10</td>
</tr>
<tr>
<td>Poll Tax</td>
<td>9</td>
</tr>
</tbody>
</table>

The convictions under the Liquor Law were fewer than usual, owing to a less stringent administration.

13. INTER-RACIAL FEELING in Cradock is said to be much better than it used to be owing to European interest in the Native Health Society, the Joint Council and the Pathfinders and Wayfarers Movements, and to a more enlightened attitude on the part of Europeans in general.

Notwithstanding this improvement, it must be remembered that there is no more fruitful field for agitators than poverty. Many natives feel acutely that they are being denied facilities for education.

And in town locations there is a great need for meeting-places for social intercourse, which the poverty of the Natives prevents their providing for themselves.

14. LEGISLATION: NATIVES (URBAN AREAS) ACT: This Act needs amendment in that it enables local authorities to remove unemployed Natives from proclaimed areas, but makes no provision for the residence or maintenance of such unfortunate persons. Removal involves a "terminus ad quem" as well as a "terminus a quo". The Act has only envisaged half the operation.

The machinery for the removal of undesirable Natives from industrial areas to farm colonies is welcomed by Native leaders.
But when will the farm colonies come into being? And Native leaders would value the right themselves to point out the undesirable persons.

The root of the problem is the lack of Native Land. Not only the influx of Natives into towns but also the wandering up and down of homeless families should receive attention.

Farmers' Associations, Divisional & Municipal Councils, might well co-operate with Joint Councils and the Police to discuss the provision of rural settlements where natives dependent on casual farm and irrigation labour could have some sort of settled abiding-place.

THE MASTER & SERVANTS CONTRACT BILL is resented by Native opinion on two grounds (a) the permission of corporal punishment and (b) the transfer of Natives to the buyer on the sale of a farm as though they were chattels.

Both of these provisions belong to slavery and not to freedom.

The employer appears to be fully protected by the existing Master and Servants Act.

CHARLES GOULD.
PRESIDENT.

JAMES A. CALATA.
JOINT SECRETARY.

CRADOCK.
5th May, 1930
EVIDENCE BY DOYLE MODIAKGOOTA
No 2 Location KIMBERLEY

URBAN AREAS

7. (1) ADMINISTRATION in urban areas is most unsatisfactory, and often due to the ambiguous wording of the Urban Areas Act of 1923 under which Municipal Regulations are framed, e.g. section 10.

(2) Lifetime rentals under Municipal housing scheme not in the best interest of the Native community, inadequate water supply for private owned houses, heavy taxation on those who have their own sanitary arrangements.

(5) LIQUOR increase of illicit traffic and drunkenness since the promulgation of the Liquor Act of 1928, and the advisability of substituting home brewing of kafir beer for domestic consumption in limited quantities.

NATIVE LABOUR.

8. (1) Labour conditions are most unsatisfactory due to:-

(a) Civilised labour policy,
(b) Convict labour competition,
(c) Influx of labour from Reserves and Territories.

(2) Wages are utterly inadequate.

Mr Doyle Modiakgotla and Mr H. Masiza have been appointed to give evidence on behalf of No 2 Location before the Native Economic Commission.

(Unsigned)

Secretary of Stand Holders.

MEMBER, NATIVE ECONOMIC COMMISSION.
The Secretary,
Native Economic Commission,
P.O. Box 384,
PRETORIA.

NATIVE ECONOMIC POSITION.

With reference to the Identical Minute dated 21st instant from the Secretary for Native Affairs, I beg to submit the following replies to the questionnaire.

1. This statement deals with the Graaff-Reinet district where I have been stationed for 15 months as Magistrate.

2. Land transactions affecting Natives.
   No purchases by natives have to my knowledge taken place, and I know of no land held by natives.

3. Use of land held by Natives.
   I know of no such cases.

4. Recruited Native Labour.
   I have no experience of the matter dealt with under this head. There is no security in this district.

   Number of cases in which employers of Natives were
Wrote charges with offences.................Nil.

Number of cases in which Natives charged with
offences.................9........

Very little use is made of the Act and I do not
think it has any appreciable effect socially or
economically.

6. 6 Crime committed by Natives.

There is not much crime committed by natives with
exception of a certain amount of Stock theft, and sometimes
theft of food or clothing. Stock Thefts are often due
to a craving for meat owing to inadequate rations, and sometimes to
a greedy craving induced by alcohol. I have not taken
into account Petty liquor offences etc.

Native Wages remain very low and it is difficult for
them to obtain such necessaries.

7. Poor Relief for Natives.

There is provisions for poor relief for Natives under
Part I. of the Poor relief Ordinance No. 4 of 1919 (Cape)
which does not exclude them. Under this ordinance
Poor Relief by way of rations is granted to a few aged and sickly natives in the Municipal Location.

8. Sanitation.

There is no Sanitary accommodation Natives attending
this Court.

