NATIVE ECONOMIC COMMISSION.

Replies to questionnaire annexed to Native Affairs Circular 63/276 (4) of 21.1.31.

1. This matter is dealt with by me in my capacity as Magistrate and Native Commissioner. I was stationed at Kranskop, Natal from 1.1.27 to 31.12.30 when I was transferred to Volksrust.

   The name of the District to which the information asked for refers will be shown invariably before each reply:

2(a) Volksrust: No. Kranskop: Yes.
   (b) Kranskop: The desire where the land adjoins location areas has been to sell.
   (c) Kranskop: No sales were effected.

   Kranskop: No

4. Volksrust: No
   Kranskop: No

5. (a) The land is either farmed in very primitive fashion or leased to natives.
   (b) Kranskop: -
   (c) Kranskop: No
   (d) Kranskop: No


7. Volksrust and Kranskop: The system is unknown to me

8. Volksrust (a) 1 (b) 187

10. (a) No: The native population is estimated at 12000, approximately. During 1930 there were 356 convictions for serious crimes, chiefly stock and violence to the person, the former indirectly and the latter directly attributable to beer drinking. The prevalence of stock theft is to a large extent due to the fact that this is chiefly a sheep farming area.

11. Volksrust: (a) No (c) not needed and (d) not supplied

12. Volksrust: (a) 3 buckets and one urinal (b) adequate

13. Yes
NATIVE ECONOMIC COMMISSION.
GENERAL QUESTIONNAIRE

Statement by Magistrate, Jagersfontein.

1. SCOPE OF STATEMENT.

(1) My statement applies to the Jagersfontein Sub-District.
(2) My remarks refer to Natives
   (a) employed in the Jagersfontein Mines.
   (b) residing within the Municipal area of Jagersfontein.
   (c) on farms in the Jagersfontein sub-district.

(3) My experience of the employment as magistrate, which is
limited, extends over a period of nearly four years but
I have been in continuous contact with Natives throughout
my life.

2. TRIBAL SYSTEM.

This system does not obtain in my area.

3. NATIVE CUSTOMS.

(7) Polygamy, to a certain extent, takes away the idea of
    responsibility of a man to his family. To a certain extent also
    his incentive to industry ceases as he is inclined to depend
largely upon the woman to work and to assist to support the
family and he retrogresses morally.

Lebolo gives the man the impression that he is the complete
master of his wife or wives and, having acquired her or them
by giving valuable consideration, he regards them as part of
his worldly possessions. The result is that his moral outlook
becomes debased and, not infrequently, when he has more than
one wife his industry suffers.

(8) All Natives who have become members of the Christian churches
are encouraged to marry according to Christian rites and there
is evidence of a growing tendency in that direction resulting
in a changed outlook and breaking down of Native marriage
customs.

Habitation without marriage is becoming very common and
also contributes largely towards the breaking down of marriage
customs. It is in many cases disastrous in its consequences
owing to an almost total absence of a sense of responsibility
between the woman and her children who are neglected or
abandoned. The woman also regards the union lightly and cases
where she deserts the man, with her children are not uncommon.

(9) There is no overstocking in this sub-district.
(10) The number of cattle contributed as lebolo varies from 6 to
the 10 head. The cattle are not as a rule delivered immediately
but over a period of years according to the financial position
of the party entering into the marriage.

In my opinion nothing should be done to disturb the custom
which might, however, be regulated for the purpose of bringing
about uniformity.

(11) Horses and sheep are sometimes given in lieu of cattle.
I am not aware of any effect of any changes in the nature
of what is used as the animals accepted in lieu of cattle
are invariably more or less of an equivalent value.

4. OVERSTOCKING.
(12) None

5. CHANGE IN QUALITY OF SOIL.
(13) Whatever change has occurred in the past 25 years...
6. SOCIAL AND ECONOMIC CONDITION OF NATIVES.

(14) In my opinion the social status of the Natives has improved during the past 25 years through their emulation, in many respects of European customs and dress but, on the other hand, I believe that they have become more degraded morally and more unsound economically.

Prostitutes amongst Natives has increased enormously. There is much less evidence of thrift, although, bearing in mind that it is more costly to conform to European customs than their own and that their earning capacity has not kept pace with their advance socially, this is not to be wondered at. They have, however, a tendency of incurring debt more recklessly and have become more dishonest.

(15) There is a growing tendency on the part of Natives to adopt European dress, houses, furniture, recreation, amusements, education and customs in marriage, particularly in urban areas where the change is more pronounced than in rural areas where a more natural life is led. On the other hand there is hardly any growing tendency to read and the employment of servants by them is practically unknown.

The adoption of European dress by adults has become almost general and by youths and children very common. A certain percentage of houses, more or less confined to urban areas, are built on European ideas. Tables, chairs, bedsteads, dinner-crockery, cutlery and stoves are to be found in many houses and a few even have side-boards and bedroom suites. Pianos and organs are kept but these are very rare, also gramaphones. Carpets are linoleum are also in use in some houses.

Football and tennis have become popular games in urban areas and matches are arranged with the clubs of surrounding towns.

Concerts are frequently held as well as dances in European style. At concerts organs are used as accompanying instruments and at dances gramaphones, guitars and concertinas.

There are state-aided schools in locations.

European marriage customs are observed at marriages performed in churches. Bridesmaids and bestmen attend the contracting parties and receptions are held at which the bride's parents are the hosts.

(16) I cannot say in what way the existing laws of Native Succession and inheritance help or hinder the social or economic advancement of Natives.

7. NATIVE MIGRATION.

(17) I have observed no increased tendency of Natives to migrate during the past 20 years.

(19) I think the provision made under the Natives (Urban Areas) Act makes sufficient provision for the regulation of the Native population in urban areas.

3. LAND TENURE BY NATIVES.

(20) I recommend the individual system of land tenure for Natives who are possessed of the means and ambition to advance socially and economically and the communal tenure for the remainder.
The individual tenure as opposed to the communal will tend to create a stronger sense of responsibility and initiative, a greater regard for the care and improvement of land and a keener desire to achieve success, provided that the disposal of land is regulated to prevent its too frequent change of hands.

For Natives who possess nothing and are without ambition I think the communal system is more suitable — more as a home for themselves and their families than as a means to progress as they are in any case unlikely to improve their position socially and economically even though spoonfed.

9. LANDLESS NATIVES

(21) Unless the Native population, for which thereby no reserved land is available, is absorbed in Native labour in urban areas, mines and farms I cannot say what its fate will be.

10. FARM EVICTIONS

(22) Very few Natives, if any, have been evicted from farms in the past five years in this area.

