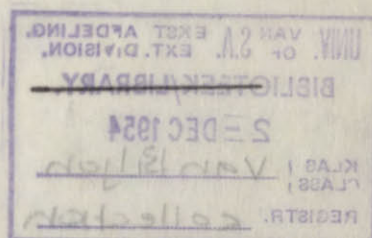


[2923]

~~20504~~

I N D E X.

	PAGES from		to.
Revd. Father A.Schweiger	2923	...	2944
Mr. W. Gingo (Headmaster of Emfundisweni school)	2944	...	2988.
Mr. W.F.Hunter (Secretary Village Management Board)	2988	...	2989.
Dr. F.S.Druwe	2989	...	3003.
Mr. A.R.Welsh	3003	...	3011.
Mr. E.Zizi	3011	...	3013.



[2923]

~~2030~~

I N D E X .

to	PAGES	from	
2944	2923	2923	Rev. Father A. Schweiger
2988	2944	2944	Mr. W. Gingo (Headmaster of Emfundisweni school)
2988	2923	2923	Mr. W. F. Hunter (Secretary Village Management Board)
2003	2923	2923	Dr. F. S. Druwe
2011	2003	2003	Mr. A. R. Weland
2013	2011	2011	Mr. H. Elzi

UNIV. VAN S. A. EKST. AFDELING.
OF S. A. EXT. DIVISION.
BIBLIOTHEEK/LIBRARY.
23 DEC 1954
KLAS / Van Biljoh
CLASS /
REGISTR. / collectie

HERR SCHWEIGER:

W.D. GINGO.

Servants Act the native employee can be proceeded against criminally instead of civilly?—That is so.

Do you regard that as being to the detriment of the native?—Yes, it is to his detriment.

Now let us say that the native left his employ without permission or without giving notice; if the master had to sue him civilly and the native were to lose his case, and if he were sold out as a result, would not that be much worse for him than it is at present?—Well, as far as I have experienced matters here and elsewhere, the law is most just to the natives and it protects the natives; but as I hear from others... it is hearsay again in the Transvaal and Natal it is quite different. That is what I hear.

CHAIRMAN: It is no use your telling us things about other provinces which you do not know yourself?—I only want to bring this before you for your consideration.

SENATOR VAN NIEKERK: You also spoke about the Colour Bar and you said that the natives are prevented from following certain occupations; can you tell us what occupations they are debarred from?— It is not law yet. They wanted to introduce it; we saw it in the newspapers.

WALTER DANIEL GINGO : (HEAD TEACHER OF EMFUNDISWENI)
(called and examined):

CHAIRMAN: You are headmaster of the school at Emfundisweni and you wish to place your views before us?—Yes, Sir; I have prepared a statement which I should like to read to you. I think it right and fair to open my address by expressing on behalf of my native people, in these parts of the Native Territories, our appreciation of your appointment and visit to us. It is natural that when one has given expression to one's troubled and aching feelings to some one that one can trust as a sympathiser, that there should follow a sense of relief; and so it will be with us after having voiced our opinion on economic conditions that have for long been a source of disappointment and regret.

We regard your presence here to-day as the first definite and sincere step of the Government towards trying to cope with the serious economic conditions of our people. We realise that in many respects we are at fault, but at the same time we cannot get away from the feeling that the Government could have done much more to relieve the situation. We are confident that your Report will be outstanding in its fairness and justice to the Native Peoples.

We have heard of many good reports by Government Commissioners, that have been shelved until they were destroyed by mice. We trust, however, that your report will not suffer that same fate.

Before entering on to my subject, Sir, I wish to express, also on behalf of my Native People in this corner of the Native Territories our high appreciation of the unstinted services, genuine interest and sometimes personal sacrifice and inconvenience of our Church Authorities, Magistrates and other Government officials, Traders, and the European community in general, towards the welfare of our Native People, particularly in times of epidemics and strained economic depression. If there is any section of the European people that has lived up to its traditional prestige, that commands the respect of a subject race, as a result of its humane and fair dealings with it, it is the European population of the Transkeian Territories and of Pondoland. Had it not been for them, the economic situation among the people, would have been, at times, most tragic, miserable and intolerable.

It is not my object in this paper to recount the economic privileges we have derived from, and the extent of our indebtedness to the European people and Government. This would cover volumes of literature. I wish, however, to dwell more on pointing out disabilities under which we labour; and what we think should have been and should be the attitude of the

Government towards our economic uplift, and this is what, I believe, you desire to hear more of.

That we may have a fair impression of the economic changes that have affected Pondoland, let us briefly examine the conditions that obtained several years before annexation, 1894. The people as a whole are just emerging from a primitive state of living. They are the last in the Union, I think, to come under British Rule and to embrace Western Civilisation.

I reckon that in their days there were ten main sources of revenue which through the Chiefs helped to maintain the economic equilibrium of the tribe.

They were (1) fines for criminal offences; Messengers fees. These were very numerous; (2) Confiscated property of an individual accused of witchcraft; (3) Government allowances or bonuses for certain privileges; (4) Traders' licenses or the like; (5) Prospectors' licenses or the like; (6) Confiscated property from an enemy tribe or individual; (7) death duties; (8) Occasional appeals to the more fortunate in times of depression. (9) Free use of forests; (10) Sales from illicit gun and liquor selling etc.

The Chief, like the Government was the trustee of the Tribe. He could not and did not keep to himself the enormous accumulated revenue. He distributed it freely and liberally among the members of the tribe, especially among the more needy and unfortunate. A needy family was regarded as a disgrace to the State, to the more fortunate and especially to the Chief. He was under moral obligation to supply the needs of his people in view of the enormous revenue derived. Hence economic depression was very rare and there were comparatively hardly any poor families or destitutes. Every male adult belonged to the Defence Force. He was supplied free with a gun, assegais, an ox for a shield, and portion—if not whole—of the property looted from an enemy.

The first actions of the white man's Government were

to cancel all the illegal sources of revenue, and to direct to himself the remainder, and to impose a tax on all married men. The chiefs were given comparatively very small amounts of money as consolation or as personal compensation. Even these were gradually reduced on the occasion of the chief's death and the appointment of a successor.