9. Shelter for Natives at Court. There is no waiting shelter.

Through numerous laws and Regulations passed by the Government to be used in Urban Areas, whilst the Natives living in these areas, are illiterate, and quite ignorant of the regulations, many of them are being arrested and kept in Gaol. Natives are quite ignorant of these regulations, with the exception of theft, and which they are forced by starvation to break this law, because on the farms on which they are residing a man works for 5/- or 10/- per month, while in town a man works for 2/- a day. Every man resident in Rural and Urban Areas although earning such a small sum of money is expected to pay all the taxes without failure, failing to do so will be arrested, sentenced with hard labour. The Government should device means of explaining these laws and regulations to the Natives. Many people are sentenced in Court through misinterpretation of their evidence by the white Court Interpreters, which misunderstanding or at least being quite ignorant of Xosa language give a misinterpretation of what the accused say. Many white Court Interpreters cannot interpret Xosa language into English as correctly as would a Native Interpreter do, only because white Interpreters speak the native language on hearing it spoken by Natives on the Farms and in the shops. They are not brought up as native language speaking people. They do not know the language deeply. They speak low Xosa, which is hardly used by natives when in Court. In Civil cases it often happens that a man be arrested and locked up in Gaol before his case is on at the Magistrate’s Court, whereas that same man should have been served with summons to appear in Court, in Civil cases such as Master and Servants Act. When the Natives are being fined in Court, they should not be fined as Europeans are. Their state should be strictly observed. The Government makes a great difference in paying witnesses in Court. Europeans are paid 8/- per day, the Colour-eds 2/6 per day while natives are paid 9d. a day. The same scheme should be adopted even in fines. If a native is ar-
arrested for beer-making, he is fined £10 which he is unable to procure anywhere consequently he gives up hope of getting out of Gaol. It is pitiful to say, though the natives are given the right to brew Kafir beer; they do not know how much they have got to brew only because they are arrested when they brew, and they are not told the Regulations.

Trespass laws and curfew laws should be made more clearer to the natives and there should be an allowance as (1) A native goes to a farm, and gets there very late. He is frighten to go and awaken the farmer whilst he is in his slumber. The Policeman comes and finds the stranger in the hut of the natives of the farm with no permission, and he is arrested. Several times the native comes in early on the farm; he asks permission and it is granted to him. Then the Policeman finds him in the hut he takes him to the owner of the farm who denies the man altogether, and that he granted no permission to the native; then he is arrested and locked up. The Government has passed the Riotous Assemblies Act with the view of stopping agitation in this country, but it is a pity to say, all these acts passed by the Government to stop agitation encourage it rather than prevent it. Agitation will not cease so long as there is injustice and these bills cause more agitation still. These agitations are pleading for the rights of the Natives to the Government as British subjects. There is another point complicated in this Riotous Assemblies Act that is judgment. Why should this bill encourage that if a man is charged under this bill he should be banned from his home and country? Why should this bill be applied only to natives?

While Mr. Bunting of the Communist Party is left alone to exercise all riotous speeches. He told the natives to burn their passes on 16th December, 1930, and the result was that the Government sent out Policemen to stop the procedure and consequently a number of natives were killed and wounded, while Mr. Bunting the leader and cause of all the uproar, is left to enjoy liberty. If this Act is in force at all, it should not
be used to natives only but Europeans as well who mislead the people.

TRADE.

Although has been opened to natives by the Government in the locations, the natives are not yet put in a satisfactory position, because they are only allowed to carry trade only in the Locations. The Europeans are allowed to trade both in towns and locations. The Government does not give any assistance to native trade while they give it to Europeans. Natives should also be given full rights as British Subjects. Above all if natives were given good wages they would be able to carry on their trade more easily. The poor wages given to Natives make them no better off than they were, because they have such inumerable taxes to pay and that leaves them in poverty and distress.
Statement by Mr. T.S. Scheepers.
Postal Address: magistrate's Office, DE AAR, C.R.

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1. Scope of Statement.

These remarks refer to natives employed through the Union of South Africa on farms, urban areas and certain Native Areas as will be referred to in my report.

I not only claim knowledge of the Native employment or control, but the more practical - experience, for the last 15 to 20 years. I also served the Department of Native Affairs for sometime, during which period I had occasion to come into contact with most of the South African Natives Races. I consider that the time has come when one with practical knowledge of Native Custom, tradition and a solid experience of daily contact should be allowed to voice an opinion on this subject.

2. Tribal System. Let us continue the subject of the disadvantages of the Tribal System, which I consider is not only decreasing the population of the Native today but threatens an increase in the number of the coloured population; the latter should be looked upon as a disadvantage as well as a menace to the country. The Native today is not barred from marrying a coloured person, which I consider should not be allowed. Inter-marriage of these two races can be considered the total breakdown of the Native Tribes, and, if possible, should be retarded. To allow this to continue unimpeded will be the eventual breakdown of the Native races and the slow outcome of a most helpless race, who will claim to be coloured and hence possess the rights of the coloureds which is resented these days by a great majority of the European population. Take for example the City of Cape Town, where a coloured person is not only allowed to be a registered voter but can claim all rights as nominated candidates for Provincial Council Elections, and some not only do this, but succeed in their aim and assist the preliminary bodies of the Country in as far as they are allowed by law. Are these Acts to the Benefit of the European Population or to the Native of the Country?

