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there and brew their own beer. We do not want to make any money out of it and we should be prepared to let them hand it out to the huts.

MAJOR ANDERSON: What is your their objection? - They say they want to brew in their own houses and really you find that each man says, "My wife knows how to brew and I am not going to have beer which is brewed by someone else". They want to have it done at their own houses.

MR. MOSTERT: Is not this at the back of the whole thing, that they prefer to go in for the illicit business - do you not think that that is what they are really after? - Yes, it pays them better.

MR. LUCAS: It could not pay them better than brewing in your location as you suggested? - We did not want to make any charge whatever, but we simply want to control the brewing. My feeling is this that we have a considerable number of huts, we have several thousand huts there - or rather let me say we have over a thousand huts, - and if they were brewing in every hut you could not control them at all.

Is not the drunkenness which you refer to due to something stronger being added to the beer? - Yes, it may be that that is the cause.

A Native in Burghersdorp told me that the main reason why they wanted to brew was because they could add brandy? - Yes, that may be. We have a coloured location with 500 people alongside of the Native location and there is a matter of about 200 yards between the two. Now, the Natives are prohibited from buying liquor, but the Coloured people are not, and, in the earlier days, under the Hofmeyr Act, the registered voters were the people who did the illicit

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liquor selling here. I remember just opposite our school there was a bottle store, and I have seen registered voters coming out of that store carrying a bag containing twelve bottles of liquor. I brought the matter to the notice of the magistrate who was here at that time and he said, "Well you cannot stop him, the man is a registered voter and, unless you can prove that he is selling it, you can do nothing at all". And it was so, we were quite powerless. Well, this man with his 12 bottles walked right down the street. He had 12 bottles of brandy in his bag, but although one might know what he was going to do, one could not stop him.

CHAIRMAN: Well, if he is a full citizen, why should he not have it? It is logical? - Yes, that may be.

I am not defending it, but that is the position? - It is a very difficult business indeed, but, under the Act, we just have these three things, total prohibition, home brewing or municipalisation, and we are really in a quandary to know what to do.

Now, with regard to the alternatives which the Natives ask for, domestic brewing with the right to sell, your reply was, "We must keep control", but you do admit that you have not got control now? - Well, we have a certain amount of control.

Yes, you can run a person in, but that is the only thing you can do, that is the only control that you have, and that you would have in any case? - The police are there, but the brewing is done on the sly. If you had domestic brewing and selling, they would brew in every hut.

Yes, so they would, but the profit of the thing

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would go. At present it is profitable because it is illicit? - Well, I do not know. The country people and the Johannesburg boys would be quite prepared to pay for their beer.

That is so, but if they can buy it anywhere, exorbitant prices would not be charged. You know how Pitt put a stop to smuggling in England, - by reducing the duties so that it did not pay any more to smuggle. You can do the same with beer? - I must admit that I would be very sorry to see domestic brewing. The Port Elizabeth location have a system of brewing in one area of the location one week and of brewing in another area the next. It was suggested to us that we should have that here, that we would cut the location into four wards, that the one ward should be allowed to brew one week and the next ward the week after. We put that to the Natives and this is what they said would happen. They said they would all brew in the one ward the one week and we told them "Yes, they could do so", and they replied, "Well, the other wards must be able to buy it". That is what they are after.

Now, take your three systems. You have total prohibition and, under total prohibition, you have illicit selling made profitable simply because you make it illicit. Then you have the municipal beer halls which the Natives do not want and then you will again have illicit selling and, under those circumstances, you will have illicit selling with something of a kick added, because the kick can be kept in a small compass. Then you have home brewing without the right to sell. And then again, you have illicit selling. Therefore, the logical thing is to have home brewing with the right to sell and, by not making the thing illicit, you

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take away the profitable part of it and you have the least of the four evils? - Well, sir, I am afraid it would be a very risky experiment indeed.

Why should it be risky? - I think it would be very risky to have domestic brewing with the right to sell.

Yes, but why should it be risky? - For this reason. At present a large number of Natives do not take beer. The school Natives do not indulge in beer. I daresay there are cases where they do, but they are supposed to be total abstainers. You take your experiences in Kafferland, I think that a difficulty which they have there with the Natives is because of their kaffer beer drinking and we do not want to introduce that position into our location here.

Are you not creating a worse condition by prohibition? - No, I will not admit that.

Are you not making a large number of them criminals for doing things which they have done all their lives? - £1200 to £1500 per year -----

Yes, £1200 to £1500 per year is paid in fines and still it goes on. That £1200 to £1500 is just what they are paying for the license? - Well, it may be.

DR. ROBERTS: Now, would you consider another method - the establishment of beer halls where beer is sold which they can take home? - Is not that the same thing as we suggested here. That is the Durban system, is it not?

I mean, to put it in a bucket and sell it? - I like my suggestion better, that they should brew under municipal control and then we shall know that there is nothing else put into the beer, nothing of higher alcoholic content.

CHAIRMAN: You want private brewing under municipal control? - We would simply control it.

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MAJOR ANDERSON: You would let them send their wives along to do it under municipal control? - Yes, they would brew the beer themselves and they would hand it out through a window.

CHAIRMAN: And how are you going to stop illicit selling, you have the same problem there again? - My suggestion was this, that they should appoint their own men, say, under the advisory board, and let these people come with a ticket. I do not think they would get the beer for nothing, but we do not want to touch the money at all. Let them come with a ticket for a pint or for a gallon of beer.

And those other people who have not got wives to brew for them? - In this compound you could not have more than ten women at a time. Each ward would have to provide the women for certain days. I think, in that way, we could control the matter and there would not be much sale. In any case, we could see to it that the beer which was made there was pure. I have no objection to the Natives having pure kaffer beer, but I certainly do object to the beer being adulterated with brandy.

Even with that system of brewing you would be up against the illicit selling? - No, I do not think so.

As a matter of fact, does not every system that has been tried so far bring you up against the problem of illicit selling; that is really the problem, is it not - the problem of illicit selling? - To a certain extent it is.

That is the problem which you want to tackle? - Well, we do not want to deprive the Native of his beer. I quite realise that the Native for ages past has been accustomed to beer.

Therefore, if you introduce prohibition, you introduce something which, as you say, you really do not

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want to introduce? - As I said, my experience of a Native is that he does not know what moderation is.

Do you not think that he might learn in time? - We are a long time teaching him.

DR. ROBERTS: You have agreed, and speaking as one who has known Queenstown for many years, I know that drinking has got less? - Yes, that is so.

And it has steadily got less? - Yes, it has got less, that is so.

I have seen Queenstown in past years when it was not safe for you to walk up the main street on account of the drunkenness among the Natives? - Well you do not see that now.

There may be betterment going on steadily now? - Yes, that is so.

I am referring to Natives? - Yes.

MAJOR ANDERSON: Have you any information about towns where they do run municipal beer halls successfully? - No, I do not know of any.

MR. LUCAS: At Estcourt they seem to be very successful, and they have their own special way of brewing beer and they are doing it in the same way as the Natives do it and the Natives there are satisfied? - I knew that Cathcart, a short time ago, decided in favour of domestic brewing, but before three months were over they were very glad to withdraw the right of domestic brewing.

At Estcourt it is not domestic brewing. It is done on municipal premises and it is done more in the Native way than it is done in Durban? - And is it then sold?

CHAIRMAN: Yes, it is sold? - I do not know anything about that.

MR. LUCAS: I think it would be to your advantage to get into touch with the people at Estcourt and find out

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how they are working this?- Yes, I shall certainly do so.

MR. MOSTERT: On the mines of the Rand where we give the Natives twice a week a ration of kaffer beer matters seem satisfactory. Things are not overdone there and the system works very well. I quite understand your position here that the same people would be making the beer as are doing it now. The beer is made by Native women but it is the illicit trade they want to go in for, That is the position, is it not?- Yes, that is so.