One of the greatest puzzles among the people was, and still is with many, that the new white chief -- the Government, does not seem to concern himself much about the economic needs of his native people so long as he got his tax. They alleged, he is a chief from whom you could get nothing free. A native married a girl and consequently was expected to pay tax. This tax was therefore viewed by the majority of raw natives as the Government's share and indirect demand for lobolo. It was a further puzzle why the Government would never think of supplying her thousands of daughters with blankets and other articles according to the custom of loboloead girls. The ^{Government} ~~girl~~ received lobolo and should in return make the usual presents to her daughters.

While I am dealing with the puzzles in the mind of the Pondos, let me mention just another, which is considered of very great importance. It appears that there is no difference whatever in economic privileges (if any) provided by the Government as between tribes that fought against the Government and those that were annexed peacefully. How the revenue derived from forests, a natural asset of the tribe, to mention one instance, how it is utilised for the benefit of the tribe, is still a mystery. The economic progress and development of Basutoland -- once an enemy nation -- and now under direct British rule, is greatly envied by our people.

In the early days of the white man's rule the people

were accused of idleness and the tendency was to urge them to leave their encirclements and go to various industrial centres to work. There was a universal stimulus to increase the natives' wants. Legislators insistently clamoured for an increase in native taxation in order to teach the natives the "dignity of labour". Hence heavy duties on what is known as kaffer truck were imposed.

The irony of it all is that when natives cry for the wherewithal to meet the increasing wants by the "dignity of labour" they are regarded by the Government as a problem. From time to time in the Press responsible Ministers of the Crown have prided themselves on having replaced natives on the railways, harbours and in other departments of State, in hundreds of thousands. It is not long ago that the Department of Posts and Telegraphs opened work for the erection of posts in front of our doors; the natives were debarred from that work and all the work was done by white labourers.

I may go on to say that municipalities and business firms have been encouraged to close their doors against the native worker. Is it fair that any man should be debarred from doing any kind of work for which he is qualified, so long as that work is legitimate? Is it not legally wrong that a man should be prohibited— from doing such work merely because of his colour? When we seek to discover the motive behind it all, we hear a responsible member of Parliament addressing a huge meeting on unemployment in a Northern Province and we read that he stated that it did not matter if they did the native an injustice, as he could live on the smell of an oil rag. When I read this in the newspaper, Sir, and when I thought of the younger generation of the European people, poisoned with such ideas, then I felt that the prospects of South Africa were not at all happy—to put it very mildly. This is only an index of the expressions, not of irresponsible individuals, but of men

who help to make the laws of our country. But thank God we have a good number of staunch friends, Clergymen, Civil servants, members of Parliament and others who plead for justice on our behalf.

I beg to suggest that the Commission should strongly recommend (1) the opening of the gates of employment to all regardless of colour in state departments and industries in the Union. Industrial freedom of labour would bring economic advantage to tens of thousands of natives whose talents are now suppressed by legal machinery. There would be infinitely more promise of benefit were the natives to concentrate on efficiency and prepare themselves for industrial emancipation. (2) The cutting down of railway fares of third class passengers on heavy traffic lines to labour centres.

I want to refer to the treatment accorded to natives travelling on railways and in this connection refer you to the Natal Mercury of the 19th of August 1930. It is no uncommon spectacle to see a country train carrying less than a dozen Europeans with approximately a compartment apiece and possibly 200 natives squeeze into a couple of boxes on wheels which for the most part serve as third class coaches. A greater proportion of the European passenger traffic has left the railways never to return. The private motor car excels both in speed and convenience, but the native traffic in the majority of instances remains with the railways. Not only is third class traffic in a more healthy condition than either first or second class, but the actual number of bookings is greater by far in the third than in the second or first classes by which practically all Europeans travel.

Now, Sir, when natives patronise the railways to such an extent, is it fair and just to shut them out of employ-

ment on these railways when they want work for the economic benefit of their families in the Territories; Moreover, there has never been any attempt that we know of, to reduce the rate of fares on heavy third class traffic.

Only recently, In Durban, where hundreds of our young people go to seek employment, a Government building was erected at a cost of £85,000. It was published in the Press. On this job not a single native will be employed, all the manual labour being performed by white men at a minimum wage of 1/- per hour.

It would perhaps be superfluous to repeat to you the Auditor General's condemnation of the Government's policy of expenditure of public moneys as a bounty in connection with the policy of the displacement of native labourers by white unemployed. He points out that wherever natives have been found economically and otherwise satisfactory in the service of the railways and other State Departments, it is unbusinesslike to remove them to make room for poor whites, at a higher wage rate. He proves closely that the Government has no business to squander public money for the furtherance of its sentimental colour scheme.

"I now come to the question of agriculture and farm labour. The new catch phrases are ! "back to the land" and "the native must learn modern methods of agriculture". This sounds very well, and we have no fault to find with it. But what is done by the Government beyond a mere expression of platitudes and theories? What land has been provided for these natives who have been replaced by white unemployed? Moreover, could the Government claim to have taken one single step towards assisting the natives to adopt modern methods of agriculture? The agricultural schools in the Transvaal Territories have been established by means of our local taxes, on the initiative and wise guidance

of the Chief Executive of the General Council and the Magistrates in conjunction with the councillors.

European farmers have been assisted to a considerable extent in Land Banks, Irrigation and Fencing loans at liberal rates and now they are promised overflowing native labour by the introduction of a law — a relic of the old days of slavery — the sjambok, unfair contracts, the degrading tot system, in no way to the interests of the native people, but to provide an outlet for the produce of the wine farmers. Government legislation does seem to be on the whole to the economic advantage of Europeans on farms or in urban areas, rather than to the benefit of the natives.

We have not yet had a properly worked out scheme for a whole native tribe or population towards adopting modern methods of agriculture, what the implements would cost per hut-tax payer, how many oxen he should possess, and whether the country would not then be overstocked.

I refer in my remarks to whipping — the sjambok. I say that the native has long since outgrown the time when he should be whipped....

SENATOR VAN NIEKERK: The whiteman is whipped too in certain instances?—Yes, I know; I am thinking of labour tenants in this respect.

There was a case the other day where the white man was whipped?—Yes, for a serious criminal offence. I do not consider that the whiteman should be whipped. I think he has got beyond that stage.