The Coloured woman sees her way clear in having
sexual intercourse with a native as she knows how to appeal to the Law for assistance, and to the annoyance and disturbance of the natives, they have to contribute towards the children of the coloured women, when they can scarcely claim it to be their own. If there was any way of prohibiting this, the native would undoubtedly, have more respect for the Law than is the case at present.

The main outcome of this new intermarriage is that the coloured person assists in endorsing the vice in the native. Let us take the example of the shebeen in the Country. Most of the natives have coloured women to assist them in the purchase of liquor from which the latter is not barred. In this connection I would suggest that the coloured woman forfeits all her rights as soon as she marries a native. This will certainly put a stop to many shebeens and ultimately eradicate marriage between coloured and native. This danger and detribalisation can further be avoided by disallowing inter-habitation of the coloured and native. In most of the Native Locations the coloured person is allowed to live with the native. On this subject I shall be glad to expound the ways by which this could be abolished.

Another definite cause leading direct to detribalisation of the South African Native Races is the recruitment system and further natives allowed to leave their locations for indefinite periods. This will be dealt with later in my report.

The Natives are a self-conscious and preserving tribe and cannot be compared with the helpless coloured individuals, whom, as mentioned before, are a continuous menace to the Country (in their present state) in as far as overstocking of Gaols is concerned. A further disadvantage as mentioned above, is the allowing of natives to leave their locations for indefinite periods. This could be avoided by forcing the native to return to his home after a certain term of absence, say 3 years. By this means the native would be sensibly compelled to return to his family within a fixed period.

I consider that the use made of the present native Chiefs, in as far as the ruling of the different tribes is concerned, is inadequate. Most of the Native Headmen, or chiefs, that I have come in contact with, have power commensurate with such responsibilities.
3. Native Custom: In so far as polygamy is concerned, I am of the opinion that it should be abolished completely. To bring the native to the same moral standard as the European with regard to the marriage system, polygamy should not only be disallowed, but made a punishable offence.

Polygamy, being a native tradition in direct conflict with Christianity, is the principle reason for keeping natives away from the present day standard of marriage, thus retarding the progress and industry of the Native and casting a retrogressive outlook on his moral character. The "Lebolo" system, I consider, materially affects the economic welfare of the native. There is a tendency in the native to adopt the European mode of marriage, that is by resorting to Christian rites, and by this means and by this means avoiding the lebolo. This is especially noticeable amongst the natives resident in European Urban Areas. The cohabitation without marriage is not only on the decrease amongst the natives, but is fastly being extinguished. During my experience, I have seen Natives married at the age of 40 or 50 years, whilst they have lived together for 20 or 30 years in cohabitation.

The average native, and may I venture to say the majority, is compelled to work for the lebolo cattle until he attains the age of marriage. The customary number of lebolo cattle contributed for a comooner consists of about 20 head of cattle, one horse with riding harness complete, and a number of sheep to be named by the intended father-in-law. This has been altered in various ways in that donkeys have sometimes been substituted for easy cattle and even half the amount of the dowry has been handed over before marriage and the balance to be delivered in a certain time to be stipulated by the father of the intended wife. This leaves the natives practically without any stock after his marriage. If this system cannot be abolished as I am afraid is the case as at present, I would suggest that the number of cattle etc., to be paid for the wife should be
That not more than 5 head of cattle be paid to the g father of the commoner; also that the number of wives be regulated according to the riches of the husband, and should not exceed of three in number. In conclusion this paragraph I would make mention of the fact that the number of native women, compared with that of the men, does not exceed the latter doubly, this being the main cause for the native marrying into the coloured race, as mentioned previously in my report.

4. Overstocking. No attempt have been made to prevent the overstocking or the continuance of overstocking in this District. The overstocking in this District is decidedly worse than it was 10 years ago, the main cause being the eviction of natives from near rural Districts. The only way of preventing its continuance will be by way of inducing the natives to return to their respective Locations, or to have some further reserved land set aside for the natives where they can indulge in modern or better means of agricultural farming, and attempt to cultivate land successfully for themselves. This will be dealt with further in my report.

I think that the native areas are not overstocked, and if the native should be assisted to indulge in more practical means of farming in their own areas, many of the out-of-employment Labourers, overstocking the European Urban Areas will return to their own areas.

5. Change on quality of soil. The only change in the quality of the soil in this District can be attributed to the continuous droughts during the past years. The soil is well fertilised before seed is put in and where applied in the District good crops can be expected. The vegetation in the District is practically unchanged. The District is merely a sheep farming area, although some farmers have a sufficient supply of water to cultivate their farms.
In some of the Native Areas, especially at Hercehol, I think that a permanent stop should be put to the dongas, which are ruining many parts of the vleiland and removing most of the fertile soil. This could be prevented by putting cross walls along the run of such dongas and get the water to flow into the veld. This will also prevent the deposit of silt at the outlet of these dongas causing the soil to crack and rendering it useless.

4. SOCIAL AND ECONOMIC CONDITION OF NATIVES. The Native population have undoubtedly attained a higher standing socially, than was the case twenty-five years ago. They are educated to a certain standard at school, and in remoter places in Native Areas, often have an educated Native person to address them.

There is not much to be said on the economic status of the present day native as it is decidedly worse than it was 20 to 25 years ago. If it could be allowed, I would like to give a detail account of my views on this subject at a later date.