And what you propose is that you would allow them to make it themselves under your supervision?- Yes.

How much beer would you allow per hut?- That is a matter which we have not yet gone into, but I am told from three to five gallons per hut.

CHAIRMAN: Per week?- Yes, per week.

MR. MOSTERT: In spite of that, you would not be able to prevent them, when they took the beer to their huts, from putting a kick into it?- No, you cannot prevent that, but they are not supposed to have that 'kick' in the location.

Quite so, but it is not going to prevent it. If they take it to their homes, there is nothing to prevent their putting the kick into it in their homes?- No, we cannot prevent them.

How would you propose doing it now? Would it be as sort of ticket which they would give for so much beer?- Yes, that is if they brew it under our control.

You would control it, the municipality would control it, and they would have a ticket or a permit for their beer?- Each hut would have to bring their ticket and what they received would be recorded.

Would there be a charge for it at all?- No, sir.

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We would simply have it under our control. They would have to pay for the ingredients for making the beer. They would have to buy the kaffer corn and the mealie meal and they would have to buy the wood to boil it and there would be a certain charge for that, but they would have their own ticket office.

How many families are living in the location?- We have over 1100 huts there, but you cannot say that they are all families living there, one family to each hut, because some of these huts have three families.

Therefore, you would need a pretty big place for them to brew it?- Yes, you would have to have a pretty big place, but there would be no difficulty about having a compound. It would be a galvanized building with a roof on the top and we would have to have a responsible man in charge to see that everything was carried out satisfactorily. I think something of that kind would do, but unfortunately, when I mentioned it to the advisory board, it was turned down. I approached them and they said that they would consider it and then after they said "No, the people did not want it".

They wanted to go in for the illicit trade?- Yes.

MR. LUCAS: They may have been worked up by the few interested persons?- Yes, that may be.

So that may not really represent the feeling of the location?- Well, I shall take your suggestion and write to Estcourt to see what they are doing there. We want to do what is right, but I do not want our location to be a brawling place on Sundays. I do not want them to get out of control so that on Monday mornings the boys cannot come to work.

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DR. ROBERTS: Your location has a very good reputation all over the country? - Yes, I think so. I think the magistrates' records will shew that, beyond kaffer beer selling, we have a very good record and I do not want to upset that record.

CHAIRMAN: At present, have you any trouble on Mondays owing to that being the day after the night before? - No, not often, except in the Magistrate's Court. If you come here on a Monday morning you will find a score of women outside here who have been arrested for making kaffer beer.

MR. MOSTERT: The police you have in the location, are they European or Native? - The Government police have one sergeant and, I think, two or three Natives.

Is that an European sergeant? - Yes, he is an European sergeant and I think he has three or four Natives under him. We ourselves have a location inspector and two Europeans and two Natives, but it is not their duty to control beer. They are there merely for collecting revenue.

CHAIRMAN: What is the general practise here with regard to domestic servants, are they males or females? - In the houses they are all women, but we have boys as well. But the domestic servants are women.

That is to say that the inside servants are women? - Yes.

And the boys are there to do garden work? - Yes.

DR. ROBERTS: The boys are never allowed inside? - No, as a rule they are not.

There is an understanding that they do not come in? - No, they stay outside. It is the women who do the cooking and the inside work.

MR. LUCAS: ARE THEY housed by their employers? -

Most of them are, and according to our new regulations, all new houses have to put up a separate latrine for their natives; that is under our health regulations.

And can you say whether the women are satisfactorily housed?—Yes, as a rule they are.

That is one of the difficulties in most of the towns?—Yes, so I believe; some places have wood and iron buildings, but most of them are of brick.

Are they separate from the houses where the Europeans live?—Yes, generally they are.

And are they protected from intruders?—Yes, to a certain extent; I think they are fairly comfortably housed.

Not only comfortably, but are they safely housed?—Every yard has a gate; you cannot as a rule lock these places, and we also find that after they have finished their work the servants often go and wander about and then come back.

DR. ROBERTS: The room of the house boy is not a mile away from that of the girl?—No.

His room is also there?—In my case and in most cases, the outbuildings are within a few paces from the main building; I will not say that all the house servants are housed on the premises of their employers; a good many of them go to their own homes at night and come back again in the mornings, but in most cases they live on the premises.

The native girl's room and the garden boy's room, are they adjacent to each other?—They are in the same building, as a rule, but they are separate rooms; generally, one has the girl in one room and the boy lives in the next room; but they are on the same premises.

The rooms are sufficiently safe to enable the girl to

lock her door against intruders— to keep out anyone she wants to keep out?—Yes, I suppose so, but I do not think that that is a thing which you can control in any case; they are all very fond of going out in the evenings and one cannot sit up all night to see whether they have come home safely.

MR. MOSTERT: In my case it is very difficult to control a human being?—Yes, that is so.

MR. LUCAS: What is the reason for this lodger's charge which you mentioned to us, of 6/- or 7/- per month?— As a matter of fact I think I made a mistake there; I should have called it a "derelict hut charge"; the ground is all municipal ground and we charge so much for site rent; the man who takes the place puts up a hut himself. If he gets in arrear with the payment of his rent, he gets notice that he must pay up; if we find that he owes for two years rent, we take action against him in the Court and judgment is given, and unless he can pay that money he has to vacate that hut, and then we relet that hut for six or seven shillings per month.

Do you make any charge if they take in lodgers?—No, we have no separate charge for lodgers. Mind you we have got that under consideration now for our regulations, but that has not yet been passed.

Is there any control of the number of persons who may live in one room, or say in a two roomed house?— Every householder is supposed to report to the Location inspector when a new lodger comes, and the lodger is supposed to get a permit to allow him to remain there and in that way the location inspector is supposed to know how many people are living in one house or in one room.

Is that done?— So far as I know; the inspector would be able to tell you.

Do you ever refuse to give a permit?— In what way do you mean?

Do you ever refuse to give a permit to a person who comes to lodge?—Yes, if we think that the house is not suitable, or if there are too many people in the house.

And do you interfere if you think that there are too many people in a house or if too many people are living in one room?— The Location Inspector will be able to answer that better than I can.

Is your location old enough for there to be any natives there, who are adults to-day and who have been born there?— Do you mean natives who have lived there all their lives? Yes, who are born there and are still there?—Yes.

Have you been able to observe the natives sufficiently to be able to express my opinion as to the change in the character, the difference in the character between the natives who have been born there and who have been brought up in the location, and those born and brought up outside?— No, I know many of those who are born here and are here to-day; I do not know that there is much difference; this town was laid out in 1853, 77 years ago, and a small location was started then; I know many of the boys who to-day are between 50 and 60 years of age, and they have been here all the time, all their lives.

And as far as you can see, the newcomers adapt themselves pretty quickly, and there is no difference?— That is so; I can see no difference. The new boys are just as devoted to their kaffer beer as the others are.

I was not thinking of kaffer beer, I was thinking of the general attitude towards the town— of their general way of living?—There is no difference.

One of the native witnesses suggested that natives might be employed in the Superintendent's office; do you see any objection to that?—Yes, I see an objection to that; my experience of the natives as a whole is that I would not care to put anything in the way of finance in their way; that is my experience; the work that has to be done in the office is mainly connected with finance; they have to receive money and account for it; well, in this location office, unless you have a man whom you can absolutely rely on, you may have all kinds of troubles; it is very easy to falsify accounts there.

Surely you would among your large population be able to find the right type of man for that work?—We may, but my own feeling is that I would prefer a European.

Is not it rather important that you should let them see that there are posts which it is worth having and so encourage them and let them have a better outlook for the future?—Yes, but in an office like ours we can employ at the very utmost only one native.

Have you got only one European there besides the European superintendent?—We have two, but we have got only one man in the office; our present idea is to put a permanent cashier, a clerk in the office and make him responsible for all monies; I may say that the Advisory Board have already approached us with a request that we should appoint a native, but personally I do not favour that idea at all.