11. NATIVES ON FARMS

(23) (a) In my opinion share farming is undesirable as it may result in many European owners introducing it to their own detriment to provide a means of livelihood without having to harness their own energies.

(b) Labour tenancy is satisfactory from the farmer's point of view but the reverse from the Native's as a failure of crops often ends in utter destitution.

(c) Cash rent tenancy is unsatisfactory from the Native's point of view for the reason mentioned in (b) and from the farmer's point of view for the reason mentioned in (a)

(d) Cash wages, both from the Farmer's and Native's point of view are the most satisfactory especially if the former concedes small privileges, e.g., free grazing for a limited number of stock, etc.

(e) Wages in kind are very unsatisfactory as the Native seldom gets the benefit of the bargain and even though he does is not likely to realise it.

12. NATIVE LABOUR TENANTS ON FARMS

(24) The advantages and disadvantages from the farmer's and Native's points of view of this system in my opinion are

From farmer's point of view

All Advantages

(a) The Natives services are usually retained for a longer period than under contract often extending over a period of years.

(b) The wives and children of the Native can be utilised as domestic servants and to assist in emergencies, e.g., harvesting, when labour is scarce.

Disadvantages

(a) Grazing for Native stock has to be provided reducing the accommodation for the farmer's stock.

(b) He runs the risk of his stock being infected with disease by that of the Native's.

(c) He also runs the risk of suffering damage by reason
of his Native 's male breeding animals coming into contact with his stock and contaminating them.

From the Native's point of view.

Advantages.
(a) He can make his home and settle down with his family, on his employer's farm.

(b) Having his stock on the property he can look after and care for them better than if they are left in some other person's charge.

(c) His children can be placed in his employer's domestic service and earn money to assist him to support the family.

Disadvantages.
(a) The number of stock he is allowed to keep must necessarily be limited.

(b) When his stock has increased beyond the maximum number that is is permitted to keep he is generally forced against his own interest to reduce the number or quit.

(c) When he has a large number of stock he has great difficulty in finding a place for a home as he is nowhere welcome.

13. REPLACEMENT OF FARM WORKERS.

(25) There has been and is no tendency to replace one race of farm workers by another.

(26) Labour tenancy in this sub-district is not subject to variations. All tenants are engaged by the year and called upon for their services whenever required and not allowed to leave the farms on which they reside.

(27) A. The obligation of a labour tenant as a rule includes the services of the whole family whenever required but not other kraal inmates unless they are dependents of the tenant.

B. Wages, which are in cash or kind, are usually paid to the head of the family or direct to the party who has earned them in the presence of the head of the family.

C. Cases of daily paid Natives are very rare and I cannot say what the customary rate of pay to them is, except the Jagersfontein Mine where the rate is from 1/9 to 3/4 per shift.

D. Wages paid to adults vary, in the case of males from 10/- to 2/6 per month and females from 6/- to 10/- per month plus in either case free rations and housing and in a few cases free clothing.

(28) The labour tenant and his family are given both food and lodging during the whole period of the former's tenancy.

(29) In this area no tenant or member of his family is allowed at any time during the period of tenancy to accept employment elsewhere without special permission (which is rarely granted) and he is paid his wages irrespective of whether he works or not.

(30) A. The labour tenant is not given land to cultivate as agriculture in this area is not practicable except under irrigation but he is allowed free grazing for his stock.
14. FARMING BY NATIVES.

(33) No natives in this sub-district are engaged in farming on their own account.

15. MARKETING OF NATIVE PRODUCE.

(34) What produce Natives wish to dispose of - usually wool - is sold for them by their employers or by the Natives direct to local stores.

16. NATIVES LEASING LAND TO NON-NATIVES.

NIL

17. EMPLOYMENT OF EUROPEANS BY NATIVES.

NIL

18. RECRUITED NATIVE WORKERS.

(37) There are no recruiters of Natives in my area.

(38) Natives are recruited for the Jagersfontein Mine from various districts in Beaufort West and the Transkei. They have to to pay the full fare from their homes to the mine and back. Money for their fare to the mine is advanced to them.

(39) No steps are taken to see that the recruited are returned to their homes at the end of their contracts. They are free to do as they please. Many return to their homes and many go to other centres in search of further employment.

19. RECREATION OF NATIVE EMPLOYEES.

(40) No provision is made by employers in my area for games or other forms of recreation for their Native employees.

20. EFFECTS OF ABSENCE OF NATIVES FROM HOME.

(41) The social and economic effects of the absence of Native males from their homes vary in some cases they squander their earnings, neglect their families lose their natural love for their homes and become unattached members of society. In others just the reverse is the case: they accumulate funds and at the same time support their families and return to their homes with their savings at the end of their period of service.

( I cannot express any opinion in regard to females.

21. NATIVE DOMESTIC SERVANTS.

(42) Domestic servants in the urban and rural parts of this sub-district are generally Natives. The female sex is usually favoured being more economical.

22. ORGANISATION OF NATIVE EMPLOYERS.

(43) Natives in my area are not organised for protection as employees. An attempt was made some time ago under I.C.U. leadership to organise but was an utter failure.
23. TRADE WITH NATIVES.

(44) Traders do business with Natives almost exclusively on a cash basis and there is much competition between them. Natives are not protected against unduly high prices of goods, except by the competition mentioned. Credit is given only to individuals whose honesty is undoubted and whose financial position or earning capacity justifies the giving of credit. Tokens are not in use.

(45) There are no Natives Storekeepers trading on their own account in this sub-district.

24. EFFECT OF EDUCATION OF NATIVES.

(46) Education, as a rule elementary, has not had the (a) effect of making Natives more industrious, though, in individual cases they show great industry throughout life.

(b) On the whole they are more adaptable to changing conditions than the uneducated.

(c) Their earning capacity has hardly been affected except in a few cases where they have secured employment as assistants in stores and other lines of business.

25. OPENINGS FOR EDUCATED NATIVES.

(47) (a) No openings exist in my area for educated Natives (b) No openings for them appear to be possible (c) There is no scope for their employment (d) I am not aware of any steps that can be taken to improve their position.

26. NATIVE INDUSTRIES IN NATIVE AREAS.

(48) I can make no suggestions.

27. LAWS AFFECTING NATIVE WORKERS IN TOWNS.

(49) I have had little or no experience in the application of any laws regarding the regulation of wages, conditions of employment or industrial disputes.

28. EFFECT UPON NATIVES OF CERTAIN LEGISLATION.

(50) I cannot express any views under this head.

29. NATIVES AND COLOURED PERSONS IN TOWNS.

(51) Coloured persons do not form a large proportion of the population of this sub-district. The coloured people that there are live on amicable terms with Natives and under practically the same conditions, with few exceptions. They are combining into one race.