Are you opposed to corporal punishment?—I am.

I go further in my statement to deal with the question of harvests and I say that we have had experience of years of abundant mealie harvests. Surplus mealies were then becoming a problem. The price per bag came down to 5/- . Economic depression was not relieved thereby, as we

I go on to make certain suggestions. We would like the Commission to recommend: (1) The establishment of a market where people could sell their surplus grain for cash. It is to be hoped that traders could be induced to pay cash for grain sold to them.

(2) That the Government should open up facilities for dam making, irrigation works, fencing and all works that tend to greater development. Natives can then be in a position to plant winter crops, which at present it is impossible for them to do.

(3) We should have a certain modicum of treatment somewhat of the same nature as is given to European farmers who have a landbank and are granted loans on generous terms for fencing purposes, windmills and so forth.

(4) That farm labour should be made more attractive by means of (a) increased wages; (b) adequate and satisfactory provision for housing, hours and treatment of native servants as human beings; (c) Liberal conditions of contract.

Government cannot expect us to develop on revenue from the Development Fund only; we have a legitimate claim on the Consolidated Revenue fund as well. There are very many natives who desire to help themselves. They only need a helping hand.

May I remind the Commission of the Prime Minister's promise to the Pongos—which has not yet been carried out. It was at Lusikisiki on the 27th of August 1925. He said that it was proposed that the money derived from the new taxation should be used to form a fund out of which the natives could be assisted for irrigation and other purposes. He felt that some plan must be made to assist the natives to get loans and they must see how this could be done with the proceeds of the new tax.

DR. ROBERTS: Was the Prime Minister then speaking

about the development tax?—Yes.

When he arrived at Umtata he promised us the establishment of skilled industries in these territories. We have been looking anxiously for blanket weaving for women and tanning for men, and commercial education which would keep the trade in Native Areas in the hands of the natives themselves—according to the Prime Minister's statement.

We request the Commission to urge the Prime Minister to see that these promises are fulfilled.

In regard to taxation, in principle I think that the Poll tax is open to serious objection. If I am not mistaken the native is the only person in the country taxed for education; whereas he has to pay for the education of the European, coloured and Indian children because he pays in shops licenses as well as in indirect ways through enhanced prices of goods, following to putting up of the cost by the traders in order to pay the taxes. If he is the only person now to pay for his self improvement, you have class legislation which is bad in principle. It must be admitted, however, that in some respects the tax is not without good effects.

CHAIRMAN: When you speak of paying for education, do you mean school fees, or do you mean the general tax?—We mean that what is done for the European is done from the Consolidated Revenue Fund, whereas we pay our taxes through indirect taxation.

Do you mean the school fees when you speak of education there?—I am referring to the Development Fund there.

Do you mean that you think that some of that money is used for paying for European education?—I do not say that.

MR. LUCAS. Portion of that general tax was earmarked for education; the native holds that portion of that is earmarked for education while the European gets his education paid for out of the Consolidated Revenue fund?—Yes.

And you hold that you contribute to the Consolidated Revenue fund as well?—That is so.

SENATOR VAN NIEKWRK: Do you know that you get something out of the Consolidated Revenue Fund for your education?—Yes, some of it.

DR. ROBERTS: £360,000?—From the Consolidated Revenue Fund —We did not understand that.

MR. LUCAS: You do not have school fees for the primary schools in the Transkei?—No, we do not pay any school fees.

I now come to my suggestions (1) Increase the amount of the Development Fund as has been suggested from 4/- to 8/- , because (a) because a considerable number of native schools are under-staffed, revenue from the Development Fund being inadequate. The employment of additional teachers contributes to relieve economic repression. (b) The salaries of teachers are very low. These should be increased. As it is the Administration at present owes the teachers in the Cape Province a very large amount of money being arrears of increases — increases that were supposed to be operative on the 1st of April 1929. See the Education Gazette of the 6th of December 1928. The Government is here committed to a definite scale and has failed the native people

DR. ROBERTS: Committed to pay increments?— Yes.

Not the salaries?—No, the increments.

The Law will settle that?—We shall be pleased.

There are new schools that have been lingering for years¹ They should receive immediate aid. We ask for nothing more than the fulfilment of the objects for which the Tax was imposed. As regards the remainder of £900,000, we are informed that this goes to services which serve both Europeans and Natives alike. From my remarks you know that employment in these services is not alike

Indirect Taxation

This is a question ~~on~~ which, I understand, even economic experts have not been able to tackle with accuracy. Our people do not keep itemised accounts of their expenditure by which we could arrive at a fair average; but to assist in the investigations of the Commission, I have dared to draw out carefully what I consider to be a fair minimum yearly amount of expenditure for three classes of Native families, each with five children. I consider that any family living below the given expenditure, must feel the economic pinch very severely and intolerably.

In respect of clothing, a very large number of dressed Natives, for reasons of abject poverty, cannot and dare not appear in public gatherings, except when forced by unavoidable circumstances and much to their shame and uneasiness.

I have come to the conclusion that we can fairly divide the Native people, from an economic standpoint, into three classes:-

Class A) A very limited by rapidly increasing number. They are the more progressive. While not desiring to emulate Europeans in luxury, yet they aim at maintaining a decent standard of life and efficiency. They aim at giving good education to their children, but they feel that, in many respects they are labouring under numerous limitations and disabilities.

MR. LUCAS: Will you give us the details?-

Yes.

Family "A", Bare Necessities.)	Sugar, 400 lbs.	£8
		Tea 21 "	3:13:6
		Candles, 60 pkts of 6	2: 5:0
		Soap, 2 boxes	1:17:6
		Flour, 4 bags @ 30/-	6:
		Matches, paraffin,	
		coffee, salt	3:
		Meat, 5/- a week	13:
		Mealies, 2 bags a fort-	
		night = 26 a year, 15/-	19:10:0

£ 57: 5:0

CHAIRMAN: That is one bag a fortnight?— Yes, it comes out to 26 bags a year.

What is the price of your bag of mealies?— 15/-; taking the average; I am reckoning it at an average. Sometimes we pay £1, 25/- or 30/-; sometimes 10/-. I am taking it as an average.