The natives in this District have adopted the European dress, but it is notable that the same is discarded as soon as such a native returns to a Native Area. The houses for houses in this District, especially in the Locations, are conveniently built for them - though the native cannot be at home in such a place. He prefers the hut which offers him the same freedom as the veld, where the fire could be lit on the floor and his meals be prepared as he wishes. Most of the natives in European Urban Areas have some or other article of furniture in his place and prefer to sleep on a bed, although this is not regularly adopted. I have noticed that the natives in this Location have their own tennis courts and Rugby Field and play games frequently. There is a growing tendency to adopt these European games. This is the case throughout the Union although I have seen little of this in Native Areas. The European way of dancing, in the way of amusement, is also adopted by the native.
The average native has not much time to spend on reading, although I have noticed that they are passionately fond of books, especially where the story is more illustrative to them than written. They have not much inclination in fiction. The newspapers, especially applied to natives in big urban areas, affords the widest reading to most of them.

I find that the individual native is not very studious in nature. Education amongst the native is progressing very slowly. In most Native Areas the parents are not over keen to allow their children to attend School. In this connection I would like to point out the case in the Native Area of Herschel at the Bensonvale Institution during the latter part of 1926, when the mothers (natives) practically wrecked the whole of the public School. They would rather have their children in the lands doing the work there is to be done.

There is a growing tendency on the part of the Native to adopt the European customs in marriage. This was dealt with under heading 3 of my report.

The native very seldom employs a servant, in fact I have never had this experience. In the native areas the average man has two or three wives who render all the services. In the European Urban Areas the native man is employed on his daily duty and similarly the wife. They get home in the evening and then prepare their daily meal. It is only in exceptional cases where the native would get someone to assist him.

7. NATIVE MIGRATIONS. During the last 10 to five years there has been an increased tendency on the natives migrating to European owned farms and to extra Union territories. This has partly been occasioned through the droughts in the Country and the lack on the part of the native to earn his living in his own area. A great majority of these natives have migrated to South West Africa and Rhodesia. Many of them remain from home from periods varying from 10 to 20 years. I have known a case when in Cape Town where a native has not returned home for 20 years. He had four wives in Basutoland and had four children.
This has a very unwelcome effect on the social and economic welfare of the native, whereas it does not touch the European population. For the native to remain from his home for such extended periods, is not only the cause of his family begging amongst her own, but is the root of detribalisation of his own race.

The only way to be adopted to prevent the surplus of natives in Urban areas is to have those with reserved ground available returned to their Locations, thus giving their fellowmen or those without any land a chance to get work amongst the European population.

9. **LAND TENURE BY NATIVES.** I am in favour of the communal system of Land Tenure for natives, preferably to the Sesuto and Xosa natives, as soon I have found them to be a hardworking race and natives to be trusted.

9. **LANDLESS NATIVES.** The native population for whom no reserved land is available will keep on migrating from one Province to the other as a nomadic race, until they are not only detribalised but extinguished from existence. This is readily in progress now as I have explained in the commencement of my report. The native without any reserved land, in years to come, will be formed into a bastard race and in this way blotted from existence.

10. **Farm Evictions.** The Native labourer on European owned farms is being evicted owing to the daily increase of the colour- ed labourer and poor whites or bYPESs. The evicted natives generally return to the nearest urban area in search of work. The cause for this is that the native is not sufficiently educated or on a basis to cope with the requirements of modern farming etc. This can only be remedied by way of allowing the native to be taught the use of modern farm implements on a certain reserved piece of land which the Government could allot to such natives.

11. **NATIVES ON FARMS.** I am in favour of the cash wage system. The sharefarming and labour tenancy, generally referred to as
as "Loevolk", although allowed in some parts of the O.F.S. and Transvaal as well as in Natal, do not meet with much success in that the native is far too primitive in his agricultural methods. Wages are also paid to native by way of cattle as will be explained further in my report. This I hardly think is fair to the native as he has to complete a year service, sometimes, for say two head of cattle, or a few sheep, and when paid is given the worst in the flock. When the native has a few head of cattle one will find him migrating from one place to the other for the simple reason that they farmers will not allow his cattle etc., on their farms.

12. NATIVE LABOUR TENANT SYSTEM. This is not applicable to this District.

13. REPLACEMENT OF FARM WORKERS. There is a tendency to replace native farm labourers by coloured labourers and Europeans (poor whites). In ten more years little work will be given to the Native in this country unless he is trained to cope with the rapid advancement in farming, cultivating etc.

The usual term of tenancy in the Cape Province, including this District, varies from one to twelve calendar months. The native labourer is usually taken on a month's probation by the farmer and should he not satisfy the farmer in the work, he is taken on for a period varying as above. I am not aware of any other variation in this system existing in this District or any other District.

The obligation of a labour tenant to render service is not only confined to the head of a family but to some of his children and wives. It is generally looked upon that the wives and children of such a labourer should render their services as well as the himself, although the payment for the services of such labourers (wives and children of the head of the family) amounts to very little. In addition to what the labourer obtains a small grant of rations in the form of mealie meal or mealies is made to them. It has become more noticeable than ever now that the farmer in rural areas is not willing to allow such a family on the farm.
This is another cause for the evictions of farm labourers. The native, or the majority of them, could hardly be blamed as he has no place to leave his wife(wives) and children, when looking for work.

