

Mr. Brent

Because, although the rural Native has not got cash, he still has enough to live on on the farm? - Exactly.

Whereas the urban Native might find that, although he may be receiving a great deal more money, he also has to spend a very great deal more so as to enable him to live? - Quite so.

Now, the Natives must realise that after a time, when they go into the towns. Do they not tend, in that case, to go back to the farms? - Well, there is a certain outflow going to the farms, especially of seasonal labour. I am referring to the 25/- or 30/- per month class, which I mentioned. Of course, they need not always be going back to the same farm, but it is their custom to go out seasonally. There is also another point. Some of these Natives are exceedingly attached to the farmers and they go back to them over and over again and then they go to the towns. Again, there is a large proportion of them, a very large proportion, who will not accept farm work at any price. They would sooner accept a job at 25/- or 30/- a month.

Why do you think that that is so? - I think it is largely due to a liking which they have conceived for town life, just the same as it is with many Europeans. They like living in the towns as against the isolation of the farms and, in a small percentage of cases, it is a general desire on the part of the parents to secure education for their children, which they feel they can do better in the towns than in the rural areas.

Do you consider that that is only in a small proportion of instances? - Yes, I should say so, that is only in a small proportion of cases. Of course, there is also a proportion who, rightly or wrongly, consider that

Mr. Brent

they are not well treated on the farms and who dislike farm work for that reason.

Do you think the lure of the town is stronger than the adverse economic conditions? - I think so. And the lure of the usual surplus of women is another attraction.

MR. MOSTERT: Taking everything into consideration, do you consider that the Native is better off on the farms, generally speaking, or in the towns? - Well, there are two catagories of farm labourers, two main catagories. There is the one who gets an 'akker' to plough, with or without the 10/- per month. He is actually better off on the farm. And, of course, the proportion that are in the 25/- or 30/- per month class are unquestionably better off on the farm, even without the akker.

But your 25/- to 30/- per month class is casual labour? - Yes, that is so.

That is not labour which works on the farm all the year round? - Yes, there are very few farmers who can afford to keep them all the year round.

In your statement, you refer to the superior physique of the rural Native. Is that just an impression, or have you anything more definite to base it on? - The only definite thing about it is that a large number of employers who desire to engage and want unskilled Native labour, prefer to bring a Native in from the farm, say as a yard boy, for instance, or something else, because they consider that they can get more work out of him. He can do more manual labour because he is stronger.

Is it not perhaps because he is cheaper? - That, of course, has probably something to do with it and it is probably a big consideration, but I think in Bloemfontein,

Mr. Brent

where they have this 3/6d minimum wage and where there are a large number of avenues of employment, which consist of unskilled Native labour, there, Mr. Cooper considered that employers were employing outside Native because they felt that they could get better value for their 3/6d. As regards the physique of these people, one has only to stand outside a registration office and watch the Natives who come there to register. One need only to see them and to be struck by the outstanding physique of the rural Natives.

MR. LUCAS: When you say 'rural', do you mean from the farms or from the reserves? - I mean from both. They seem to be bigger and stronger in every way.

MR. MOSTERT: And the Native who comes from the rural district is accustomed to work. A lot of these jobs in town are really soft jobs to him? - Jobs which require a modicum of education and a small amount of physical culture and not much work.

The Native in the town, that is not the Native who comes from the rural area is poor in physique and is pep? - Yes, one can say that he is pap.

SENATOR VAN NIEKERK: To what do you ascribe the better physique of the rural Native? - I think the better physique of your rural Native is largely due, first of all, to his being more in the open air, and, secondly, to the fact that your urban Native has largely deteriorated in physique through over-indulgence in beer and women and so on. That sort of thing does degenerate a man's physique.

And less milk for the children? - Yes, less milk and then you must not forget that they take to a lot of European foods and habits to which they have not been used.

It has been put to us that the food which a farmer

Mr. Brent

gives to his Natives has no strength behind it? - Of course, as regards the actual feeding of farm Natives, it is a very difficult thing to arrive at anything like an exact estimate.

CHAIRMAN: Maize, in various forms, is the staple food? - Yes, that is so, but it varies so tremendously with various farmers that one cannot say much about it, and then they augment it with meat or milk and things like that, and they never stick to an exact ration of mealie meal and so on.

On the other hand, on most of the farms in these parts, the Natives have a few milk cows? - There is a tendency on some of the farms~~s~~ here, especially~~s~~ during the drought which started some twelve months ago, to evict Natives who had stock. This was due simply to the fact that they had not got the grazing grounds for their Natives and they had to evict some of their boys who had been on the farms with them for a long time, simply because there was absolutely no grazing for their stock. There is a tendency now to evict a Native if he has too much stock. That is the position as it exists today.

As a general rule, the tendency is to allow a Native to have some stock? - Yes.

And there are very few Native squatters who have no stock? - Yes, that is so, but still the tendency is to evict these Natives when it is found that the stock of the Native is using up too much of the grazing ground.