MR. LUCAS: Can you buy at less than 10/- now?— I do not think so, sir. It is just a rough statement to the Commission, I do not vouch for the facts.

Are there any other items?— Yes. That is simply for food. We have men's clothing; do you want those?

I want everything in the statement, please?— Could I not hand over the list to you without going through the details? You can make use of the papers and, as you go on round the territories, you might perhaps find these are correct.

Will you finish your statement as you have got it please?— Now, men's clothing, sir:—

4 blankets or rugs @ 25/-	(3)	£1:13:0	£5
6 sheets @ 13/6d a pair	(1)	4. 1.0	4. 1.0
8 pillowcases	(1)	10.0	10.0
<u>Bedstead</u> and mattress	(1)	14.0	2.10.0
6 shirts at 10/-	(1)	3. --	3. --
5 suits at £4	(3)	6.13.4	20. --
3 pairs of boots 25/-	(2)	1.17. 6	3.15.--
6 pairs of sox @ 3/-	(1)	18.--	18.--
2 pairs of pyjamas @ 15/-	(1)	1.10.--	1.10.--
2 hats £1.10.-- & 10/-	(1)	1. --	2. --
1 overcoat	(2)	1.15.--	3.10.--
1 raincoat	(2)	1.10.--	3. --
2 ties @ 3/-	(1)	6.--	6.--
4 vests @ 10/-	(1)	2. --	2. --
4 pants 10/-	(1)	2. --	2. --
2 towels 5/-	(1)	10.--	10.--

Mr. W. D. Cingo

(Witness): With regard to the blanket, I have looked at this point and, when I put it down at £5, I reckoned you could keep the blanket for a year or two. I have put down that blankets would last for three years. Those items that do not go over a year, I put them down just at that price for a year. With regard to the bedstead and mattress, I am not counting the bedstead because it lasts longer than a year, I am only reckoning the mattress at 14/-.

SENATOR VAN NIEKERK: You do not buy a mattress every year?— Well, it depends.

You must put in a thing a man requires yearly. A mattress you can take as capital outlay?— (No answer).

MR. LUCAS: Do you take the blankets for three years; do you take the sheets for that length of time too?— No; they are used so continuously that, at the end of the year they are useless. Shall we put them in for three years then?

CHAIRMAN: You had better just give it as you have it. We can ask questions afterwards. Let us get the statement first.

MR. LUCAS: And your 8 pillowcases at 10/- each, or 10/- for the eight?— Ten shillings for the eight, sir.

CHAIRMAN: That was 14/-?— Yes. It is not a very valuable item, sir.

SENATOR VAN NIEKERK: With regard to the five suits of clothes, I do not get five suits of clothes a year?— One uses them for years; it is not for one year. I put it down as £6.13.- for the year.

MR. LUCAS: How much have you put down for shirts?— £3.

That is a mans. Now what are you allowing for the rest of the family?—

Mr. W. D. Cingo

Women's Clothing:-

4 blankets and rugs	(3)	£1.3.0	3.10.-
10 dresses and aprons	(2)	6.-.-	12.10.-
50 yards of underwear		3.10.-	3.10.-
3 prs. shoes	(2)	1. 2.-	2.11.-
6 hose 3/- each		18.-	18.-
1 coat	(2)	1.17.6	3.15.-
2 shawls £1:10:0	(2)	1.15.-	3. -.-
1 raincoat		1. 5.-	1. 5.-
3 hats 12/- each		1.16.-	1.16.-
6 sheets		4. 1.-	4. 1.-
2 rubber sheets		18.-	18.-
8 pillowcases		10.-	10.-
1 bedstead and mattress		14.-	14.-
4 spare blankets for strangers	(3)	16.8	2.10.-
4 sheets		2.14.-	2.14.-
2 bedsteads and mattresses		1. 8.-	4. -.-
6 pillowcases		6.-	6.-
		<u>£ 30.15.2</u>	<u>47.18.-</u>

(Witness): The rest will take a long time, sir.
You must remember we have class 2 as well.

CHAIRMAN: And class 3? - Not so much of class 3; there is not much in that; that is the raw Native. It seems to me it will take up a lot of the time of the Commission. Should I hand over the papers to you, or give the total amounts?

I think, if we circulate these statements and have a look at them, it will perhaps be better.

Boy's requirements, 14 to 20 years:

3 suits each @ £3.10.-	(2)	£10.10.-
2 blankets @ £1	(2)	2. -.-
6 shirts each 10/-		3. -.-
2 prs. boots @ £1 pair	(2)	2. -.-
1 coat £2	(2)	2. -.-
Fees £14, books £3	(2)	<u>17. -.-</u>
		<u>£ 36.10.-</u>

Mr. W. D. Cingo

Institution Girl's Requirements per annum:

4 Church uniform dresses, 12 yds @ 5/- yd.	£3.-.-
4 blouses @ 2/6 yard, 3 yds.	1.-.-
2 Gym. dresses @ 5/- yard, 3 yds.	1.10.-
8 dresses for school wear @ 3/- yd.	4.16.-
underwear, 50 yds @ 1/6d yd.	3.15.-
2 prs. bloomers,	7/-
2 do. sheets @ 13/6d pair	1. 7.-
8 pillowcases	8/-
4 pairs of shoes @ 18/- pair	3.12.-
2 do. tennis shoes 7/6d pr.	15.-
3 hats 12/- each	1.16.-
2 blankets @ £1 each	2. --.-
2 cotton blankets @ 15/-	1.10.-
1 quilt @ 10/-	10.-
2 towels, combs etc.	10.-
10 pairs hose @ 4/- each	2. 8.-
4 pinafores or aprons	12.-
1 raincoat	1. --.-
1 ladies coat	2. --.-
1 jersey	1. 5.-
Fees £14, Books £3,	17. --.-
	<u>£ 50.19.-</u>

(B) Summary Expenditure

Food, etc.	40. 3. 4
Men's clothing	12.14. -
Women's clothing	14. 1. 6
2 girls in primary school	16.10. -
3 boys do. do.	7.13. 9
	<u>£ 91. 2. 7</u>

Mr. W. D. Gingo

Bare Necessities (B)