30. GOOD FEELING BETWEEN EUROPEANS AND NATIVES.

(52) There is a certain amount of distrust in the mind of the Native towards the European which was scarcely found 25 years ago but now every year this becomes more accentuated. The Native is under the impression that he is being unfairly treated by the European and even the Government in its legislation affecting him. It is difficult to assign the cause of this changed feeling towards the European. It may, however, be the natural result of the progress that the Native has made socially. In some measure it may also be due
to a feeling that he more often than not does not get a square deal from the European. Moreover he resents his liberty of movement being restricted by the pass laws, and probably also feels dissatisfied that under the existing conditions of employment he is so handicapped that it is impossible for him to improve his standard of living.

MAGISTRATE.

JACOBSTOWN,
27.4.31
District of WAKKERSTROOM (Transvaal)

Replies to General Questionnaire No.N.E.C. 51/7.

1. SCOPE OF STATEMENT.

(1) WAKKERSTROOM.

(2) (a) Swazi and Zulu:
   (b) (i) 20 years; (ii) I have developed a fair knowledge
       of their modes of living, laws and customs.

(3) (a) I have had extended experience in directing, controlling
       and supervising natives in manual and other labour; and
       (c) have served as Clerk in Charge of Native Affairs and as
       Native Commissioner for many years.

2. TRIBAL SYSTEM.

(4) In my opinion, the Tribal System encourages discipline and
    is generally extremely helpful in the administration of
    Native Affairs.

(5) (a) To a certain extent, yes. (b) To a considerable extent
    the adoption of European customs and standard of living;
    (c) No good purpose will be served by interference.

(6) (a)(b)(c)(d)&(e): While not having power under the Native
    Administration Act they are, nevertheless, extremely helpful
    in dealing with disputes in the first instance, the prevention
    of litigation and the collection of Native taxes.

3. NATIVE CUSTOMS.

(7) I do not think that polygamy and lobola exert an adverse
    influence on the (a) moral character (b) industry and (c)
    progress of the natives, if a comparison is made with the
    European custom.

(8) There is no sign of the custom breaking down.

(9) None.

(10) (a) Eleven (b) No, it should be left to the ordinary
    course of evolution.

(11) Cattle........
(11) Cattle and horses. There have been no changes.

4. OVERSTOCKING.

(12) (a) No. (b) Falls away, as also (c) (d) & (e).

5. CHANGE IN QUALITY OF SOIL.

(13) (a) Yes. (b) Want of proper attention.

6. SOCIAL AND ECONOMIC CONDITION OF NATIVES.

(14) There is little or no change.

(15) No, except in the adoption of European dress and education.

(16) (a) It obviates disputes and facilitates distribution, and 
(b) is apparently no hindrance to their advancement.

7. NATIVE MIGRATION.

(17) A. No.
B. Falls away.

8. LAND TENURE BY NATIVES.

(20) The individual system is in vogue in this district and appears 
to operate satisfactorily.

9. LANDLESS NATIVES.

(21) They will be forced to squat but may drift to the towns.

10. FAIR EVICTIONS.

(22) No.

11. NATIVES ON FARMS.

(23) I am not in favour of (a), (c) & (e) because it will lead to 
endless disputes. I am in favour of (b) & (d) which is mostly 
in vogue in this district and appears to operate satisfactorily.

12. NATIVE LABOUR TENANTS ON FARMS.

(24) A. (a) The farmer has a ready supply of labour at his command 
while the native has sufficient land for cultivation and 
grazing purposes. (b) The disadvantages appear to be arti-
ficial and are due to the loose system of contracting in 
vogue.

B. (b) & (a) None.

13. REPLACEMENT OF FARM WORKERS.

(25) (a) & (b) No.

(26) (a) Six months in one spell.
(b) Generally.
(c) No.

(27) ..............
(27) A. (a) No. (b) Yes.

B. It is generally paid to the head of the family either in cash or in kind.

C. 1/6d. to males & 1/- to females.

D. Males at an average of 30/- per mensem, food and quarters; and females 15/- per mensem, food and quarters.

(28) Food and lodging only while working.

(29) (a) Yes (b) No.

(30) A. (a) & (b): His privileges are generally unlimited.

(c), (d) & (e): He generally receives assistance in ploughing but has to provide his own fertilizer, if required.

B. Vide reply to A. above.

(31) (a) Yes; (b) As labour tenants, they are required to work for six months of the year and receive free grazing and land for ploughing purposes.

(32) It makes little or no difference.

14. FARMING BY NATIVES.

(33) Stock and Agriculture.

15. MARKETING OF NATIVE PRODUCE.

(34) (a) It is sold out of hand locally.

(b) I have not been approached in this connection and have, therefore, not considered these questions.

16. NATIVES LEASING LAND TO NON-NATIVES.

(35) No.

17. EMPLOYMENT OF EUROPEANS BY NATIVES.

(36) No.

18. RECRUITED NATIVE WORKERS.

(37) and (38) No.

(39) Falls away.

19. RECREATION OF NATIVE EMPLOYEES.

(40) No.

20. EFFECTS OF ABSENCE OF NATIVES FROM HOME.

(41) No noticeable effect.

21. NATIVE DOMESTIC SERVANTS.

(42) (a) & (b) Yes. In urban areas the male is generally favoured because...........
because he is more efficient and reliable. In rural areas the female, because they are under the direct control of their parents and husbands.

22. ORGANIZATION OF NATIVE EMPLOYEES.

(43) They are not organized to my knowledge.

23. TRADE WITH NATIVES.

(44)(a) Mostly barter. (b) Yes. (c) No. (d) No. (e) & (f) fall away.

(45) (a) No. (b) & (c) Fall away.

24. EFFECT OF EDUCATION ON NATIVES.

(46) The change has been infinitesimal and is hardly noticeable.

25. OPENINGS FOR EDUCATED NATIVES.

(47)(a) No. (b) (c) & (d) Fall away.

26. NATIVE INDUSTRIES IN URBAN AREAS.

(48) None.

27. LAWS AFFECTING NATIVE WORKERS IN TOWNS.

(49) There have been few complaints and the workers appear to be satisfied.

28. EFFECT UPON NATIVES OF CERTAIN LEGISLATION.

(50) None is apparent and it would be extremely difficult to gauge the position with any degree of accuracy.

(d) & (e) fall away.

29. NATIVES AND COLOURED PERSONS IN TOWNS.

(51) There are only a few coloured persons in this district.

30. GOOD FEELING BETWEEN EUROPEANS & NATIVES.

(52) I cannot say as I have only been here about 1½ years but generally there appears to be very little ill-feeling.

WAKKERSTROOM.

26. 4. 1931.