DR. ROBERTS: You told us just now in regard to these huts in the location that if a native does not pay his site rent for two years, you take charge of the hut?—It may be a longer time. It depends on a number of things.

What does it depend on?—We take judgment against the man and then we take back the hut and then we re-let it.

And you give that man who built the hut compensation for taking his hut from him and re-letting it to someone else?—No, that hut still remains in his name.

Does he/<sup>t</sup> not get any benefit?— If he canat any time pay back the amount of his arrears, he can reclaim the hut; then the other man goes out<sup>t</sup>++/.

He can come backat any time?— Yes; the other man goes out. We call these "derelict huts".

Are there many cases like that?—There are about 300 derelict huts at present.

MR.LUCAS: Do you allow the owner of the hut the 6/- or 7/- per month which you get, to wipe off his debt, or do you keep that money?— No, we keep that. Mind you, there is a charge for attorneys' fees which has to be paid; but I think the Location Inspector will be able better to give you all the details on that particular point.

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DR.JOHN CRANKE, MEDICAL OFFICER OF HEALTH AND  
DISTRICT SURGEON.  
(called and examined)

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CHAIRMAN: Can you tell us what the health condition is with reg. rd to the Queenstown natives generally?— The general health of the natives here is good, excepting the young ones.

Why are the young ones worse?—Because of the habits of the natives; their habits and customs are totally different from ours, and they will not take any advice; some of them do, but most of them do not.

Will you be more specific on that point?— They wont feed their children in the proper way.

DR.ROBERTS:Have they got the food?— I should think they could get it if they wanted to.

MR. LUCAS: On the wages which they get?—Well, they can pay a lot for kaffer beer any how.

CHAIRMAN: On the question of milk here; /-/ I take it that you will agree that milk is one of the most important factors; how are they situated for getting milk?—That I could not tell you; I do not know.

Have they got to buy it?— In Queenstown some of them have to buy it .

At what price?— That I do not know; I keep a cow, I do not know what the price of milk is.

But apart from feeding, what are the other conditions which you consider make the health of the "young ones" bad?—The conditions under which they live altogether.

Conditions like what?— Air space. Most of them live in small huts which have mud floors and there is a want of ventilation and so on; and then there is a very great deal of vermin in these huts. It takes us all our time to keep the vermin away; and the lice are very bad.

Huts which are provided by the Municipality ,are those also bad?— No, it is the huts of the old type which are bad and they are not being built any more in the location. During the last year I think 15 huts were put up; all the new huts were built of brick under iron roof.

Then you were referring to the old native huts with thatched roofs?— That is so; they are bad with vermin.

Do you think they are insanitary?— Yes, it cannot be otherwise than insanitary.

DR. ROBERTS: In what way; they get plenty of ventilation through the roof?—They shut up every hole that they possibly can, and when they go to bed at night they very often get no ventilation at all.

You do not think there is considerable, not only ventilation, but purifying air through the roof and the smoke?— The average hut must be insanitary, especially in winter; they get very little fresh air indeed; if they have a window at all, they bung it up; they do not ventilation and that is a cause of bad health among the children.

CHAIRMAN: What sort of diseases are chiefly responsible for the mortality among the natives— epidemics?— No Bowel complaints among young children and chest complaints; bronchial pneumonia and enteritis, and also bronchitis.

DR. ROBERTS: Enteritis among the young children, not among the adults?— Among the young children.

CHAIRMAN: Do you have many deaths from epidemic diseases?— No; during the last year there were only nine cases typhus fever in the location and there are over 9,000 people living there; and over half of these cases of typhus fever came in from the outside.

Did you say nine cases or nine deaths?— Nine cases, and three of enteric fever and there were 24 deaths from tuberculosis.

DR. ROBERTS: Are these men who have been to the mines, these tuberculosis men?— Some of them, but not all; there were several who had never been near the mines; no, Dr. Roberts, tuberculosis is not confined to people altogether who come back from the mines; there are many who have got it without ever having been near any mine at all.

Is it endemic among the natives now?— Well, I can say that there are always cases of tuberculosis; I suppose I could say yes.

CHAIRMAN: I imagine that the infantile mortality among the natives would be considerably higher than it is

among the Europeans?—Yes, it is

Have you in your office figures over any considerable period?—Yes, I can get you those.

Do they refer to the native children who were born here only, or is there considerable migration of natives who come here?—Mostly born here; but then, of course, we have not got the correct figures of those who are born here and it would be impossible to get them.

With regard to your births, are they registered regularly?—The last time I got the figures for the whole of the 12 months, I got a total of 104 births—that is for the whole of the Queenstown area; I think you could easily multiply that by 4 and still be on the safe side.

DR. ROBERTS: Yes, with a population of 8,000, I should certainly think so?—The population is 9,000.

CHAIRMAN: Have you any idea what your annual number of infantile deaths is?—I can give you the exact figures and I should say that these figures are more or less correct.

The death figures are correct, you say?—Yes.

For what reason?—They are correct because they have to go to the Location superintendent to get an order for burial.

They cannot bury without getting an order?—<sup>No</sup>, and for that reason the figures are correct.

Do they sometimes take a corpse away to bury it elsewhere?—They must get an order for that too. I think the death figures may be taken as being fairly correct.

So that infantile mortality percentages based on these figures of births and deaths would be hopelessly wrong?—I have given it best now; it is no use trying to do anything with the birth figures at all; 104 births in 12 months is absolutely ridiculous, of course.

May that be the reason why some places in making returns report that more children die than are born every year?—Well, that is the cause here; I have given it up as a bad job because I simply cannot get birth figures that are in any way correct or that in any way reflect what is the position of affairs in Queenstown and district.

Have you got the figures for a considerable period back?—I can rake them out for a few years; but not the births; I take no notice of the birth figures; we cannot get any figures which are in any way approximate at all.

The birth figures mean that so many births have been registered, but they do not mean that so many births have actually taken place and no more?—Exactly. If you were to say between 400 and 500 you would be nearer the mark.

It would be interesting if you could give us the birth figures, such as they are?—Yes, I shall send them to you, but they are not complete by any means.

Now in regard to the district, is the position in the district in any way different from what it is in the town?—No, I cannot say that it differs in any respect or to any extent, so far as I can see.

Have you got similar sorts of complaints in the districts?—Yes, very much the same.

And a similar disparity as between births and deaths?—That I do not know. We have not got the figures for the district as a whole.

Do you consider that the infantile mortality for the district is high too?—It must be high.

Would you care to hazard an opinion as to whether your condition ~~s~~ in that respect are better than other towns or other parts of the country?—I think they are very much the same all over.

You are of course aware that generally urban population

conditions are worse in that respect; do you think that applies to the natives, or not?—I should think that the conditions in the country are very similar to what they are in the town, generally speaking.

But among Europeans the birth rate is generally lower and the infantile mortality rate is generally higher in the town than in the country?—I can only just give you a sort of rough idea of the thing; I have no figures for the district at all; I cannot give you much to go on.

I was trying to get your impression?—All I can say to that is that the conditions in the country are very much the same as what they are in the town.

Is not the milk easier/ to get in the country?—That may be; but very often they cannot get any milk, not even in the country; that happens very often.

DR. ROBERTS: I should say that enteritis is very much more deadly in the locations than it is in the country districts—what do you say about that; is not that your experience too?—Well, it is hard to say. I am afraid I cannot express an opinion on that — I do not know.

CHAIRMAN: We should like you to take out these mortality figures for us?—Infantile mortality figures?

Yes, and also the birth figures, just as you have got them?—I shall give them to you, just as they are.

AT 1 p.m. the Commission adjourned for lunch, to resume at 2/15 p.m.

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Native Witnesses:

On resuming at 2.30 p.m.