Sugar @ 4d a day (actually 6d)		£6. 1. 4
Tea @ 3d for 2½ days		3. 1. -
Soap @ 6d a week		1. 6. -
Paraffin @ 6d a week		1. 6. -
Salt @ 3d a week		13. -
Matches, stationery, candles, medicine etc.		2. -. -
Flour, bread, 6d a fortnight		1. 6. -
Meat 5/- a month		3. -. -
Mealies, 1 bag a fortnight, 26 bags p.a. 12/-		19.10. -
Taxes		2. -. -
		<u>@ 40. 3. 4</u>

Men's Clothing (B)

3 pairs trousers	(1)	£3.10.-	£3. -. -
3 jackets,	(2)	1.10.-	1.10.-
3 shirts	(1)	1.10.-	1.10.-
1 hat	(1)	15.-	15.-
1 pr. boots	(2)	10.-	1. -. -
Mattress	(1)	14.-	14.-
Pillowcases	(1)	4.-	4.-
4 prs. Sox	(1)	8.-	8.-
2 blankets	(1)	1.15.-	1.15.-
3 sheets 6/-	(1)	18.-	18.-
Overcoat	(2)	1. -. -	2. -. -
		<u>£ 12.14.-</u>	<u>£13.14.-</u>

Women's clothing (B)

4 dresses		5.12.-	5.12.-
8 garments, underwear 5/-		2. -. -	2. -. -
3 prs. hose 2/e		6.-	6.-
3 working dresses 1/6d yd.		1.12.6	1.12.6
2 shawls £1.5.- £1 (2)		1. 2.6	2. 5.-
2 blankets £1 and 15/6		1.15.6	1.15.6
3 sheets 6/-		6.-	6.-
1 Mattress		14.-	14.-
3 headcovers		9.-	9.-
4 pillowcases		4.-	4.-
		<u>@ 14. 1.6</u>	<u>£14.14.-</u>

1 Boy 4-10 yrs In Primary School (B)

3 suits , 2 garments	£1. 7. 6
3 shirts, 2½ yds. @ 1/6d	11. 3
1 hat	5. -
Schoolbooks	7. 6
each boy	£2.11. 3
Three boys	£7.13. 9

One Girl's Yearly Budget attending a Primary School, 14 or 15 yrs. of age

6 dresses @ 2/- yard (3 yds each dress	1. 16.-
24 yds underwear @ 1/- yard	1. 4. -
1 pr. shoes	12. 6
3 prs. hose, 1/6d each	4. 6
4 pinafores , 12 yds. @ 9d yard	9. -
1 shawl or coat	15. -
2 blankets 15/- and 10/-	1. 5. -
1 mattress, 7 yds 1/3d yard	7. 6
2 pillowcases	2. -
2 sheets 6/-	12. -
1 towel	1. 6
Total for one girl	£ 7. 5. -
" " two "	£14.10. -
Schoolbooks, 10/- for two £1)	2. -. -
Mission funds 4 & 6/- for 2 £1)	
	£16.10. -

Rew Natives Living, Family of Five:

<u>Male</u>	2 blankets and rugs	2. -. -
	2 cotton blankets	1.10. -
	8 yards sheeting	1. -. -
		£ 4.10. -
	Two sons, same clothing	9. -. -
		£13.10. -

Mr.
W. D. Cingo

- 2962 -

Raw Natives Living (C) (Cont.)

<u>Female</u>	16 yds sheeting @ 2/6d	£2. -.-
	4 yds. cloth 4/-	4.-
	2 blankets	2. -.-
	2 cotton blankets	<u>1.10.-</u>
		<u>£ 5.14.-</u>
	2 grownup daughters (a)	5.14.-
	(b)	5.14.-
	1 young girl (half the mother's)	<u>2.17.-</u>
	Total	<u>£14. 5.-</u>

	<u>Cost</u>	
Plough 3 yrs.	£6.-.-	£2. -.- p.a.
7 hoes 2 " (2/-)	14/-	7/- p.a.
pots: 1 big beer pot (3 yrs) £1		6/8 p.a.
medium size "	15/-	15/- p.a. (75/-)
small " "	10/-	10/- p.a. (73/4)
5 dishes & spoons etc.	5/-	5/-
Spade (2 yrs)	8/6	8/6 (74/3 p.a.)
		<u>£ 4. 2.2 p.a.</u>
Mealies (1 bag a fortnight) 26 bags p.a.		£19.10.-
Soap, salt, sugar, tea, coffee, etc.		<u>2. -.-</u>
		<u>£ 21.10.-</u>

Grand Total £ 59. 1. 2

Now, sir, before leaving this subject of indirect taxation, I would like to quote from a newspaper the fact that there was a consignment of writing pads - articles of a class used by the comparatively poor which cost at the makers in London £7.17.-. My special concern, sir, is the indirect taxation of the Natives, which we cannot get to the bottom of. We feel that the Natives are paying a considerable amount in indirect taxation, and that is

Mr. W. D. Cingo

behind the oppression of the Natives on the economic side. As I say, I came across an instance here in a newspaper that there was a consignment of writing pads which cost at the makers in London £17.17.-. As a result of charges for packing, freight, insurance and all dues, landing and delivery, railage, duty and the retailer's price, it then cost at our doors £42. 7. 2. The unfortunate buyer had to pay three prices for his purchase: one to the maker, one to the handlers and carriers, insurance people and the merchant, and the public funds. This duty is over 100%. That is just what I gathered from the papers, sir. I have no authority except that.

Now, it is true that the Native people by their methods of preparing some of the commoner articles of food grown in this country, especially mealies, are able to obtain from them nourishment at a smaller cost than Europeans are accustomed to. At the same time you must realise that there must be a limit beyond which economic pressure cannot increase without serious hardship and starvation. Further, owing to the elasticity of our social system, with its mutual helpfulness, the Native has stood long enough a great economic pressure and I think he is reaching the limit where the whole body suffers and not a section only and where the situation must be desperate.