NATIVE COMMISSIONER.
Statement by: E.J. KEISWILL, Magistrate, Standerton.
Postal Address: P.O. Box 32, Standerton.

RESPONSE TO GENERAL QUESTIONNAIRE DATED 3rd FEBRUARY, 1931.

1. OBJECT OF STATEMENT
   (1) I have been a Magistrate since
1st January, 1918, and have worked in the Districts of Schweizer
Reneke, Klerksdorp, Waterberg and Standerton. My statement will
be based on my experience in those Areas.

In Schweizer Reneke my contact with Natives was negligible.
In Klerksdorp and Standerton the Natives are detribalised and
conditions are similar. In Waterberg there are a number of small
Native Communities, one can hardly call them Tribes, owning land.

I had some Native experience there.

(2)(a) In the main to Native residents in Municipal Locations
and Farm Natives. (b)(a) about 14 years. (ii) I have attended
Meetings of Natives in the Town Locations of Klerksdorp, Nyl-
stream and Standerton, have discussed with Natives some of
their difficulties and problems and in Waterberg interested
myself in the purchase of land by Natives.

(3)(a) I cannot claim any knowledge or experience of the employ-
ment or control of Natives, and (b) not very much in regard
to the Administration of Native Affairs beyond the routine
work of a Magistrate's Office. In the Districts in which I
have worked as Magistrate there has been no separate Native
Commissioner.

2. TRIBAL SYSTEM
   (4) My experience of the Tribal System is very limited and
not sufficient to warrant me in expressing an opinion in
regard to its advantages and/or disadvantages. My opinion on
this subject is based on my reading not on my experience.

(5)(a) Waterberg is the only District in which I have worked
where the Tribal System came under my notice, and then only
on a small scale. There were several Native Communities of

small dimensions .................
small dimensions owning land and living a kind of village life. There did seem to me to be a tendency among the natives to break away from the Tribal System and to establish more of these small Communities.

(q) A number of causes operated towards the breaking down of the System, e.g. pressure of the Tribe on the tribal lands, jealousy and friction, a desire for more freedom, disinclination to pay contributions to the Chief and the disintegrating influences resulting from young men leaving to work in towns or on farms.

(q) I think the break-down largely inevitable, and am disposed to think it should be allowed to continue unimpeded, at any rate in such Districts as those in which I have worked.

(q) In Waterberg hardly any use was made of the petty Chiefs. The other Districts have no Chiefs. (q) On the whole, I think not. (q) Nil. (q) Practically none, as far as I could judge, apart from any with which their followers invested them. (q) Their power amounted to the recognition they received from their followers.

2. NATIVE CUSTOMS.

(7)(1)(a) I am not aware that Polygamy exercises a deleterious influence upon native morals - that is from the sexual purity point of view. But I think generally speaking it has a bad influence on character - it is degrading to the women and serves to confirm the view among the men that women are simply chattels and completely inferior beings to themselves.

(b) Polygamy tends, I think, to make the native man lazy, his wives are assets to him and in effect keep him. His ambition is to beget a number of daughters in order to get "Lobolo" cattle for them. The women have to work probably harder than would be the case if each had her own husband, for then the husband would work to support his one wife and children. If he has several wives he cannot hope to support them all by his own labours as he "generously" abdicates this.
this function and, in effect, largely leaves the women to support themselves.

(a) As far as I can judge Polygamy is a definitely retarding influence to the progress of Native men and women. Many of them say so. As indicated above it seems to make the men lazy and the women servile, and history proves that given those conditions no race can make real progress.

(iii)(a) Lobolo. I have discussed this matter on several occasions with natives and find the older people, even the women, somewhat loath to condemn the custom. It seems fundamental to their scheme of life. The younger people, however, seem opposed to the custom especially those who have some measure of civilisation. It does seem (a) that the Custom adversely affects the moral character in so far as it commercialises marriage and degrades the status of women. I think it must be held that a custom which leads parents to value their daughters in terms of cattle and husbands to value their wives according to the number of daughters they can produce for lobolo purposes must be morally bad. (b) The effect of the Custom on the industry of Natives is, I think, rather indirect. It plays such an important part in their lives that it tends to concentrate their thoughts for years on sexual matters. Such a narrow outlook on life must affect in a cramping fashion native industry. (g) In my opinion Polygamy and the Lobolo Custom have too monopolised Native thought as to be largely responsible for their stagnant condition in the matter of progress. These customs have given a bent to their outlook on life which has actually retarded material and spiritual development.

(b) An increasing number of Natives are being married by Christian Rites - this include marriage in the Native Commissioner's Office. I find that Lobolo still persists in many such marriages in spite of the Churches setting their faces against the Custom. The natives will surrender this custom very reluctantly.

(b) Cohabitation ...............
Cohabitation without marriage is not uncommon. This practice naturally acts as a breaking down influence in regard to Native Marriage Customs, but the parents on both sides make every effort to regularise the position by arranging about Lobolo.

As far as I can judge Native Marriage Customs are dying but very slowly. I am under the impression that the purely Native Christian Churches do not impose a ban on such customs, or if they do, are somewhat lax in its enforcement. Native members of European Christian Churches are subject to steady pressure in opposition to many Native Marriage Customs.

Here, Standerton District, the "official" number seems to be eleven head but a smaller number is quite common.

I think not. I would do nothing to fasten this Custom on the Native Community, or even to regulate it. This would but serve to perpetuate it, and I am aware there is a strong body of enlightened Native opinion opposed to the Custom. Such opinion deserves encouragement.

My experience has been, almost uniformly, that cattle are employed for Lobolo. I have known a few cases where goats have been so employed and a horse in part-payment. This has been due to the husband's father possessing no cattle or not sufficient. The change has been due to dire necessity and is not one which meets with approval. Its effects are really nil, I think the Natives concerned regret the necessity - it is rather a skeleton in the family cupboard.

This has not come within my experience except in one instance in Waterberg District. The Community was a small one and the difficulty was overcome by the purchase of an adjoining farm. In that case the overstocking was really due to loss of grazing owing to several dry seasons and the destruction of timber.

I have no data enabling me to answer this question.
SOCIAL AND ECONOMIC CONDITION OF NATIVES.

I do not feel very competent to answer this question. I have been in South Africa 29 years and it is only since becoming a Magistrate in 1913 that I have consciously made any attempts to study Native Affairs. I speak no Native language and consequently Native ways of thinking are almost a closed book to me. But I am conscious of a change in the Social and Economic status and condition of Native men and women on the Transvaal Highveld as compared with 20 years ago. To-day in Town Locations the women exercise much greater influence in the home and general life of the community than formerly. They attend public meetings in large numbers and though I have not heard a native woman speak at a meeting I have on a number of occasions seen them vote. In their homes I am lead to believe they are no longer just chattels, the man in many cases is no longer "The Autocrat at the Breakfast Table". The position of the women has improved. The children too have acquired a status in the social scheme, they have their "say" and do not render the unquestioning obedience of former years. Parental authority has weakened (as with Europeans) the children with some measure of education are, apparently, conscious of a step forward in civilization as compared with their parents. I have heard the older natives commenting on this and referring (as do many elderly Europeans) to the 'good old days' when children were more disciplined.