The head of the family in the majority of cases takes a few head of sheep per mensum, or a few head of cattle per annum.

The native services in South Africa can be looked upon as the cheapest service in the world. They are very seldom paid daily in the rural and urban areas. When paid in cash the payment ranges from £1.10s. per month to £2. for a native male labourer. The native female servant receives from 10/- to 15/- per month in both rural and urban areas. In some urban areas the native labourer receives from 1/6 per diem to 2/ and 3/- in accordance with his duties. This exclude natives working on the Mines and Railway Department where they receive from 2/- to 3/- per diem.

Cases are known to me where natives remain on a farm and assist the farmer in his work in return for which they receive free pasturage for the cattle. They are not provided with houses but erect their own huts. In addition the farmers, occasionally, grant them a piece of land where they can cultivate as they like. This has not yet come to my knowledge in this area and I am firm of the opinion that it is not made practicable.

When the head of the family has given his services as a labour tenant on a farm, it is the usual thing that his family remains with him. It has happened that farmers have declined the service of such a lancurer unless the rest of his family find somewhere else.

It is very unusual for a farmer to grant land to a native to cultivate as many Europeans are going about for the same purpose these days. Although this has been done in cases as mentioned above, I am of the opinion that it is slowly done away with.

There are no farms in this District owned by farmers and occupied by natives.
14. Farming by Natives: Natives in this District are not engaged on farming on their own account.

15. Marketing of Native Produce: There are no markets for native produce in this District. I would suggest the following methods to be adopted in Districts where Native produce is sold:
- That the native, in native locations in the Union, be allowed to market their own vegetables etc. and in Municipal Locations to pay a certain sum for that purpose to the Municipality. In European Urban Areas there is no marketing for the Native produce, as most of these markets are practically overstocked with the produce from farmers etc.

The only way by which the agriculture of the Native could be improved is as previously suggested by having it taught or naturally shown illustrated to them. This could be done by allowing them some piece of land where the present day system in agriculture could be shown to them.

16 and 17: These questions do not refer to this District. I have not known instances where natives have leased land to non-natives in any other District where I have been. Neither have I known instances where Europeans have been employed by natives.

18. Recruited Native Workers: No recruited is done in this District.
Several attempts have been made in the past, but the applications have always been refused.

The only recruited natives entering this District are those discharged from labour in the South West African area, returning as far as De Aar by train.

I think that very little attention is being paid to these natives after their term term have lapsed. As mentioned in my report I think that they should be compelled to return home within a certain time.

19. Recreation of Native Employees: There is no provision made by employers for recreation for their native employees in this District and I do not consider it necessary as they have their recreation grounds in the Location.
In most of the larger cities the natives have their recreation near at their locations and I do not consider that this extra burden should be put on the employers. This is not even provided for in the case of European employees or the majority of European employees.

20. EFFECTS OF ABSENCE OF NATIVES FROM HOME. This has been explained in my report.

21. NATIVE DOMESTIC SERVANTS. The domestic servant in the Cape Province is generally a coloured or a native girl. The latter may be found more especially on farms. In the other provinces the native woman is the chief domestic servant. The female is usually favoured as domestic servant.

22. ORGANIZATION OF NATIVE EMPLOYEES. The native employees and especially in large urban areas have their own associations to protect them as employees. They should be encouraged to keep these organization well up to the standard of the present day system of employment. There are for instance many natives in the building trade working for 1/6 to 2/- per diem. These natives are afraid to report the matter as they know full well that they will be out of employment. The same applies to the coloured person. This is the cause why so many European labourers have to go with out work as cheaper labour can be obtained from the native and the coloured person.

23. TRADE WITH NATIVES. Most Traders in the Union trade on the barter system with the native or on a credit system. The latter I think ought to be abolished as well as the barter system. When a traders knows that a native has some cattle or other possession he would induce such a native to buy on the credit system. The native is then reminded of this and if unable to pay his cattle is attached and sold for whatever price is realised. Through this the native has to suffer as he has evidently worked for some years to earn his cattle which are taken for the price of a few blankets etc. As soon as a native trader enters his own territories with his cattle well earned in the European Areas they are attached for some or other debt to a Public Trader. If
To illustrate the incompetency of the native in the trade I will give the following example of what I have seen: I was standing in a shop when a native came in and asked for the price of mealies per bag. According to his speech he must have had some education. The Trader told him the prices were as follows: 15/- per bag cash, £1 on three months credit and £1.5.0. on six months credit. The native paid him £1 and asked him to place the five shillings on the book for six months, which the Trader unconscionably did. Any person would call that native an ignoramus, but then the native brain has not been educated to the extent as the brain of the European. I think they are to be pitied. The native races of South Africa have to compete with the European population who are centuries ahead of them in education etc.

Another system to be done away with is the hire purchase system. The native will take as much as he can get and not as much as he can afford. For a few months he pays and then everything is taken back and he forfeits all his payment. This should not only be done as regards the natives but generally. It is an economic disease.