I come now to the question of education. For very many years past it was the policy of the Cape Education Department to educate practically all Native children for a single profession - the teaching profession. When one thought of hundreds of thousands of Native children - without regard to fitness - being trained for that noble and responsible, we felt that the system was not in the best interests of the Native race, when other courses of education could have been established. Only recently

Mr. W. D. Cingo

has a feeble attempt in this direction been made. This policy resulted in creating a large number of unemployed Native teachers. The supply was greater than the demand. The position obtains today in a very acute form. Many teachers cannot get work and they therefore go to swell the ranks of unemployed Natives in the university of crime and with comparatively little education they drift from bad to worse.

It was no fault of the churches who manage the schools. The Government pays the piper and therefore calls the tune. There was State money spent on students who would offer no return to the State or the people. Is it not for the State to see to this question and find employment for Native teachers. Is it a good business proposition?

Appeals to the Government and managers of schools have been made. The first reply was that there were not enough schools to absorb the unemployed. The second was that the attendances were low and did not justify the appointment of additional teachers.

Now we have hundreds of new schools waiting for Government aid. There is also a very large number of understaffed schools. The excuse given now is that there is no money. A couple of days ago I was reading about the Acting Prime Minister's efforts to assist white employment. In one school in this district - you visited it yesterday - a teacher has for several years been in charge of a class with an enrolment of nearly 100 pupils all to herself.

Applications have been made through the proper channels. All these have been sympathetically received. The Manager, the Inspector, the Chief Inspector and even the Superintendent General of Education - the head of the Department, all are helpless. The money is not available

Mr. W. D. Cingo

from some individual who handles State funds. I have now almost given up making an application for an additional teacher. The efficiency of the work cannot but be adversely affected. This is only one instance of many. I know that in an European school such a condition of things would not be tolerated. From an economic point of view, an amount of about ~~of~~ £60 a year is kept back from the people at the expense of the children's education. I could quote several almost similar cases. We understand that where a coloured child's education costs the State £6, the State pays for a Native child only 3/-.

We would like to see established in the country schools for the training of carpenters, blacksmiths, iron-workers, builders and tailors, spinning and weaving and basketry and cane and grass furniture.

Sometimes it is asked why it is that Natives do not aspire to establish independent businesses of their own, that they prefer the simpler task of working for a salary under an European. The answer is simple. The Native lacks capital for starting business of some sort, and also some amount of business training. His means of raising capital are stifled by what has been explained previously. If only we could get the Prime Minister to fulfil his promises already referred to! So much for education. I have curtailed my remarks on this question. I could have dealt with it at greater length.

Now, I shall deal with crime. I think, as I said, sir, I am giving you my opinion and the opinion of many of my friends.

I think that superstition and economic pressure among the very backward Natives are the source of crime. I consider that crime among Christian Natives is comparatively

Mr. W. D. Cingo

rare. This goes to the credit of missionaries. If a low percentage of them are accused of such faults as dishonesty or of running into debt, I should say they do not do so deliberately, but that they are driven to it indirectly by severe economic depression and under conditions beyond their ~~own~~ control.

Now, the cure for superstition is to establish hospitals or medical centres and employ a good number of trained doctors and nurses. It is to be feared that though the custom of smelling out is not openly practised, yet ignorant herbalists, whose number is greatly increasing, use their influence on the sly against suspected individuals. They play on the superstitious minds of patients or their friends. I think too much freedom is allowed this class of people.

Now, as regards infant mortality. In most cases this is the result of ignorance of hygienic principles, superstition and poverty to a large extent. As regards superstition, there are customs connected with motherhood which die hard, e.g. (a) bathing in cold water under any conditions of weather, (b) mother leaving her confinement room strictly after ten days to do her ordinary work, (c) going out with a baby regardless of weather conditions, (d) use of root medicines and overdoses. I do not speak as an authority on this question, sir, but as a layman. There should be trained doctors, nurses, hospitals and occasional lectures.

Just a word more about overstocking. Much has been said about this evil and it would be superfluous to add anything, except that we urgently need a market to sell our surplus stock and the relaxation of stock regulations. On this point I endorse every word in the leader of the

"Territorial News" of October 30th 1930.

There are traders here who cannot get their accounts paid and who, out of humanity, extend their periods of credit, much to their inconvenience. They cannot take cattle when offered to them; they are worthless.

And now the last point, sir, I wish to deal with, is forests. We have abundant forests here in Pondoland which are a great tribal asset. We believe a great revenue is derived therefrom. Could not some amount be available for the development of the country for the immediate benefit of the people? We subscribe to the theory that forests increase rainfall, but should not a portion of the revenue help the people from the effects of drought and economic pressure? That is the end of my address, Sir.

CHAIRMAN: Why did you refer to the necessity for making provision for progress in agriculture for a whole tribe?— Well, I was looking at it this way, that when the Natives are urged and advised to adopt modern methods of agriculture, it would seem that it is not taking into consideration as to how it would affect the people and the grazing rights. As I pointed out, if any person is prepared to adopt modern methods of agriculture, you must have a certain number of oxen for ploughing in winter and throughout the year.

I think you wanted to make the point that, if the whole tribe adopted it, it would be easier and that, if one man adopted it, he would be up against all sorts of difficulties; is that the case?— No, sir, not quite exactly that, but I think the difficulties would exist if the whole tribe adopted it.

Is there difficulty in the way of an individual in the tribe adopting modern methods, while the rest of the

Mr. W. D. Cingo

tribe are not adopting them?- The question then is, how would you divide the tribe itself? There is your neighbour over here and you have got all the modern methods, implements and everything - there is your neighbour there a few yards from you; would you expect him to adopt modern methods?

Now, he is definitely not adopting them. Is there any difficulty against the person who wants to adopt them?- No, sir, except that you would be flooded with appeals from the lower class of these people.

What sort of appeals?- appeals for oxen and implements. He could not use his implements for himself; there you would have the socialistic system operating again.

Other people would want to share in it?- Yes, that is the point. It is not that I am against it, but it is the practicability.

Now, in many cases the majority of the Natives in a tribe refuse to adopt modern methods; they do not offer to borrow the other man's tools; they simply will have nothing to do with them. Why is that?- Well, I think in the first place they consider that they have been growing mealies and, when the season is favourable, they get a good demand for mealies without adopting modern methods, and that on them has a great effect. They think that there is that man adopting modern methods of agriculture; he has not been in any way better than I am; I have got mealies rich enough to carry on through the year. I regard it as a difficulty in the whole tribe having modern methods. A few could do so, and there is the question of oxen.