I think, too, that as compared with 25 years ago the Native to-day is infinitely more Race Conscious. Formerly he accepted without very much question his inferior position but now he rather resents it. He is realising more and more the important part he plays in the industrial and economic life of South Africa. And not only that, his eyes are not shut to the fact that he is the domestic servant of the .................
the land and that for some reason or other we cannot replace him in that capacity. I am told by people who know the native language that a very common subject of conversation among natives is the characters and doings of their white masters and mistresses. They may look up to us - I do not know - but they also know our failings.

(15) There is a growing tendency in this District on the part of natives to adopt European dress (this is more marked among the girls and younger women). I notice hardly any tendency to adopt European houses and imagine this is due to financial considerations. Conical huts are uncommon here, earthen houses with tin roofs are common. Chairs, tables, beds, pictures, dressers, are seen in quite a number of houses. At present there are few signs of the adoption of European recreation, amusements, reading, customs in marriage, and in the employment of servants. Many of the younger natives are quite keen about education. I ought to add that in the Standerton Location there is a Tennis Court and a Hall in which concerts and dances are held.

(16) I know too little of the Laws of Native Succession and Inheritance to answer this question. In any case there are no rich natives in this District - known to me - and I believe these Laws have little effect here.

7. NATIVE MIGRATION.

(17) A.

(i) No.
(ii) No.
(iii) Yes.
(iv) No.
(v) Yes.
(vi) No.
(vii) No.
(viii) No.
(ix) No.

2. In regard to (iii) and (v) these movements were and are ..................
are just the normal movements of Natives in search of work for months. They do not constitute a definite and final change of residence. It is difficult to answer this question on the basis of periods of 5, 10 and 20 years. But I think it is true to say that during the last five years the movement of young girls from the farms to towns for work has been specially marked. This I attribute very largely to the desire to obtain European clothes and some social life other than that of the kraals.

Socially the native has been affected in a number of ways. It has led to a weakening of family ties, promiscuous unions, a spread of prostitution, and, I fear, a spread of venereal disease. Until they find work the young girls sleep anywhere, often with male natives. This state of affairs is causing a breakdown of many Native Customs and a refusal on the part of young people to submit to parental authority and native conventions. Economically it is creating a desire for European clothing, food, and to some extent amusement, which can only be satisfied by money. This is forcing natives in increasing numbers to look for work.

My observations do not lead me to think that these movements have much social effect on Europeans at present. Economically it does seem that the presence of the native in the Labour Market is increasing the pressure on the "poor white" and making it more difficult for him to obtain a living. Many of the latter known to me are perfectly willing to do work such as Labourers on Roads, etc., which a few years ago was considered the preserve of the native. This opens up a very interesting Social question, viz., whether economic pressure may not drive European labourers to compete with Natives in certain fields of work hitherto left to Natives. This might have the effect of reducing the European standard of living and narrow the gulf at present existing between White and Black.

This is a difficult question to answer without serious study.
study and that I have not given to it. (a) If owing to
economic pressure natives are forced to leave farms and seek
work in towns and, if, owing to inability to find work, they
become "Surplus" a very difficult position arises. They may
become vagrants and a definite menace. If they are compelled
to go back to the farms they may starve or be compelled to
work for little more than their food. (b) I am of opinion
that the migration of Natives to town will continue in
increasing numbers until the conditions of employment on farms
improve. Working for "lunda" or stock will I think, have to
give place to a regular wages system. That will bring a
measure of certainty into the native's financial position
which very many of them do not know now. If his harvest is a
failure on the lands allotted to him it often means that he
has worked for a year for nothing and has to get into debt
to live. General business could not be conducted on this
principle.

3. LAND TENURES BY NATIVES

(20) On the whole I favour the individual system of land
tenure for all natives. A man must then work to live;
the Communal system leads, to my mind, to inefficient working
and a general shirking of responsibility. If the native is
to become an efficient worker in any branch of industry he
must be trained to think and exercise initiative. The
Communal system is very largely a negation of such a policy.

2. LANDLESS NATIVES

(21) If a "wages" system becomes the accepted rule on farms
they will largely become peasants. The surplus will drift
to towns and become unskilled labourers in all branches of
Industry. I see no reason why the native should not, in
time - it may be a long time - develop and progress as has
the Negro in the United States and on similar lines.

10. FAIR EVICTIONS

(22) I know of no such cases.

11. NATIVES ON FARMS

(23)(a) Share
(23)(a) Short Farming. I assume by this is meant that the
native would work for a definite percentage in the Crops
or a share in the increase of Stock. If my assumption is
correct, then I am of opinion this arrangement is not very
satisfactory. The native is made in effect a partner in the
farmer's business, his eventual remuneration might be very little
and disputes would occur. Apparently, too, the remuneration
would be paid only once a year, in the meantime the native would
get into debt in order to live. The whole scheme is too uncertain.

(b) Labour Tenancy. I take it by this is meant that in return
for his labour the native would be given "lands" to work for
his own benefit. I have seen this system at work and do not like
it. A native will work best part of the year for his master
and through no fault of his own may reap next to nothing on his
own piece of land. Here again the native gets into debt to live.

(c) Cash Rent Tenancy. If this means that natives may hire
ground from European owners on a Cash basis i.e. become rent
paying tenants, I feel that any such scheme will require very
considerable thought. Should such a scheme become at all
universal would it not lead to indolence on the part of the
European, would he not become, perhaps, an absentee owner living
on his rent? also would it not lead to very inefficient
farming involving deterioration of the soil. I have not given
this matter much thought, but feel that at the present stage of
native development there is very much to be said against this
scheme.

(d) Cash Wages. My experience has lead me to support this plan
whole-heartedly. It is clear cut, it is something the native
would understand and if his wages are paid regularly weekly,
fortnightly or monthly it would bring a measure of method into his
habits and way of living which now he often does not possess.
In every way I think this would be better for the native, he
would know what to expect by way of income, he could make some
effort to save. This scheme if of general vogue would, I think,
soon result in a considerable reduction of native scrub stock
for a farmer paying cash wages would probably refuse grazing except in one or two cows. I find the really progressive farmer favours "Cash Wages".