MR. JULIUS MAZWI

MR. SAMUEL BOKWE MATSHIKIZA

called and examined:-

ACTING CHAIRMAN: Are you from the town location here? - (Mr. Matshikiza): Yes.

Do you wish to make a statement, or have you a written statement? - Yes, I have a written statement which I think the Commission has got already.

MR. LUCAS: Are you appearing together? - Yes.

ACTING CHAIRMAN: Who are you representing in the location? - Being a member of the Advisory Board, I am representing the inhabitants of the location.

You say you are representing the Natives of the location? - Yes.

Are you a member of the Advisory Board, Mr. Mazwi? - Yes, I am too.

How many Native members are there on the Advisory Board? - (Mr. Matshikiza): There are twelve; six appointed by the Municipality and six nominated by the inhabitants of the location.

DR. ROBERTS: Who has appointed you? - The Municipality. (Mr. Mazwi): The inhabitants of the location.

ACTING CHAIRMAN: Are you an elected or an appointed body? - (Mr. Matshikiza): I am appointed by the Advisory Board and Mr. Mazwi is elected.

You wish to speak about tribal conditions, do you not? - Yes.

What do you wish to say about them? - As I understand it, I take tribal to mean that section of the nation which is Native.

It may become detribalised and yet the other one is not detribalised? - Yes.

The people of the reserves, as a people, do not become detribalised but individuals become detribalised by leaving? - Yes, quite so, and in some cases one leaves his original tribe and goes and lives with a different tribe.

You consider them as being detribalised if they go and live with another tribe? - Yes. Now, to start with. Under tribal conditions, Natives have a better opportunity of building themselves up as a nation. Native customs are better regarded. The Native, like all other nations, has great respect for his chief and the decision of the chief on social and other questions is accepted with less suspicion by the Native than would have been the case if the decision were given by a White man. Economically, the Native has an opportunity to build himself up as a free man.

Living, however, in a congested condition on account of the insufficiency of land provided for the Natives is a disadvantage to tribal conditions as this invariably leads to endless disputes over land, which, in the land, affect the social and economic welfare of the Native.

**Detribalisation:** The lack of sufficient land is one of the chief causes of the detribalisation of Natives. Economic needs have forced the Native to leave his home. He has found that the small income from his small land is totally inadequate to meet the taxes and other dues he is responsible for and is therefore bound to run into urban areas, or other areas, in search of better settlement or income. The introduction of European administration has also added to detribalise the Native in that it has caused him, firstly, to look upon his chief as merely a Government overseer with no status as a chief; secondly,

Native Witnesses

to lose the love of his home on account of the torture of legislation which now denies him the freedom of his country which he used to enjoy.

CHAIRMAN: What do you mean by "Torture of legislation"? - There have been so many regulations and by-laws put on the Natives in the past and recently and all these regulations become a burden to the Natives and, in many cases, they are not understood by the Natives. They require a lot of explanation and a better understanding to understand what regulations have been imposed on the Natives where they live. And, at the same time, if matters arising among them are discussed by their chiefs, their chiefs should be restored by the Government to such a status that they should be able to try all minor cases, of course, under the supervision of an Native commissioner. As things are now, we have our Native commissioner, but a Native chief should be given the privilege of trying such minor cases as arise among us as a nation, - for instance, such cases as sometimes happen of misbehaviour amongst children of families, minor disputes and such things.

You are resident in Queenstown now? - Yes.

You are obviously an educated Native. How long have you lived in Queenstown? - 35 years.

You ask for the restoration of chiefs; how would restore a chief in Queenstown, would you have a chief over a location? - No, sir; all the Natives we have in this location here are originally from the district and from adjoining districts. They have their headmen today who were original chiefs, but whenever they have complaints, some of the people living here in the location own certain allotments outside and they come into town to work for money to pay their dues outside, and whenever anything

Native Witnesses:

happens on the allotments, they have to go out and have that dispute settled.

You only want the chiefs in the Native locations? - No.

You do not want them in towns? - No; in town we would have approved headmen.

Are educated Natives generally in favour of giving the chiefs more authority? - Yes.

Do you think most of them are in favour of it? - Yes, those I have come into contact with.

For what reason are they in favour of it? - It is because they sometimes have certain matters arising concerning such things as lobolo, family quarrels and things of that kind, which they would like to have decided by their own chiefs, according to the plan.

We had some Natives here yesterday, - you probably heard them, - from the Wittlesea area, who said they did not know anything about chiefs and did not want to know anything about chiefs? - In reality, you will find certain Natives who have already adopted European habits, therefore, they are totally against Natives chiefs or anything of that kind.

You say they have broken away from the Natives altogether? - Yes, and you cannot restore them to the nation.

DR. FOURIE: Those are what you call detribalised Natives? - Yes,

DR. ROBERTS: Are you a Gaika? - I am a Fingo.

Who would be your chief? - He would be the one in charge of the centre where I live.

CHAIRMAN: But who is the big chief of the Fingoes today? - Zulu, Zimema. Of course, we have the paramount chief, Zibi, up in the Matatiele district.

Zimema would be local chief? - Yes, Of course,

Native Witnesses:

all the people who live in that location, in the Oxfraal and Kamaston locations, look upon him as their chief or leader. They obey what he says and they take and respect all instructions given him by the Government. Of course, there are different clans; there are Gaikas, Tembus, Fingoes, Basutos and so on in the same location.

Do you, as urban Natives, find that the influx of Natives from the rural areas, makes it more difficult to get your wages improved? - Yes, most certainly.

That is your experience in daily life? - Yes.

There are so many men asking for the jobs that you cannot get better wages? - Yes.

An educated man gets the same wages as an uneducated man, unless he gets an educated occupation? - Yes.

Such as a teacher or doctor? - Yes. Take a teacher today we have our Native teachers in mission schools teaching there, but you will find their salaries and conditions are quite different from the salaries paid to a Coloured teacher teaching in the same locality at a mission school, and this teacher has certain responsibilities in his school and his school has to be inspected by a Government inspector and he has to keep the necessary discipline.

You think the teachers' salaries ought to be higher? - Yes, they ought to be raised.

What is the rate at which a certificated teacher is paid? - The starting salary is £6. In many cases you will find male teachers get £6 and female teachers get £6. It is according to the scale.

Now, at present we get the complaint from you that teachers do not draw enough money? - Yes.

And we get the complaint from various other

Native Witnesses:

sources that there would be enough schools with the money there is. If you make the schools more expensive, you will have fewer schools, will you not? - That is rather an awkward question for one to reply to, but I think the truth is this. If the Government is prepared to open more schools in the country, it would be better still, but the wages must be raised, the scale must be improved, because of the living expenses and other things which a man has to meet; there is no way of getting out of that.

Which do you regard as more important - raising the salaries of the teachers or increasing the number of schools? - It is what we have already.

No, there are two things; you can spend your money to raise the teachers' salaries and keep the same number of teachers, or you can keep the salaries the same but have a larger number of schools. Now, if you cannot have both, which of the two would you want? - Both are needful.

In other words, you prefer not to answer the question? - (Mr. Mazwi): In European and Coloured schools, do they not pay so much for each child? In Coloured schools I think they pay five guineas for each child and it is shared amongst the teachers.

You mean the Central Government pays the Provincial Government? - Yes.

At present, the position is this, that the money for Native education comes out of the Native Development Fund and the amount that is available depends on the amount of taxation that is paid by the Natives. Whether more money can be made available from other sources is a matter which this Commission will have to consider, but for the present the position is simply that there is so much money

Native Witnesses:

available out of the Native Development Fund for the education of Natives, but that only goes a certain way. You cannot spread your butter over more bread than there is butter for? - Coloured teachers, who do not pay taxes at all, get better salaries than Native teachers.

DR. ROBERTS: Has that always been the ~~xx~~ case? - I will not say always.