The difficulty is this. If you adopt more modern methods, it is more trouble and they consider that they get enough mealies without the trouble?- Yes, without the trouble.

Is not the desire for them to get the additional mealies they can get from modern methods and grow rich in that way?- They desire to get mealies, but it has happened

Mr. W. D. Cingo

as I quoted in my address, that during the season of plenty of mealies, there is no improvement in the economic situation; the mealies drop in price and they get only 5/- or 2/6d a bag. and nobody would have mealies. So it is a question of the establishment of a market.

You refer to getting cash for grain. Do the Natives ever get cash from the traders for their grain?— I do not remember, sir.

You do not know of instances?— I do not know of a case.

Do they get cash for anything else they sell to the trader?— Well, sometimes I think they get cash for skins and hides.

Wool?— Yes, they get cash for wool.

Why should a difference be made between hides, skins and wool on the one side, and grain on the other; why do they get cash for wool and no cash for grain?— That is what I could not understand.

The explanation has been given to us that it is because they want too much money for their grain?— It is not the customer that fixed the price of grain; I think the trader fixed the price. We consider selling mealies is a bargain like any other thing where he should pay in cash.

I am trying to find out what difficulties there are in the way of traders paying cash?— I think that would be for the trader to explain.

SENATOR VAN NIEKERK: Is it because the Natives bring their mealies in very small lots?— I do not think so, sir, because I have known men who have brought in about ten bags; they are either not brought or they do not get cash.

CHAIRMAN: You suggest various agricultural improvements that the Government should start - irrigation works and so forth?— Yes, sir, to help the Natives in that direction.

There are quite a number of agricultural improvements the Native could start with; but those are not started with; how is that?— The people have no capital; how

can the Native start it under such conditions?

Ploughing a little bit deeper does not require a handsome capital?— (No answer)

Manuring your lands does not require capital?— You get large quantities of mealies, and there is a difficulty; they become a problem; you cannot sell them.

If you have irrigation works, will you not have the same difficulty?— That is why we propose that the Government should open up a market for us, or arrange for one.

SENATOR VAN NIEKERK: You have got the same market as the white man?— Has the white man the same restrictions of transport?

What restrictions?— If I have got mealies here, how can I pass them on to other centres like Durban and other centres? There is a restriction on the movement of cattle.

CHAIRMAN: That is wherever there is East Coast fever?— (No answer).

SENATOR VAN NIEKERK: That is not a general thing is it?— (No answer).

MAJOR ANDERSON: The market is a world wide one; it is not a local one?— Well, there it is, sir.

SENATOR VAN NIEKERK: What the Chairman is driving at is this; we also get 4/- and 5/- for our mealies today, but we go on cultivating in the hope that we shall get more next year; but when you get nothing, you stop?— (No answer).

CHAIRMAN: You have said there will be a market for surplus stock; are the Natives here prepared to sell their stock?— Yes, sir, they would sell a good number today.

But supposing the restrictions on the removal of stock were removed, do you still think they would be prepared to sell?— I think so, sir.

MAJOR ANDERSON: Are you restricted at present by East Coast fever regulations?— Yes.

MR. MOSTERT: On the question of mealies, while we are on the subject; what the traders say is that, in order to buy grain from the Natives, they have to buy an inferior grain and, when the Natives are buying again, the Natives want a firstclass grain; they are very particular about the grain they buy themselves. Do you know anything about that?- Well, I think traders are particular themselves about buying grain. They do not take any rubbish, they tell the customer that the mealies are bad; "I do not want them; away with them!", so we consider that they buy firstclass grain.

You know there are under-grades of mealies, do you not?- Yes.

Therefore, you quite understand that where the Native brings in under-grade mealies to the trader, he has to sell them as under-grade, and the complaint amongst the Natives is that, when they buy it they want what we term either No.2 or No.3?- But when they are starved, they are compelled to buy anything.

Is there any starvation at all?- What I was just going to say, sir, is, is that any reason why the traders do not pay cash?

I am telling you what the traders buy and re-sell. The Natives do not want to buy the same mealies that they have sold previously. I am giving you that for your information. Perhaps you do not know it?- No.

MR. LUCAS: Do you think there is anything in that?- I do not think there is much, sir.

MR. MOSTERT: Now, you mentioned as far as work for the Native is concerned, you do not begrudge the white man having work, do you?- No, not at all.

And I suppose you know that we have also got to look after our white people as well as our Natives; you will

Mr. W. D. Cingo

realise that?— Yes, sir. It is only natural.

Are there any instances in your area where Natives cannot get work in Johannesburg?— Do you mean in the mines?

Well, in the mines, yes?— No, I do not know of any instances in the mines.

I
But suppose, generally speaking, you know that the white man cannot get work?— Cannot get work on the Mines?

Well, he cannot get work on the mines, because there is only a limited number of white men?— Yes, sir.

Are you not a little sympathetic towards that, that the white man cannot get work and the Native always can get work?— Well, what are the conditions on the ---

I would be very sympathetic if the Native could not get work; so would you, would you not?— I would. Do you mean, sir, that you would drive the whole Native population to the mines?

No, not necessarily; they could also work on farms and in Johannesburg; they could also work in Johannesburg in other trades. What I am driving at is this, there is always work for the Natives whereas there is not always work for the white man. I only want you to be a little sympathetic towards the white man?— To what extent?

You seem to complain that the white man is getting the preference as far as the Native is concerned. That is what you are driving at when you say he cannot get work on the Railways or in the Post Office and so on, and that the white man is employed - because you quoted that in your statement?— You see, sir, the point I raised especially in regard to the Railways is, Natives patronise the Railways and are contributing extent to the revenue of the Railways; and I put it, is it fair that they should not be employed

Mr. W. D. Cingo
on the Railways?

I suppose you know that there are fortythousand Natives employed on the Railways?- And how many have been replaced, sir?

How do you mean, replaced?- Whites put in place of Natives; could you quote a number?

No, I cannot give you the number; I am only telling you what number is employed today?- (No answer)

SENATOR VAN NIEKERK: There are about 40,000 whites and 40,000 Natives employed on the Railways today?- The actual statements by the Government that I have read say that thousands of Natives have been replaced on the Railways.