(a) Wages in kind. I think many Magistrates will agree that this system leads to many disputes. If a native happens to be out of work and deductions are made the scheme then becomes cumbersome. Either the native has to work a longer time or an inferior animal is substituted. I have known many cases where quarrels have taken place before the contract time has expired and the native has had to leave with nothing. This scheme lacks the certainty and definite character of the "cash wages" plan.

12. NATIVE LABOUR TENANTS ON FARMS.

(24) A. The labour tenant system is the general practice in this District. From the point of view of the farmer I am of opinion that in the long run the disadvantages outweigh the advantages. The man who is after cheap and not very efficient labour seems inclined to favour this arrangement, but judging from my experience it gives him endless bother and leads to many disputes. The farmer will allege that the native spends too much time over his own lands, or is too often sick or once his own crop is promising well will become indolent. I have often heard really progressive farmers condemn this scheme.

The native I have found seems rather to like this scheme especially if he can get grazing for his stock. But in a bad season he is full of complaints, he gets no crop and no wages, cannot pay his tax or buy clothes and gets into debt. I see very little indeed in this system of advantage to the farmer or native. In good seasons the farmer may be satisfied and the native too, but to my mind it is an all round antiquated, uneconomic and unprogressive system.

B. I have observed no changes which may lead to the extension or disappearance of the system. At the moment it seems as though it will continue for some time. It is a system which will flourish until the return of prosperous
13. REPLACEMENT OF FARM WORKERS.

In this District and in others in which I have worked, I have noticed no tendency to replace one race of farm workers by another.

(26) The customary form of labour tenancy in this District is nine calendar months of service. During the remaining three months the labourer may work for the master for some cash payment or go out and look for work. There are a few variations from the nine months but they do not occur to any marked extent.

(27) A. The obligation generally extends to the wife and children.

B. During the nine months the general rule is that no cash wage is paid at all to the man or his children, but often a small cash wage is paid to the wife for doing washing.

C. Generally speaking Native adult, male and female, labourers are paid by the month. The men on the average receive 30/- and the women about 7/6. Practically all the women so employed reside permanently on the farms on which they work.

D. Male wage labourers are provided with food and quarters.

Female wage labourers would, I suppose, also receive food and quarters if they did not reside on the farm.

(28)(a) In most cases they provide their own food.

(b) They are allowed to put up their own huts.

(29)(a) In the bulk of cases he is allowed to leave the farm and seek work elsewhere.

(b) There are some cases where the agreement stipulates that for the free period the labourer shall not leave the farm but shall work for wages for the farmer. I do not know of a case where a labourer is required to remain on the farm during the free period merely as a resident or on any other conditions.
conditions than working for wages.

(32) A. (a) The average size of land given for cultivation for himself by each labourer is apparently about three morgen. (b) The labourer receives grazing for his stock, but the number of head is limited. It is yearly becoming more difficult for a native with a lot of stock to become a labour tenant. (c) The general custom is that the master supplies oxen and plough. (d) Very few farmers supply fertilizer, where they do the extent of "land" is diminished. (e) Nil, as far as I am aware.

3. (a) The general rule seems to be about three morgen per labourer. (b) I have no precise data on this point but am under the impression that very seldom is a labourer allowed more than eight head of large stock and two horses. Very few natives keep small stock.

31. No such farms occur in my District.

32. See answer to 31. In the Waterberg District there were a number of such farms and I constantly heard complaints that grass fires originated on these farms and that the native occupiers made no attempt to control them. These natives according to my information seldom find it necessary to seek work on other farms.

14. FARMING BY NATIVES.

(32) Not applicable to this District.

15. MARKETING OF NATIVE PRODUCE.

(34)(a) Not applicable. (b) I have no comments to make.

16. NATIVES LEASING LAND TO NON-NATIVES.

(35) Not applicable.

17. EMPLOYMENT OF EUROPEANS BY NATIVES.

(36) No.

18. RECRUITED NATIVE WORKERS.

(37)(a) No. (b)(c)(d) and (e) Not applicable.

(38) I am aware that there are a few recruited natives in this District but am not in possession of information to enable me to answer (a) and (b).
Not officially unless the labourer makes personal application at my office.

RECREATION OF NATIVE EMPLOYERS.

(a) and (b) No.

EFFECTS OF ABSENCE OF NATIVES FROM HOME

My answer refers only to natives leaving their homes to work in towns. I have practically no experience of natives leaving their homes to work on farms.

(a) Males. (1) In the majority of cases when a native has worked sometime in a town he seems averse to going back to a farm unless he has stock there. He generally develops a taste for European clothes and the social side of town life—these tastes cannot be satisfied without cash and so he stays in town as long as possible, and if he can arrange it settles in the location.

(11) Generally speaking if he is married he sends money home and in the bulk of cases returns. If the native is unmarried he seldom returns permanently to his family unless forced to do so to prevent the eviction of his parents from the farm in cases where the farmer wants his labour. (111) There are, of course, cases where a married man makes new ties but on the whole I have found such natives do not abandon the lawful wife.

(b) Females. Very few, if any, married women leave their homes to work in town. I shall confine my remarks to the unmarried women. (1) They seem to get out of control to a very much greater extent than the men—married or unmarried. They quickly become fond of European dress and until recently not been controlled by the Pass Law wandered about at night time. This has led to much immorality, venereal disease and the birth of many illegitimate children. (11) These young women are very reluctant to return to their families, and break away from parental control. (111) This is hardly applicable to my experience. I can only speak of unmarried female servants. In connection with these I can say that one of the results of their coming to town is a large number of casual unions and a break down of the "kraal" outlook in
regard to marriage.

NATIVE DOMESTIC SERVANTS

(42)(a) Yes.  
(b) Yes.  
(1) In the rural parts I think the girl is usually favoured.  
(11) Probably because the males are required for outside farm work and also, I think, because the farmer's wife is a good deal alone in the house.

(1) In the urban parts it seems the male is preferred as a 
domestic servant except where there are small girl children. 
Even then a "houseboy" is kept if one can be afforded in 
addition to a "girl".  As far as I can judge the reason for 
this is that the "boy" is regarded as more reliable and, very 
often, more honest.  And in addition, up to the present, he, 
and not the native woman, was subject to the Pass Laws.

ORGANIZATION OF NATIVE EMPLOYEES.

(43) In the Districts in which I have worked not at all. Just 
as I left the Waterberg District the I.C.U. became somewhat 
active in this direction in the Southern part of the District, 
but I do not know the subsequent history of the movement.

TRADE WITH NATIVES.

(44)(a) Trade is carried by both Cash purchase and Sale and 
Barter.  
(b) Normal competition prevails.  
(g) The native 
of this District has for so long been in contact with Europeans 
that in this respect he looks after himself.