But you know. Has it always been the case? - My experience does not go very far, sir, in regard to that question. Anyway, it is the state of affairs obtaining at present.

CHAIRMAN: Now, the Natives who are educated and who do not go in for jobs such as teachers or ministers, do they get more money than uneducated Natives? - (Mr. Matshikiza): Those who can obtain appointments do get paid well.

Those who get appointments as teachers? - Those who can get work as clerks or in a <sup>W</sup>layer's office, they get paid allright.

But there is not enough work for all the educated Natives? - No.

Now, is the fact that the Native cannot make more money out of his education having any effect in the way of stopping Natives from being educated? - Yes, to a certain extent, because some people do not find any necessity for sending their children to school; as, once they leave the school, they cannot find any work and most of the educated Natives have to resort to farm work or unskilled work, and when those who have never attended any school see them working there, or perhaps they are working together, they say, "There you are; you have simply wasted your money for nothing, you are no better than myself." But, the Natives who are able to read and write, if work could be found for them in towns, say, as parcel boys, or they are able to write

on certain parcels going out and do work of that nature, if they were paid well, it would be better for the Natives; but there is no provision for Natives, Natives cannot find any work.

There are more educated Natives than there is work for? ~~Sometimes~~ Sometimes they are looked upon as people who are too lazy to do any work.

MR. MOSTERT: Is that the case?- Yes, it is sometimes so.

Is that the case; are they lazy?- No. Another difficulty that is placed in the way of Natives is, should the Government perhaps open offices for Native interpreters, - Native interpreters in the past have been employed in Government offices, but lately they have been taken away altogether and been replaced by Europeans. That is another very, very great difficulty in connection with the Native finding employment when he is qualified for his work. The same thing applies to female children who are well educated. The Government ought to see to it that they are given employment.

DR. ROBERTS : What employment would you give the educated girls - typists?- A few of them at present would go as typists and even those who are still in school would improve their education and become typists; there are today some children in the commercial classes of the Native institutions.

MR. LUCAS: What sort of occupations do you think could be made open to educated Natives?- Court interpreters, typists, - I think we have already four or five of them who are typists; of course they are males, or boys who have already qualified during the last two years, but they have not been able to find any work. As I say,

they could be Court interpreters, messengers and so on.

Anything else? - In places where there are municipalities, there is some work to be found in location offices, as clerks and they would also be a great help to the municipalities because, in connection with Native migration, which is happening daily, if a Native clerk is employed in such an office, he would be able to know the exact tribe from which a party came; he would be in a position to know all classes of Natives.

I asked the Mayor this morning about this, - this last thing you mentioned, and he said there is only one person in the Superintendent's office and he is an European. That would be only one post available there? - Well, in my opinion and according to general opinion, an additional man - a Native - could be put in that office.

Additional, not in place of the present one? - No. The municipality ought to see its way to make an opening for a Native clerk.

CHAIRMAN: The municipality said the location is already being run at a loss of £800 a year; that would increase the loss, would it not? - The recommendation of the Advisory Board to the Town Council is, we would not like the man who is in the office now to leave the place, but seeing he is elderly and might be pensioned off in a few years, we reckon that a Native should replace him when it comes to the time for his retirement, - in fact the salary paid to a White man would easily cover the salary of two Natives for the same work and things would go on more smoothly.

MR. LUCAS: What openings are there for educated Natives outside Government or Municipal service? - (Mr. Matshikiza): In the Divisional Council offices there would be vacancies for overseers to look after the gangs or road

parties.

Are they always White men now?- Yes, they are always White men.

DR. ROBERTS: Even in the Transkei?- No, not in the Transkei, of course.

MR. LUCAS: There are some White men in the Transkei? - Yes; in the Glen Grey district, I do not know if there is any Native at present, I think they are all Europeans, but would not be quite certain.

Do you mean there used to be Natives and you think they are Whites now in Glen Grey?- Yes, there are Whites now. I am not quite certain whether there is one post there or two now occupied by Natives.

Formerly, there were more Native overseers in Glen Grey than now?- Yes.

There has been a replacement by Whites?- Yes.

You said Native interpreters were being replaced by Whites too?- Yes, in our office more especially than in other places. Of course, in the Transkei there are still Natives and the Glen Grey district.

When did you retire?- In 1919.

And was there a White man appointed when you retired, or a Native?- When I was stationed at Maraisburg, Cape, the Attorney General there required me to retire from that post and take another post and I had to do the messenger's work and my place was taken by a White man.

Were you not an interpreter here in Queenstown?- I was replaced and transferred to Fort Peddie and my place was taken by Samuels, who is a Coloured man; and, in reality, I think, Mr. Chairman and Gentlemen, that the Queenstown location is suffering a great deal in the way of interpretation; the interpreters we have at present I do not think are quite suitable. The Native people have no

objections whether an interpreter be an European or not, but he must be fully qualified and know the language -- so much so that, if the Government could see its way clear to have these interpreters passed by a gentleman like Mr. Verity, who used to be an interpreter in the Supreme Court, and who, I think, is the most able man to speak the language. A Native requires matter to be explained to him in his own mother tongue, the same as everybody else. What I am talking now is not my mother tongue and, as you know, I make a lot of blunders, but, at the same time, if I were to explain myself in my own mother tongue, I would be better understood.

Are you interpreting your own thoughts as you go along, or are your thoughts in kaffer; how are you thinking - in kaffer? - As one who is used to speaking English, I do not think much in my own language; I speak on a matter just as it comes in front of me.

MR. LUCAS: But you say that Natives suffer through poor interpretation? - Yes.

Have you come across any instances of that? - Yes, sometimes.

What sort of difficulties arise? - Sometimes the interpreter is not able to explain the exact meaning of the question put to a person - a prisoner or witness.

I understand that, but what I wanted to know is whether you can point to any instances that you know if where hardship has occurred because of that? - Well, I do not think it would be quite fair for me to make any criticisms now.

Mr. Mazwi, you live in the location, too? - Yes.

What is your occupation? - I am a teacher.

Are there any Natives trading on their own behalf in the location? - Yes, there are.

Are they successful? - Well, I cannot say, because

Native Witnesses:

these licenses have only been issued a year or two ago and they are increasing every day, so perhaps they are quite allright and satisfied with them.

MAJOR ANDERSON: What are they trading as? - As general dealers, greengrocers and there is a coffee shop licensee; but these coffee shop licenses are rather too high, they are £5 the same as a general dealer's license and it is a great grievance in the location.

MR. LUCAS: When you say they are increasing every day, what do you mean by that? - Well, there are so many applications sent to the Town Council for licenses and these are referred to the Advisory Board for recommendation.

Do you know how many there are now? - There are 3.

And the general shops? - General dealers - there are applications now in front of the Town Council.

How many coffee shops? - I do not know, there are so many.

Are these general dealers the people who started the work originally, or have some started and then dropped out and others come in? - They started by themselves, except in one case where one died and someone else took over.

I notice in your statement you support the idea of the domestic brewing of kaffer beer and you say that would diminish or remedy the illicit liquor practise. The Mayor this morning said that what was asked for in the location was not just domestic brewing for home consumption, but domestic brewing with the right to sell. Which do you mean in this statement of yours? - The people in the location are in favour of domestic brewing.

With or without the right to sell - which is it? - With the right to sell.

That is, of course, what the Municipality does not want to give you - the right to sell? - Well, my Board

once recommended that domestic brewing should be allowed, and that certain permits be issued to each individual to prepare his or her beer and a certain fee to be placed on those permits. At the same time we came to the conclusion, after discussion, that it would perhaps need a great deal of work on the part of the Government before the Municipality could allow it. But that was the recommendation of my Board and it was on account of the inhabitants of the location keeping on asking us whether we could do anything for them in regard to a certain clause which says "Any inhabitant of the location has a right to apply to the Superintendent for a permit", and when the police come round and find anybody in possession of kaffer beer in his hut, that party is brought up as an offender who has contravened the law and yet there it is laid down that one must go and ask.