Do you know that before that took place, no white men were taken on, but only Natives; then the white men complained and said "These Railways are becoming a black man's proposition, and we want you to give the white man a chance too". They did not discharge a single Native, do not forget that. They said "When we are taking on new men, we are going to give the white men preference". Was that not fair?- Well, I am not prepared to say it is fair, especially with regard to the question of Railways.

MR. MOSTERT: Of course, you disagree with overstocking, do you not?- Yes.

It is very difficult to let all the Natives overstock; you must admit it does a lot of harm?- Yes.

Do you think you could induce your people now to prevent overstocking; I am now talking about your own people?- Well, as you say, it is difficult to make them understand; it would be very difficult in that sense. I do not think I could. It would take some time to educate them up to it.

There is no means that you could give us by which

Mr. W. D. Gingo

we could stop this overstocking?- No, sir.

DR. ROBERTS: There are two general questions before I go on to education: do you think you could give any expression as to the total amount of money received before Pondoland came into the Cape?- No, sir.

It would be rather difficult?- Yes, it would.

Do you think that the condition of the people then was better than it is now, generally, not in detail?- Well, comparatively, on that basis, with their mode of living, only it was better.

It was happier?- Yes, I mean from an economic point of view.

Was there as much poverty then as now?- I think there is greater poverty now.

Do you think the rule of the chiefs made for happiness more than what your Councils will do?- No, sir, I would not say that.

Then the question is, on the same lines, you envied Basutoland; do you think you have any cause to envy Basutoland?- We have; they have better opportunities in Basutoland.

For? For breeding horses, for grain, and I think they are allowed, by their Government, certain opportunities to improve.

Now I come to the matter of education. I do not know whether you have taken your view from the Bunga or not, but you would urge that it be 8/- and not 4/-?- Yes, sir.

You think the extra 5th would help?- Yes.

Would help the increments?- Yes.

Is your school a one man school?- No, sir.

How many teachers have you?- We have got nine teachers.

And what number of pupils?- Four hundred pupils.

That gives you a little over 40 each; but there

Mr.
W. D. Cingo.

would be the larger ones in Sub-A and Sub-B?— Yes, sir, but perhaps I would mention that there the Principal of the practising school has additional work in the institution.

Such as?— Well, demonstration lessons ~~before~~
~~xxxxxxxxxx~~ students~~in~~.

But that is naturally his work? - Yes.

So it is not additional work?- I mean, it takes up some of his time.

But that is his work, is it not?— It is.

Well, then, he has got to do it. So that your schoolwork, except in the lower classes, does not seem to be too much. Coming back, if I may, would you advocate large industrial schools or small schools, such as you have at your institution; which do you think would be the better?— Well, for a start, small ones like we have. I do not think we would start at the very commencement with a very big or large industrial institution.

You do not think a large institution would meet the needs of the Natives?- It would, as time goes on, sir.

With regard to taxation; have you ever tried to estimate the amount that your people give in indirect taxation?— I have tried, but it has been hopeless; I cannot get at the bottom of it. That was my first attempt (indicating).

You could not say how much per head, each person?— I think the difficulty in getting down to the facts is the amounts that are paid as duties.

Well, that is what I mean?— One cannot know,
exactly.

The duties?— The duties. I have seen them in that Official Year Book, but there is a difficulty in reckoning.

MAJOR ANDERSON: You know it is one of the terms of reference of this Commission to find out and report on that question?— Yes; I would only be too pleased to know.

Mr. W. D. Cingo.

We have not got the facts. That is the difficulty.

But we would like to get the facts from men like yourself, who have dealt with it, so that you will not turn round and say "Oh, that was the white man's view". If you could give us some idea or some help - men like yourself - it would be of assistance? - If we could get the facts from the Customs, that is what we would like. We have not got figures.

I do not think that even the Customs House would have the figures that you desire. You would have to form some sort of an estimate, taking each house. They do not know whether a Native is going to buy things or not? - We, who are here, could we have any further communication on the questions you want to know, in order to help you?

You could do this - an intelligent man like you - in your own district you could make enquiry at the various households and see how many dutiable articles were there and what is paid on them? - They put this question against us; they say, when they charge duty at the ports they take it wholesale, not each article.

But still, you pay on the articles? - Yes.

MAJOR ANDERSON: I would like you to elaborate a little further your comparison with Basutoland. What is it exactly that you envy in Basutoland; do you envy their economic conditions or their social conditions? - Well, both.

DR. ROBERTS: And the power of the chiefs? - I have not studied closely the economic conditions in Basutoland, but the feelings and impressions are that in Basutoland they thrive better as regards stock and supplies of cereals.

MAJOR ANDERSON: You mean, they get better crops? - Yes, I think they get better crops in a way.

Is that because they use better methods? - It may be.

Is that due to better education? - Yes.

Mr. W. D. Cingo

Do you know for a fact that they are doing more in the way of agricultural demonstrators than is being done here?— Well, I have not examined that point.

SENATOR VAN NIEKERK: The Basutoland Native is very much worse off than you are now? (No answer).

MAJOR ANDERSON: It would be useful to try and find out accurately what you do envy there, would it not?— Yes, it would,

Do you know anything about their social organization; do the chiefs have more power there than here?— Yes, we think the chiefs have more power in Basutoland.

DR. ROBERTS: They have more trouble?— Yes, some of them, but not all of them.

MR. LUCAS: You would not reckon, in connection with this statement, that you would want a plough every year?— It is difficult to reckon this out. I have got the plough here as a separate item.

A Native does not want a plough every year?— No.

How many years would you reckon a plough would last?— There is also the question of buying the parts of the plough.

How much do you think you ought to allow in a year? You see, if you are giving us what it costs him to live for a year, it is no good giving us in that an item which will last him four years?— I took that into consideration in that other statement there, but not in this one. I will let you have this later on.

Now, on this question of taxation, you said that money ought to be allowed to you out of the Consolidated Revenue Fund. Have you considered what items that go into that fund could rightly be claimed to be shared with the Natives?— No, I have not considered that.

What do you say about profits tax from the gold