I am of the opinion that Public Traders, especially those in native areas should not be allowed to give credit to natives. Allow the native to buy what he wants in cash or pay him a reasonable price for his possessions.

There are no native storekeepers in this District.

24. EFFECT OF EDUCATION ON NATIVES: Education has not had a great effect on the average native. The native labourers of the Union have very little if any education. To the native who has had some education a better insight in industry is afforded.

25 to 29. I am unable to give my views on these questions at present, but will be willing to do so during next month should the Commission be willing to receive same.

30. GOOD FEELING BETWEEN EUROPEANS AND NATIVES: There has been no change in the attitude of the native towards the European. The native still respects the European as was the case twenty five years ago. Since my experience in the different Department that
I have served I have never noticed that natives were subjected to any harnesses by the officials. They are treated in most offices in a manner which gladdens the heart of the native when he has to visit the Office on business. There is no inter-racial animosity. The native in this Country is treated as he should be. Some Church authority base their theory on a single case and do not take the general native population. The farmer in this generation, and for generations to come, will never call the native Mr. Fish or whatever way suggested by Mr. Thomas, Organiser of the Bantu Adult Education Association. There may be exceptional cases where an individual native was subjected to illtreatment, but this cannot generally be applied.

Magistrate's Office.
DE AAR.
25.4.51.
Statement by

Rev. F. W. A. Peasley,
St. Johns (E.C.) Mission,
MOTITO. Vryburg District.

April, 1931.

(1) This statement refers to the Beccana tribes in the district of Motito and Takeen, and of the villages on the banks of the Mashouring River, among whom I have worked for the past ten years in my capacity of Director of Missions, and by whom I am regarded generally as a friend and adviser both by heathen and Christian Natives.

(2) Tribal system, is wholly ineffective as maintained by illiterate and superstitious headmen. Pecos are called and the Kgotla sits (sometimes 2 or 3 days) to decide "who has prevented the rain from falling?", or who sent the lightning to strike a particular hut. And the cures are usually decided by the casting of the witchdoctor's divining bones, and the punishment of the unfortunate victim. These customs are clung to tenaciously by the old Natives solely on the grounds of being Beccana. The younger men, who have received a little education, secretly, despise such customs, but are afraid to voice their opinions in the Kgotla, for fear of being accused of dishonouring their elders and punished accordingly. In consequence of this many young men refuse to sit in the Kgotla, and drift into the towns, some never to return and some to visit their village only for a short time at long intervals. This also often occurs when a young man is summoned to appear before the Kgotla to answer some alleged fault, if the offender or accused is not on good terms with the Headman or his family he knows there is little chance of justice being done and so he quietly disappears. From conversations with some hundreds of the younger generation I have found generally that coupled with a certain loyalty to their chief, there is a great desire for a more enlightened form of government, and in many cases the desire for the Council system has been openly expressed.

(3) Native customs. There is no doubt that both industry and progress among Native man and women is adversely affected by polygamy. The men often idle at home, living upon the labour of their women until driven by necessity to work for the money required to pay their Hut Tax. Native marriage customs are rapidly breaking down, the Lobolo is still in use but owing to the poverty of the Beccanas, it seldom exceeds half a dozen goats, and even in many cases this is not paid. This often leads to repudiation of wives later, and co-habitation without marriage is growing more and more common among heathen Natives. The custom for the parents to choose partners for their children does not work satisfactorily at present, numbers of boys marry the girl of their parents choice, and after a few months cohabitation, return to the Diggings and live with a woman of their own choice, and in many cases never return to their wives. Illegitimacy has also increased greatly the last few years, the immediate cause being the poverty of the people, young girls go to the Diggings in search of employment and act as cooks for gangs of boys, and this invariably ends in their becoming the mistress of one or more of the boys and subsequently returning to their village to bear an illegitimate child, which is frequently syphilitic from birth.
The Bogoera and Boyale (Initiation ceremonies) based as they are on polygamy, together with the knowledge of the case with which an offender can escape punishment by running away to the towns, are a great incentive to immorality among young boys in the villages, especially at drinking parties, where they take their places as men.

Very few of the boys who pass through the Boyera receive any education, as they are deliberately kept away from all Christian influences until they have been through the initiation ceremonies. The result of this is there are about 3 Christian girls to 1 Christian boy, and this causes endless trouble to Christian parents who are anxious to arrange Christian marriages for their children, partly from religious principles, and partly because there is no other guarantee of permanency.

(6) SOCIAL AND ECONOMIC CONDITION. There is no doubt that the Beccana tribes in this area have grown much poorer during the past ten years, droughts, diseases among stock, and latterly the heavy taxation, coupled with scarcity of work are the chief factors which contribute to this state of things. It is true of course that few Native men work more than 6 - 8 months in a year, but during this period they are separated from their wives and families. Those who work for longer periods are chiefly those who leave their wives to fend for themselves and live with some other woman at the place of their work. This applies particularly to the River Diggings, the men who work in the Kimberley Complexes are generally more reliable and devoted to their homes.