(d)(l) The native receives a certain amount of credit, 
especially the permanent residents.  
(11) I know of no 
system of tokens in Stores.  
(g) and (l) A restricted credit 
system has been in vogue here for a number of years.  The 
Social and Economic effects of the system are seen in 
methodical spending instead of intermittent - i.e. the native 
spends regularly instead of once or twice a year.  One notices 
the prevalence of European clothing and a little European 
furniture.  I think too that the system has led to an increase 
in trade, and has also been a blow to the barter system in 

favour.
favour of the Cash purchase and sale system.

(46)(a) Yes. (b) Their names are as follows:

<table>
<thead>
<tr>
<th>Name</th>
<th>Licence</th>
<th>Where Trading</th>
<th>When Started</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. Tom Mokwena</td>
<td>General Dealer.</td>
<td>Standerton Location</td>
<td>10. 4.30.</td>
</tr>
<tr>
<td>5. Jacob Moliha</td>
<td>General Dealer.</td>
<td>Standerton Location</td>
<td>2. 2.31.</td>
</tr>
</tbody>
</table>

**24. EFFECT OF EDUCATION ON NATIVES.**

(46) In the Districts in which I have worked there has been no body of educated natives large enough to have any appreciable effect on the (a) habits of industry (b) general adaptability to changing conditions, and (g) earning capacity of the general native population. I have everywhere observed great keenness and earnest desire to acquire some measure of education among native boys and girls. I have known these children walk seven miles per day to and from school and then work to earn money to buy books.

**25. OPENINGS FOR EDUCATED NATIVES**

(47)(a) I know of no openings for Educated natives in this District. (b) I doubt very much whether any openings exist here at present. (c) I do not know of any obstacles in the way of such openings, except that, generally speaking, the time does not seem ripe in this District for openings to occur. (d) No comments.

**26. NATIVE INDUSTRIES IN NATIVE AREAS**

(48) Not applicable.

**27. LAW AFFECTING NATIVE WORKERS IN TOWN.**

(49) I do not think the time has yet arrived to apply these Laws in small Country Towns such as I have worked in. It may be a small number of natives would like these Laws applied.
I feel sure, however, that at present such an experiment would lead to litigation and a considerable increase in the cost of Administration of Native Affairs.

**EFFECT UPON NATIVES OF CERTAIN LEGISLATION**

(5) I find this a very difficult question to answer and feel it requires an Expert in Native Affairs, certainly one who has made a profound study of Natives, to furnish an adequate and useful reply. A number of the Acts referred to do not really affect this District, while others completely regulate the life of the Native in relation to the European population and in so doing profoundly influence Native character, and consequently their home life.

(1) **Natives Land Act 1913**: Not applicable to this District.

(11) **Mines and Works Act (Colour Bar Act)**: Not really applicable.

(111) **Native Labour Regulation Act**: Not applicable.

(IV) **Native Administration Act**: So far the only aspect of Native Life affected by this Act is in connection with Marriage and Succession. As far as I can judge the Native is beginning to understand that these important matters have been placed on a legal foundation, involving a recognition of some of his customs and introducing a greater measure of certainty into his social and domestic affairs than has hitherto existed. I think he feels it is a step up.

(V) **Native Taxation and Development Act**: This Act removed an anomaly which the Native could not understand, viz., that in the Transvaal the Native paid £2 annually as Tax, £1. in the Free State, various amounts in the Cape Province, and, I believe, in Natal. The Transvaal Native was the gainer in that he now pays £1 instead of £2. This really is a big consideration to numbers of native workers, many now are better off by a whole month's wages. We have some 7000 Taxpayers in this District and I have no doubt the bulk of the £7000 has been spent in the Stores.

(VI) **Natives (Urban Areas) Act**: No comment.

(VII) **Master and Servants Act**: In connection with this Act.
Act may I repeat my answer to question 9(a) of the Questionnaire which accompanied Native Affairs Identical Minute No. 64/276(4) of the 21st January last, which was as follows:— "I regard .................... registration of contracts". 

(VIII) Pass Laws: The cumulative effect of these Laws is, I know, regarded by many natives as an almost intolerable burden. Judging from remarks I have heard on a number of occasions many natives regard these Laws as intended to fasten on them the stigma of social inferiority. The Pass Laws do regulate and fix a good deal of the social life of a native community. I do not think it is an exaggeration to say that but for the Pass Laws thousands of Natives in any one year would never see the inside of a Gaol. A fact of this nature must have momentous consequences for the native peoples. It is not easy - at least not to me - to appraise the economic effects of these Laws on Natives. If I am right, and I think I am, that many a native begins his Gaol career through some offence against the Pass Laws then undoubtedly the Native Community as a whole is affected economically by these Laws. Labour which might be earning is in Gaol, Natives are discouraged in their attempts to progress, a sense of grievance grows and with it Crime; all these effects detrimentally affect Natives economically and with them the whole Community of the State.

(IX) Squatting, or Labour Tenant, Laws: On a broad view I dislike the 'Squatters' and 'Labour Tenant' systems. There is definitely a touch of chauvinism about these systems. It may be that in the present state of native development some such systems are both necessary and inevitable, but I find (so I think :) that association with them is producing in the minds of many Europeans a fixed idea that the Native is incapable of progress and that, all things considered, it is better for him and the European population that he should remain at his present level. I have heard it urged that the curse of Ham
has fixed the native’s position in relation to Whites for all time. This attitude must react unfavourably on European public opinion - at least from the Native point of view - and must involve a very real danger of injustice to the Native.

The problem of the regulation by legislation of the relations between European and Native must be one of extraordinary difficulty, but neither the problem nor the difficulty is static. Legislation of a generation ago which then met the difficulties of the problem may now be obsolete.

(I) and (II) I have had no experience of the working of these Acts.

(II) My experience of this Act has not been very wide, but on the whole I have found it to work fairly well. It has kept a number of young natives from becoming vagrants and probably criminals, and has been the means of training them to be industrious. But I have not been long enough in one place to judge of results at the end of the Apprenticeship period.

29. NATIVES AND COLOURED PEOPLE IN TOWNS

(II) Not really applicable to this District, the Coloured people are a very small proportion of the Population.