But why do they want the right to sell; what is the reason?— The reason is because they want to make money for their living so that they can pay their municipal dues and shop accounts. They have no other means of making money.

Are there many who want to live that way?— No, sir. In fact, kaffer beer brewers are not as many as the inhabitants of the location themselves, because, as it is, one half of the location is Christian people.

Who do not drink?— They do not drink. (Mr. Mazwi): And do not brew.

CHAIRMAN: Now, if one half are Christian people who do not brew but drink, where do they get it from to drink?— From the brewers.

You have not really got prohibition there?— It has failed; it has been tried by the Government and municipalities all over.

Native Witnesses:

They just go on brewing? - Yes, and people, instead of giving it up, get fined every day and the fines are so heavy and yet they will not leave it. So my Board thought that perhaps an experiment ought to be tried in this way. Take the Oxkraal and Kamaston location, there they can make their beer and drink it and there is no mischief done. Why not try it in this location and have certain headmen and divide the location into wards?

DR. ROBERTS: And have no selling? - Yes, and each family be given so much, say from four to eight gallons perhaps per week.

MR. LUCAS: The Municipality is willing to do that, but what they are opposed to is the selling? - (Mr. Mazwi): The truth is, sir, that Natives will sell. We once made a recommendation that licenses should be issued and that this kaffer beer question should be run on the same lines as the ordinary bars in town.

MR. MOSTERT: To how many would you propose to give licenses out of your 800 or 900; how many families have you got - about 1,000 families have you not? - I do not know.

There would be about 2,000 families. How many of those 2,000 families would not have a license to sell? - (Mr. Matshikiza): Personally, I do not think licensing beer would answer. The only way to do it would be to allow them a certain quantity. Kaffer beer is a national drink and Natives will never do without it and, if certain restrictions are taken away in regard to this brewing and each family is allowed a certain quantity of beer, the alleged illicit sale of kaffer beer would be reduced.

Why do you say "alleged"? - If one has beer in his house and he holds a permit for it, he will drink his own and the seller will not have any buyers.

Native Witnesses:

If anybody can brew at home and you can sell, do you think the Natives who have then got plenty of kaffer beer would try some of these things that have a mighty kick in them, or something else? - I do not think they would in our location; we have not things of that kind. Our Natives are not used to any other drink than ordinary kaffer beer, they are mostly tribal Natives.

And you think, if they can get beer they will not worry about it? - Yes. Even the few drunksards we get today I am satisfied it is not through kaffer beer drinking lone, but through European drinks and if the domestic brewing is allowed, then the Council would legislate and also the Government would help in legislation. There could be certain legislation and the factory could be stopped if it were found that the factory was assisting the Natives to brew kaffer beer. No trader should be allowed to sell malted grain and these Chinaman shops should be inspected - let the police go inside and see what is happening. There would be a delay when domestic brewing is allowed, because one would have to prepare his corn for so many days; the cooking of it and getting it cool and so on is waste of time. If he is given a permit, say, today, his beer would not be ready until Saturday or Sunday, I mean including all the preparations and then the Government should help in this way, to reduce the fines and to such an extent that, if any offender is sent to gaol, it must only be without the option of a fine.

SENATOR VAN NIEKERK: Have you given the question of municipal beer houses any thought? - Municipal beer houses we disapprove of.

Why? - The first reason is this, that beer can never be properly made; the municipality would have to employ girls or women who would simply come forward and say, "I can

Native Witnesses:

make and prepare kaffer beer", yet it is not an easy thing to make. Kaffer beer, when properly made, is wholesome. Secondly, if it is municipalised, if one requires beer it must be drunk on the premises and not be taken away or, if it be taken away it should be only in a small quantity. Thirdly, the Municipality would sell the beer to the Natives. That is why the Natives ask, "If the Municipality is going to sell beer to us, why should not we sell it?".

But when the Municipality sells beer, they take the profit and spend it on the Natives or on the locations? If Natives are allowed to sell the beer that they brew, all the money will go nowhere else but to the Municipality, because it will help to pay the Municipal dues.

If you go to Durban, you will see fine buildings have been put up for the Natives and so on, as a result of municipal beer selling. We heard from previous witnesses that today you are paying about £800 in fines? - (No answer).

CHAIRMAN: £1300 to £1500 Mr. Impy said. That is a large amount for Natives to pay in fines? - Yes, it is so.

It seems to pay, does it not, because they go on doing it. There must be a lot of money turned over in Native beer? - Yes, there is.

DR. ROBERTS: Are we to understand that a factory cannot make kaffer beer - a factory such as those at Durban? - No, they cannot.

MR. LUCAS: At Estcourt, they say they make it differently there from Durban and there the Natives are quite satisfied? - Even in our location they would be satisfied, because they cannot do otherwise, but, as a matter of fact, a Native would like to have his own beer prepared by his own hand.

CHAIRMAN: At Estcourt they get Native men or women to make it? - I think there is a great difference

between the Durban Natives and Cape Natives. The majority at that end are all Zulu boys.

DR. ROBERTS: Is it a special kind of woman that can make kaffer beer; not every Native woman can make kaffer beer? - Not every kaffer woman; some of them are unable to do it, they do not know how to prepare it.

It is only a small number that can do it well? - Yes.

Are they becoming less and less? - I would not say that. (Mr. Mazwi): They are becoming more and more because there is keen competition in the location to brew kaffer beer to satisfy the buyers.

MR. LUCAS: Is it the residents who buy most of the beer, or travellers passing through there? - Residents as well.

(Mr. Matehkiza):  
To continue with my statement:-

Native Customs (Lobolo): With the coming in of civilization, Native customs have gradually lost the reverence from a national point of view, with which the Native used to hold them, with the exception of, perhaps, circumcision and lobolo customs, those that are still practised are secretly done for fear of the Church or the law of the State. These may have been bad in some respects, but lobolo has an economic and social value to the Native.

(1) Besides being regarded as an offering on the part of the young man, it is a savings bank to him and a way by which he acquires the right of "son-in-law" with all its subsequent benefits.

(2) To the girl, lobolo is a protection in her new home, as a girl whose lobolo is not paid for is reckoned as having no right to her husband's things and is sometimes badly treated.

(3) To the girl's parents, lobolo is a payment

Native Witnesses:

for the cost of bringing the girl up.

(4) Cattle have been generally favoured for lobolo, but these are now substituted for money or other things at the discretion of the parties concerned.

Native Migration:

The causes of inter-rural and rural to urban areas, migration of Natives, are:-

- 1) Search for better settlement, better arable or grazing lands.
- 2) Search for employment to raise money to pay for taxes, etc.
- 3) Inadequacy of land.
- 4) Desire to educate children in the urban area.

In urban areas, this has had a bad result on the general wage of the Native, as it is the cause of the introduction of cheap labour.

Urban Area, (Queenstown):

(a) Administration: The Natives in the location are administered by the Council in consultation with the Advisory Board. A location superintendent is at the head of affairs at the location and is assisted by an efficient staff. The harmonious cooperation between him and the advisory board is shewn in the present state of affairs. It would perhaps be more to the interest of the Natives if, in the superintendent's offices, Natives were employed also.

(b) Housing: The Natives are allowed to build their own houses in accordance ~~km~~ with the Council's sanitary conditions. The allocation of more sites is an urgent need, as the Native population is on the increase.

(c) Rent is £2 per year per site.

(d) Health and Sanitation: A clinic has been established in the location and the presence of a Native nurse is of additional help to the general state of health of the Natives. The size of the location, though, and the work

warrant an additional nurse. Sanitation is good.

(e) Recreation: Recreation grounds are provided for which a fee is paid.

#### Liquor:

The majority of Natives favour the domestic brewing of kaffer brewing. This would perhaps diminish or remedy the alleged illicit liquor traffic.