Natives of both sexes adopt European dress from the age of ten years. Tables, beds, lamps, plates (enamel), cups, knives, and spoons are now found in many Native huts. There is an increasing demand for education, though it seldom rises to anything beyond the desire that the children shall be able to write and read a letter. There are cases where people express a desire for higher education for their boys, but their poverty usually precludes such a course.

There is no medical supervision, except the quarterly visits of the Divisional Surgeon, which is entirely confined to syphilitic cases. Consequently the missionaries have to try and relieve the sick at their own cost. Here at St. Johns Mission we treated over 1300 cases of sickness (including accidents, broken limbs and burns) during the past 12 months. Infantile mortality is very high, but no records are kept of births and deaths. Ear and Eye troubles are very common, and among other complaints we are called on to treat are inflammation of the lungs, haemorrhage, influenza, malaria, pneumonia, rheumatism, lumbago, kidney trouble, epilepsy, etc. Only a fraction of these syphilitic cases come under the notice of the Divisional Surgeon. We are constantly having to refuse treatment (which we are not qualified to give) and endeavour often without success, to persuade Native mothers to take their children to the Divisional Surgeon when he pays his quarterly visits to this district.

(Sgd) FRED. W. A. PEASLEY,

Priest in charge and Director of

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

NATIVE ECONOMIC COMMISSION
GENERAL QUESTIONNAIRE.

In reply to your printed questionnaire
I beg to state as follows:-

1. (1) It is presumed that information is required concerning the district in which the official is at present stationed.

   (2) I have had experience of Xosas & Bechuanas.

   & (3) Not Basutos or Zulus to any extent. Except for some years stationed in Natal, my experience has been solely in essentially European districts.

2. TRIBAL SYSTEM.

   I should be unwise to express any opinions which are not based on practical experience, but a few general ideas may not be out of place. The advantages of civilization are by no means too apparent where Natives are concerned. The break down of the tribal system and the reduction of the power of the chiefs brings the Native to the same plane of civilization and democratization as the European. There are advantages and disadvantages, but all movements of this kind are a break away from the natural order of things and are, in a sense revolutionary. No doubt officials who understand the Tribal System will be able to point out many abuses, but so could I point out many abuses under the highly evolved conditions of white civilization. While it may be considered unduly temerity on my part to discuss tribal conditions, the unsatisfactory conditions obtaining in urban areas are too obvious to need comment. Looking at the matter broadly one feels that the only hope for white civilization in South Africa is to strengthen and maintain the power of the chiefs over those sections of the native people, who have been permanently drifted away from the Native territories proper.

3. NATIVE CUSTOMS.

   In my experience quite a large number of Natives, although not attached to any tribe, still adhere to them.

   The question as to whether polygamy is advantageous or otherwise is a peculiar one. The Church condens it, nature approves. So far as karoo/...
Karoo areas are concerned. I am certain industry and progress of Natives are not impeded by their having two wives. I have not come across cases of de-tribalised Natives with more than two wives.

There are on urban areas on the Karoo a certain number of Native women who are not attached to any particular male, but the majority are either married in Church or by some modified form of Native custom, lobola in the form of cattle frequently passing.

These are not questions on which I need express an opinion.

4 & 5 (12,13) No remarks.

6. (14,15)
(Many of the older Natives appear to be much the same as they were 25 years ago. European dress is largely worn. One does not see many Natives about here wearing "blankets". If they do they belong to some Native Area, and have only come here for work. There is no marked tendency on the part of Natives in this district in the direction indicated in paragraph 15.

NATIVE MIGRATION.

There is no doubt that the migration of Natives to the Caledon District has increased in the last ten or twenty years. At one time there were comparatively few Bantu here. They are now employed on farms all over the district and many are de-tribalised.

There would seem to be only one method of dealing with the increased migration of Natives to urban areas and that is to exercise proper control on their movements by means of passes. The removal of surplus Natives from urban areas is a job outside practical politics. The only way is to prevent the number increasing.

LAND TENURE BY NATIVES.

I have no experience which would be of value to the Commission.

LANDLESS NATIVES.

There can be only one solution of this problem, which is going to be more serious in the future than many people imagine. The solution is not to drive the Natives into urban areas, or farming areas where they cannot be absorbed but to establish industries in the Native Areas.

The theory that Natives must have land will sooner or later be exploded.

Their methods of agriculture are usually primitive, in the extreme. The type of Native required on the land is as the in the case of the European/....
European, the type that will make farming pay. The time is fast approaching; thanks to civilisation, protected and other benefits heaped up on the Native, when a large section will have to abandon the somewhat indolent and easy life they lead in the locations and find some other means of justifying their existence. The drift to the towns must be stopped. What other outlet is there? There is only industrialism left, but manufactures should be under favourable rural conditions. Perhaps some time in the future we shall have leaders amongst the natives like are found in India to-day, urging the natives to use Native Made goods only. Why should they not produce? They would have more money to spend on South African products made by white as well as on their own products.

10. **FARM EVICTIONS.** Unknown.

11. **NATIVES ON FARMS.**

(25) It will be found very difficult to upset the various systems which have grown up in various parts of the country. The cash system is advocated by some farmers, while others adhere and will adhere to the small cash wage plus rations "basis".

12,13. **LABOUR TENANT SYSTEM.**

(24) Unknown. Everything is on the wage basis, cash or kind.