30. GOOD FEELING BETWEEN EUROPEANS AND NATIVES

(a) I have not lived in one District for 25 years but I have spent 29 years in various parts of the Transvaal. My observation leads me to think that there has been a change in the attitude of the Native towards Europeans. (b) The native, I think I may say generally, is not so deferential as he used to be. He still remains respectful but not servile. His attitude betrays a good deal of independence and a certain race consciousness. (g) There has been some general educational progress among natives who to-day are 20-25 years old. They know something of the history of South Africa and are no longer completely ignorant of the important part they play in the economic life of the Country. This probably has led them, perhaps half unconsciously, to place a value on themselves as assets in the national life. It has quite definitely led thousands of
of them to regard and speak of South Africa as their Fatherland. The effects of that idea must be tremendous on native mentality, and I imagine its ramifications are yearly becoming more widespread. I have heard hundreds of Natives (men, women and young people) singing with great enthusiasm a song known, I think, as 'Afrika'. I understand the song is in character a Native National and Racial composition. There doubtless are minor causes for this change of attitude of Natives towards Europeans (I think the Great War was one) but in the main I attribute the change to three causes, namely (1) the spread of education (II) a growth of Race consciousness making for some measure of Unity among the Native peoples and (III) the closer contact between Native and European due to industrial development.

(4) I am not aware of any steps that have been taken with the object of promoting and maintaining good feeling between Europeans and Natives.

(5) I have not given this matter much thought and do not care to put forward hasty suggestions. I do now that officials can do a great deal to make or mar good feeling. It has been my policy in each district in which I have worked to encourage the Native to come to the office with his difficulties and not to fly to litigation or agitation, and I believe this policy is pursued by most, I have met with hearty co-operation on the part of my colleagues in this matter and have every reason to believe that, generally speaking, the result has been to promote good feeling between Europeans and Natives. But satisfactory as these efforts may be locally, I feel that the Native is waiting to see whether the Government in its projected legislation is going to adopt a sympathetic and "Fatherly" attitude towards the natives or not. Herein lies the kernel of the problem of the maintenance of good feeling between Europeans and Natives.
2. I regard the Act as a good Law and well balanced as between master and servant. But my experience leads me to the opinion that it is not carried out in the spirit in which it was conceived. Act 27/1909, has, I think, unintentionally worked hardship on natives. The Act of 1890 evidently contemplated that the labourer should receive some cash for his work even if part of his remuneration was paid in kind or by way of "lands". Often he receives no wages at all but works for 6 months, or 9 months, and sometimes the whole year for lands. When crops are a failure, as they were last year on many farms in this District, the native has to borrow to live and pay his tax. He gets into debt either to the master or a Storekeeper. If to the former, it often happens that he is not allowed to leave the farm until the debt is paid or he can induce another farmer to pay the debt and take him as a servant. The new master, naturally, expects him to work to pay off the debt and so the process goes on.

I realise the farmer cannot be blamed for crop failures, but the native finds it difficult to understand why he should give his work for nothing. As he sees it all the loss is his and the master takes no risk.

Sometimes the native is allowed 3 or 4 months leave annually, in order to go and work elsewhere for cash. This is not altogether satisfactory, time is lost in looking for work, the native is away from his family for several months - often quite out of touch, and sometimes he overstays the period of his leave. The master complains, cases are taken up, much time is spent by the Police and Courts in these matters which, I submit, are more civil in character than criminal. If the native is arrested and convicted some of the money he has earned goes to pay his fine or he must go to Gaol and 'the last state of that man is, often, worse than the first'.

Another cause of friction is the question of the services of the wife and young children of the servant. Generally speaking the contracts are verbal and not registered, and in case of disputes it is the employer's word versus that of the labourer.
puts it is the employer's word versus that of the labourer. As the children get older they go out to work to earn some cash but in many instances they are called back at regular intervals to work on behalf of their parents, otherwise there is a danger that the latter may be compelled to leave the farm. I cannot say how widespread this practice is, but I know it exists.

I get the impression that many natives consider the Act as worked reduces them to a state bordering on servitude owing to the creation of conditions which have the effect of tying them down for years to one farm and one master, whether they like it or not. I think the regular payment of wages in cash would go a long way towards removing this point of view from the native mind.

The Act met the pastoral conditions of 50 years ago. The development of the Gold Mining Industry and other Industries, and the growth of a number of country towns have caused a huge demand for native labour resulting in great movements of the native people. And with this has come a change of outlook, the young men and women refuse to acquiesce in the view that they are nothing more than farm labourers. This is affecting the social conditions of natives, children are chafing at parental control - many of them want to get away from the farms to the towns and have freedom of choice of work and masters.

Housing accommodation for natives in the towns is often deplorable, the natives get out of control and immorality and venereal disease become common. This is a great menace to the white population.

As I see things it is not only native tribal life which is breaking down but native family life too. Girls seems to become mothers quite casually and no one seems to bother.

What has been said has also an economic bearing on native life. The movement to the towns of the young natives creates in them, at an impressionable age, a desire for amusements and clothes to which they were strangers on the farms. To satisfy these desires they must work for cash wages, they seem to spend...
spend all they earn, the parents on the farms obtain little or no help from their children and generally speaking both parents and children tend to become poor.

My experience is that really progressive farmers find that discontented labour is uneconomic, and they generally pay their labourers in cash or partly so. Often in such cases a farm labourer is nothing more than a monthly servant. The old and rather patriarchal relations between the farmer and his labourers are gone or rapidly going.

(b) I find it difficult to suggest specific amendments to the Act. I am of opinion that present day conditions and tendencies render the Act rather obsolete as it stands. Many farmers have told me that years ago if a native did wrong and was moderately punished by his master he bore no ill-will. His sense of right and wrong came into play and he knew whether he deserved the punishment or not. That outlook may survive here and there, but generally speaking it no longer exists. I cannot help a feeling that some of the offences created by the Act are more civil in character than Criminal. As between white employer and employee this is recognised, the natives know this and dislike the discrimination. Some effort should be made to reduce the number of offences under the Act, and I am disposed to suggest that all contracts of service should provide for some cash wages. It would involve a good deal of work but I would like to see all contracts registered -would it not be possible to apply to rural areas similar regulations to those in force in urban areas in regard to registration of contracts?
HEIDELBERG, Transvaal.
21st, April, 1931.

The Secretary,
Native Economic Commission,
P.O.Box 284,
PRETORIA.

STATEMENT BY A.A. STANFORD, MAGISTRATE & NATIVE COMMISSIONER, HEIDELBERG, TRANSVAAL. GENERAL QUESTIONNAIRE (N.E.C.51/7).

1. SCOPE OF STATEMENT:

(1) My statement applies to the Districts of Heidelberg, Transvaal and to Eshowe, Zululand.

(2) (a) My remarks apply (1) to the Zulus particularly of the Eshowe District and Zululand generally.

(b) To the natives of various races resident in the Heidelberg District.

I held the post of Native Commissioner and Magistrate at Eshowe for the period of two years ending 30th September, 1930. Since that date I have been Magistrate and Native Commissioner at Heidelberg.

(3) ...................