#### Labour: Domestic Servants:

The wages of domestic servants in this town are deplorably low. The maximum, with the exception of a few cases, is £1. This sum is hardly a fair wage considering the 12 to 15 hours these servants have to toil. Wages earned by Natives in other spheres of work are below their needs.

#### Education of Natives:

Education among the Natives is rapidly growing. They are (educated Natives) generally employed as ministers, teachers or clerk, while a large number of them have had to resort to unskilled labour on account of unemployment. Education has no effect on the earning capacity of the Native as there is no differentiation between educated and uneducated Natives in leading works.

#### Native Taxation:

The taxes Natives have to pay are far beyond their income. In the urban area they are:-

Poll Tax £1 per man per year,

Hut rent £2 per hut per year,

Grazing 18/- per horse per year

Grazing 9/- per cart horse per year

" 9/- " cow per year

" 18/- " ox " "

Dog tax 5/- per dog per year

Vehicles tax £2 per four-wheel per year

" " 15/- for two-wheel per year.

In addition to these taxes, there are the indirect taxes paid by Natives on merchandise and other goods. These taxes, together with the cost of upkeep of his family force a Native to resort to illicit means of raising money.

#### RACIAL RELATIONS:

Race relations as a whole are good, a state of affairs fostered by the benevolent policy of the Council, the Joint Council, the Location Superintendent and the Advisory Board.

MR. LUCAS: In one part of your statement, you say the Natives are poor - or at least, the wages are very low. What do they go without in order to be able to buy beer? -

(Mr. Mazwi): They go without food. (Mr. Matshikiza): In many houses you find no food at all and many times you find the children starving and running quite naked. The wages are very low.

CHAIRMAN: Mr. Impy said this morning that, if Natives were free to brew as much kaffer beer as they wanted in the location, you would find the location a drunken brawl on Sundays and on Mondays the Natives would not come to work - many of them, of course? - (Mr. Mazwi): Strange to say, Sterkstroom has domestic brewing, but no complaint comes from there. It is about 35 miles away from here but there are no complaints arising from their employers.

MR. LUCAS: Are they allowed to sell? - No, only to brew for their own consumption.

CHAIRMAN: As much as they like? - I think they are allowed a certain quantity, I do not know what the quantity is.

Would it satisfy your people here if you had that same system? - That is what we have been advocating in the Advisory Board.

Native Witnesses:

Mr. Impy does not think you mean that? - ----

He thinks you want the right to sell? - We do want the right to sell, because this kaffer beer pays the Natives.

Supposing everybody in the location had the right to sell, do you think it would still be profitable? - Yes, I believe it would.

Surely, if there are a thousand Native beer shops in the location they will not get a great deal of money out of it, will they? - As it is now and as Mr. Matshikiza has just mentioned, only the Christian people do not brew in their houses.

DR. ROBERTS: But they drink? - Yes.

CHAIRMAN: Can you go and buy beer at any house at present except houses of the Christian people? - (Mr. Matshikiza): No, there-are-only-certain-houses-where-you-can-buy-it

There are only certain houses where you can buy it? - Yes.

These people take the risk of being caught, do they not? - Yes.

Therefore, they get more/money for their beer than if you could buy beer anywhere? - Yes. There are many people who do not go to church who do not brew. Others would not brew; they would rather go and buy from those who brew.

MR. MOSTERT: There is another question; to brew a little never pays, you have to brew a lot? - Yes.

That is why, if a householder were to brew just for himself it would not pay him. A Native brews a barrelful and it is impossible for him to consume that barrelful, therefore he sells it? - It is impossible, but if they are allowed to brew domestic beer, well a certain quantity will be allowed and if one is found to have prepared more than necessary, then he should be made liable.

Native Witnesses:

Do you not see, the thing is not logical; you cannot brew a little beer, it does not pay you to do so. Therefore, by not being able to do so, it is illogical to ask everybody to brew a little beer, you have to brew a lot, - so much to drink yourself and so much to sell or give away? - Yes.

DR. ROBERTS: A fair drinker of kaffer beer, how much will it cost him in the day - an ordinary drinker? - Well, for example, take a man who is brewing doing daily service, that man would be satisfied to use a quantity of beer - two beakers full - about that size (indicating) a day.

MR. MOSTERT: About two gallons? - These 1/- tins: These tin cans with a little lid on top. Those two would last him and that man would be quite happy and fresh to do hard labour.

DR. ROBERTS: He will drink that in a day? - Yes.

What will that cost him a day? - Say about 1/6d. If he were to make it himself, it would cost him practically nothing and the beer would last him two days when it was ready,

MAJOR ANDERSON: Do you not think it worth while giving the municipal beer hall a trial on a small scale, providing the beer were made on your advice or that of the people who knew? - (No answer).

SENATOR VAN NIEKERK: You do not find the man who keeps away from the beer hall having anything to say against a beer hall? - It is the people who sell it who do not want the municipality to have it, but at the same time the majority of the inhabitants of my location are against domestic brewing or municipalisation. They are all out for total prohibition. That is another difficulty now. We cannot very well decide or advise the Municipality what course to take.

Native Witnesses:

CHAIRMAN: You say the majority are in favour of total prohibition? - Yes.

Yet, at the same time, everybody in the location drinks? - Yes.

Now, why are they in favour of prohibition, which makes what they are doing a crime? - Yes, they do drink.

Why do they want to make it a crime then; whom does it pay? - It does not pay, but it ruins the women who make the kaffer beer through these fines. (Mr. Mazwi) I think Mr. Matshikiza is mistaken there. We had a meeting, and the majority were for domestic brewing. The recommendation of the Advisory Board was turned down by the Council.

SENATOR VAN NIEKERK Have you thought of the idea of sending a deputation to inspect some other place where they have municipal beer? - (Mr. Matshikiza): We have never thought of sending any deputation. Perhaps the Municipality would come to our assistance and send the deputation.

MR. LUCAS: In your statement you speak about wages being very low. First of all you tell us about domestic servants. I understand from the Mayor that there are female domestic servants and you say that the maximum wage is £1 per month? - Yes, £1 per month.

And what are the wages in the town itself? - In our town?

Yes? - 15/- a week.

That is usual? - Yes, that is usual.

Is that for grown men? - Yes.

You say the wages earned by the Natives are below their needs? - Yes.

Take the ordinary married man, he will get 15/- a week? - Yes.

What other monies come in to him; does his wife earn money? - In many cases the wife does not earn anything and some people have no children to help them by going out to work,

Native Witnesses:

and that man has to buy foodstuff for his children to bring them up, and clothing and medical comforts.

CHAIRMAN: What is more common - for the wife to have an income or not? - The common way is the wife has to do the domestic work at home; she is not supposed to go out to work in connection with any service.

What do they actually do? Do most of the wives of the men in the location either go out to work or take in washing? - There are certain married women who go out for washing.

MR. LUCAS: Which is in the majority, those who earn nothing, or the women who do earn something? - There are very few who go out to service - very, very few, and even those are really people who have migrated into our location. They come in here; when they come in they do not find any work and most of them have no husbands, they are women whose husbands have died, and some of them have been working on farm properties and the husband has taken some other way and that woman has had to drift into the town.

CHAIRMAN: Are these the female domestic servants? - Yes; and when they come in here they look for work. In some cases they do find work and immediately they find work it prevents another one who has been doing that service from continuing with it because the other one does it cheaper. When one goes as a stranger the mistress finds that the women will take even less than those who have been doing work previously; she would rather take the newcomer and say to the old servant "You need not take the washing; I have got another woman who is doing it cheaper".

SENATOR VAN NIEKERK: Is that becoming a serious question, this influx of Natives; is it beginning to trouble you people, is it getting serious? - It is getting very,

Native Witnesses

very serious and you find that the majority of the women who make kaffer beer in this location are the people who come from outside, from other districts, from other places and other towns. There are very, very few who have been living in this location since I have been here whom you will find make kaffer beer.