13. **REPLACEMENT OF FARM WORKERS.**

(25-32) I think the increase in the number of Natives employed in recent years is a genuine increase and not a replacement of coloured or other labour.

The only further information required is that generally speaking Native labourers are hired on a monthly basis at from 10/- to 20/- per month, food and clothing. The women may work in the kitchen of the homestead at a small additional wage.

14-20 (33-41) No answers.

21. **NATIVE DOMESTIC SERVANTS.**

(42) Domestic servants may be Natives or coloured. Numbers of both classes are employed.

22. **ORGANISATION OF NATIVE EMPLOYMENT.**

nil.

23. **TRADE WITH NATIVES.**

(44-45) Only one Native Trader here viz. James Ntemi (Govt. Pensioner).

Trade with Natives is mostly on a cash basis.

24-25. (46,47) There are only a few well educated Natives in the district, including teachers and Ministers of religion. Openings are very limited.

**NATIVE INDUSTRIES**
4.

**NATIVE INDUSTRIES.**

48. See my remarks above. I cannot express my opinion, however, as to what industries could be started.

27.

49. Not needed here.

28.

50. The only Acts I wish to comment on are The Native Taxation Act, Natives (urban areas) Act, Master and Servants Act.

Native Taxes are often paid by farmers. The Natives here get very little benefit from the Act. Schools are provided for Natives and Coloured children in Colesberg and Mauwpoort, but not elsewhere.

The Native Urban Areas Act operates fairly well here. I do not agree with the local with Municipality's refusal to allow any Kaffir Beer. Beer should be allowed under control.

The Cape Masters and Servants Acts are so obsolete that their repeal is desirable.

29.

51. There is very little commingling here.

30.

**THE GENERAL ATTITUDE OF NATIVES TO EUROPEANS.**

52(a) The general attitude of Natives to Europeans has probably changed but little in the past 25 yrs. The Native population is not sufficiently great to create a possibility of serious friction.

Magistrate.
Replies to General Questionnaire.

By Douglas Herschell,

Magistrate and Native Commissioner,

Vryburg, Bechuanaland.

1. Scope of Statement.

(1) Vryburg, 18186 square miles in extent.

(2) Bechuanas (Barolong, Batlharos and Batlapin). 4 years as an official of the Departments of Justice and Native Affairs.

(3) Asst. Resident Magistrate at Kuruman for 2½ years and Magistrate and Native Commissioner of Vryburg since 1/9/1929. Magistrate of De Aar where there is a large Location of mixed tribes, for 5 years.

2. Tribal System.

(4) The Tribal System provides an anchorage for Natives who have to go out to work for economic reasons. Strong Chiefs and Headmen discipline can be maintained. Under present conditions a Local Council should function at the same time.

(5) I am sorry it is breaking down rapidly under the influences of education, contact with Europeans, and weak or uneducated Chiefs and Headmen who are nominated solely on account of their birth. The elderly men are still subservient to the old order of things, but the younger men who have seen the seamy side of things of life at the alluvial giggings or in the towns are disinclined to obey them. A substitute will have to be provided and I feel convinced that the Local Council system will develop a sense of responsibility in them. It must not, however, be left to the Bechuanas to decide whether they will have Local Councils or not. They are conservative, and governed by what their fathers said or did, and if anything new is proposed to them it is rejected on principle. A permissive law is either not understood or is viewed with suspicion by them.

(6) One Native Chief in this District has civil and criminal jurisdiction preserved to him by B.B.Proclamation No. 2 dated 6/10/1885. With the proper type of Chief and Headman.
present with the younger type of Chief and Headman. I doubt whether they should have greater responsibilities thrust upon them than those laid down in Government Notice No. 2254 of 21/12/1929.

3. Native Customs.

(a) Polygamy is practiced by the older native but owing to education, Christian teachings and poverty especially it need hardly be considered so far as the younger men are concerned.

(b) Bogadi is passed by young and old but the principles are hardly considered today. Perhaps the following notes on Bogadi may explain the position clearer than the formal answer to the questions.

Bogadi is the reciprocal giving of the parents of the bride and bridegroom by contract. It confers the proper status on a man and a woman and gives legal stability to their co-possession of each other.

Although it may not be a purchase of the woman or of her children the cradle is dependant on bogadi. But whether bogadi is given or not does not affect the man and wife; but if there is a child of the union then bogadi gives the family its proper status.

It is condition by the position of the contracting parties, sometimes it consists of a single animal and may reach up to a hundred, and is payable throughout a number of years. It may consist of cattle, sheep, goats, and iron implements.

If bogadi has been paid and there is no child of the union and or the wife dies, or is barren, the whole of the bogadi must be returned. The bogadi belongs especially to the family from which the woman came.

The women strive after a large number of bogadi cattle animals and the expression "our woman" centres around the cattle given for her, and she herself is glad because of them especially when she has borne a child. The barren woman is called a "virgin" and it is apparent that bogadi is given for fertility; that it is the reproductive ability of a woman, for the name of the fruitful wife is "mosadigadi" which is the "feminine woman". The daughter is looked upon as the agent for the continuation of her departed relatives, or progenitors, and consequently