MR. MOSTERT: How many women in your location make kaffer beer, would you say half?- Not have of the location.

Would there be a quarter?- It is rather difficult for me to say. I should just make a guess and say 30 or 40. The beer makers are almost all known to the police.

Mr. LIGAS: You agree it is mainly the women who come in from outside - not old residents - who make beer to sell?- (Mr. Mazwi): Yes, sir, I do.

Take these Natives who are getting 15/- a week and their wives earn nothing; how do they manage to live?- (Mr. Matshikiza): They can hardly come out. The boys who work in the stores have to get foodstuffs from the store on credit and then, when the weekend comes, you will find they have not much money to draw, they have to pay out a certain amount of money because they owe money to the storekeeper. They are always given a chance of taking fresh goods for the following week and they go on like that. If anything happens in the way of educating taking the children to a doctor and so on, they always have to appeal to their bosses.

Are there many of the old Natives in the location, so far as you know, who are in debt?- (Mr. Mazwi) Very many. It is a general complaint among storekeepers that Natives do not pay.

Is it that they will not pay or cannot pay?- They cannot pay; they cannot come out on this 15/- a week.

Native Witnesses:

What happens is, he accumulates an account at one shop and then goes on to the next one and so does the whole town.

DR. ROBERTS: What does he do then? - I do not know; he tries to pay half a crown off one account and then another half a crown off elsewhere.

CHAIRMAN: He does not go on to the next town? - As a rule they do not.

SENATOR VAN NIEKERK: Surely the shopkeepers must know that ~~dogg~~ dodge; they cannot go on giving credit like that, it must end somewhere? - Yes, it must end somewhere but I know they do that.

What I want to know is, those people who run a chain of account, is that a very common thing in the location or is it only among certain individuals? - (Mr. Mazwi): Sly individuals, I think. (Mr. Matshikiza): It is sly individuals I think.

It is not a common thing? - No. The other Natives are so well known by the Europeans in town, so much so that one does not go to his baas at the store but to the mistress, or sometimes to a certain gentleman who knows him and he explains the position to him and this gentleman advances him so much and he gives him a note to go and buy goods and, of course, that Native has to do his best to pay it back.

And he does not only go to the storekeepers, but he goes and borrows from some White people whom he knows in town? - Yes.

SENATOR VAN NIEKERK: A population of 8,000 such as you have in the location cannot all live by credit, it must come to an end? - (Mr. Matshikiza): I think that will take some time. Certain people will still have a good heart to help a poor Native who has not got money; it is not because the Native is anxious to open an account.

Native Witnesses

If a Native lives economically - say a man and his wife and one or two children - can he exist on the 15/- a week if he does not drink beer, does not gamble and so forth? - Yes, he can live on 15/- a week, but it is very, very difficult for him. He must get into debt, he is bound to. He is forced to make his 15/- cover all expenses, but he finds he is unable to come out on it and must either open an account or do without food. They even have to go next door and ask for help.

MR. LUCAS: Have you found cases of that sort which are not due to drinking beer? Are there cases of people who are starving as you say, - going without food, - who have not spent their money on beer? - Yes, sir.

Altogether, you consider the ordinary Natives here in the location are very poor? - Yes, they are very poor.

SENATOR VAN NIEKERK: Why do they drift into the town from the location? A man must be better off in the location than in town on 15/-? - It is on account of the drought. The majority of these people, you will find, are women. Sometimes a man goes forward to the Eastern Province or elsewhere to find work, and does not come back; he disappears, and then the women, with their starving children, stop in the hut and, after several weeks, the women find they cannot do otherwise than go to town to get work. She has the idea of finding some washing or domestic work in town, but when they come to town they find it is not easy to get work. These women have no means of getting back again; they know they have no home in Kafferland or anyone to shelter them.

If there were a system of deferred pay introduced and these Natives who go out to work sent back money, what do you think of that? - I think it is about time the

Native Witnesses:

Government should see to it through certain legislation that all starving people must be given assistance, - that certain rations should be given.

But if that family has a husband working somewhere, he ought to be compelled to send his money back before the Government steps in to give it relief? - Yes.

MR. LUCAS: You have given some reasons for people leaving the locations and going to the towns; could you give any others? Are there any other causes? - The other causes are in connection with Natives who come from the farms; in certain cases it happens that a certain man is employed on a farm and the boss finds that he cannot employ all this boy's family. He finds that he is only able to engage the boy and his wife and sometimes himself and his eldest son. Then the other people have got no work there and they are bound to leave there and go to town. It happens, in the course of time, that the father's ration is not enough to feed them all and they are bound to leave the father behind working on the farm and they go to town for shelter or to find certain work, or the mother has to bring in the other little boys so that they can get employment in town.

SENATOR VAN NIEKERK: Is there not another reason too, perhaps one of the greatest, that is, that there is a certain idea amongst Natives living outside on farms or in the Territories, that town life is an ideal life, that you people have not long hours, dress well and so on, and they come into town and are disappointed? - No, sir, that is not the case. All the farm labourers love the farmer and they can stop there as long as they possibly can rather than go to town.

MR. LUCAS: You mean, they are driven into town by certain circumstances? - Yes.

Is it just a few that are forced, or is it a large number? - At present, it is becoming a large number because, in many cases, you will find that a certain party has to go to town on account of his stock and when he arrives on the farm the bass says, "You have too much stock; you must sell". A Native is very keen after stock such as cattle and sheep. They are the last things a Native will part with; he would rather leave the bass and say, "I will not take your employment, I would rather go back", and when he goes from farm to farm he finds he cannot be employed and he is bound to go back to town. Even in the location, it is so crowded that there is no pasture and he is refused and goes back to town and rather pays for his stock and so on.

You said that these Natives coming in from outside tended to reduce the wages of the Natives in the towns - to make it difficult for the Natives who are in the towns to keep their jobs? - Yes.

How long has this 15/- a week wage been usual in Queenstown? - I would not be able to say exactly.

What was the wage twenty years ago? - 12/- and, of course, then we had certain deputations which went to the Chamber of Commerce and we had the matter raised there that the starting wage must be 2/6d a day, but even though most of the traders here in town who have never paid their boys 15/-

have never replied up to now. There are some

traders here who only pay their boys 30/- a month and some people say, "You, Advisory Board, havn't nothing to do with our business; you must not interfere". The scale is supposed to be 2/6d a day in each municipality, and other places have paid 2/6d a day and sometimes even more.

For how long? - I think it is for over twenty years now.

Native Witnesses:

CHAIRMAN: Earlier in the afternoon, you said most of the traders have not paid 15/- a week? - Some of them.

MR. LUCAS: So that 15/- is not a minimum; some get a lot less? - Yes.

MR. BOSTERT: And many get much more? - Not very much more.

SENATOR VAN NIEKERK: Do you find that some of the Natives living in your location go out to work in Johannesburg or other centres? - Yes.

MR. LUCAS: Are there many Natives in the location who pay the vehicle tax? - All those who own waggons.

But are there many who have waggons? - About a dozen, but I would not be quite certain.

DR. ROBERTS: With regard to the last statement that you have here on page 4, - Native Taxation -, I find here that, on the lowest estimate, a single Native according to this must pay £8 taxes. He has poll tax £1, hut rent £2, grazing - we will say he has one horse - 18/-, a cow and an ox and a dog and a small farm; all that comes to £8? - Yes, sir.

That seems a very large sum out of his wages. If you have kaffer beer and taxation, where on earth does he get the money to buy clothes and send his children to school? - Well, I do not know where he gets the money, but there it is, gentlemen.

SENATOR VAN NIEKERK: Everyone does not possess all these things? - No.

THE COMMISSION ADJOURNED AT 4.5 p.m., UNTIL  
9.30 a.m. TOMORROW, 21st JANUARY.

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