That is so all over the country. Now, you say that some of these young Natives who have broken free of tribal bonds are inclined to ignore the contract of lobola. Is that having any serious effect on the custom of lobola or are these only exceptional cases to which you refer? -

Mr. Brent

It is not having any effect on the heads of families asking for lobolo for their daughters. They will always continue to do that, but it is rather having the effect on the young Native of just taking up with a young girl and seducing her and then running away with her to some urban area or other and living with her in defiance of her people.

And never paying lobola? - Refusing to have anything to do with it. There is a lot of that.

And the custom may break down if it should go on like that? - Yes.

Naturally, the Natives do not look with any kindness upon that? - No, and it also has the tendency of making the young people very unruly indeed.

You make a statement here, "As a result, young girls, scarcely fourteen years of age, are seduced wholesale in our location, one might say almost openly, and the younger generation are rapidly degenerating". That, surely, is a very serious statement to make and I just want to focus attention on that again so as to put the matter to you in this way. With your experience, do you really say that a charge of that seriousness is justified? - Well, I do say this, that the number of these cases of seduction are very much on the increase. They occur regularly now. I will not say they occur daily, but they occur weekly in the location. The parents of the girl come along and they tell us that the girl has been seduced by someone. We have lots of these young Natives in the location who have been accused of the seduction of three or four girls and they have never been brought to book. The fact is, as I have said, that the parents are reluctant to give information by which criminal prosecution can be instituted. They cling to

MR. BRENT

their old idea of getting a fine, of getting something out of it and, of course, when nothing happens to these young men, they are liable to go on and do the same thing to some other girl, and the offence is often repeated.

DR. ROBERTS: You say that the Native women leave their children and go to the towns? - Yes.

That, surely, must be very rare; I have never heard of it? - We have a surprisingly large number of cases of husbands who have arrived from Basutoland and other parts and who have come here to fetch their wives back. There are cases of wives who have come to live with some other Native in this area. We even have instances where, on occasion, these women have brought their children with them. Then I have had many instances where the husband has come and told me that his wife has run away from home and she has left her children behind. We have a large number of cases of that kind. Of course, I am not suggesting that in every case they leave their children behind, but we do know that it does happen, and it happens often. They desert their husbands quite often and then they come and pick up with a Native in the open location and live with him. I have had cases very often where they have deserted their husbands and their children and the husband has come here with the children.

CHAIRMAN: Now you say that the children of the unmarried mothers who live casually with certain men, suffer terribly. In what way do you mean? - I mean that they suffer in this way. These men do not support these women properly and the tendency is to live with them for anything from six weeks to six years. In the minority of cases,

Mr. Brent

this sort of thing may pan out quite well and there have been cases of the women deserting a man with whom they have been living for several years. But far the greater majority of cases are of men deserting the women. They take a fancy to another woman and they simply desert the one they are living with. These men beat their women a lot more than the Native who is married by customary forms does or than the Christian Native does.

MR. MOSTERT: They beat them more than is necessary? - Yes, they beat them on the slightest provocation.

CHAIRMAN: I am very much interested in your remark that the Native's fondness for cattle goes very much deeper than lobola. You consider, therefore, that lobola is the result rather of the Native's fondness for cattle than that lobola is the source of the whole thing? - It is a very difficult question to answer whether lobola is the source.

Is it the source of the Native's fondness for cattle, or is it just that cattle signalises everything that is important to the Native? - I think it is just that cattle signalise everything that is important to the Native.

So, if lobola could be done away with altogether, the Native would still hang on to his cattle? - Yes, I certainly think that he would always hang on to his cattle.

Now, you give statistics here of wages which were taken in 1929 when the Wages Board was here, and you also give statistics which were taken recently. Were your averages arrived at by checking all the wage contracts registered? - All the contracts of wages registered in this open area.

Male and female? - No, this only applies to males. Males of the age of approximately 18 years and upwards.

Mr. Brent

Now there is a distinct drop there. The representative of the Chamber of Commerce said this morning that he did not know of any drop in wage rates. Is it possible that this wage may have been brought about by substituting labour at the minimum price for labour which was receiving more? - There has been a distinct tendency over the last few months, I will not go so far as to say of actually substituting existing labourers, but where a boy was discharged and another was engaged in his stead, from the contracts registered in my office, it will appear quite clearly that, during the last six months, the numbers that were registered at £1 and £1.10.- per month have increased tremendously, over those registered at the higher wages in the past.

Is it your experience that the regular Native urban dweller gets a higher wage than that Native who just comes in? - Yes, I think so, because the one who just comes in is inclined to accept a lesser wage than the other one.

Is it the case, too, that the regular urban dweller is more intelligent than the one who just comes in? - It does not affect the class who are employed as clerks and interpreters, and, in a few cases, as counter-hands in some of the firms. Those people are fairly permanent, but it is rather the lower grades of workers who are affected by this kind of thing.

So it comes to this, that you think that the influx from outside has a distinct undercutting tendency? - Yes, I feel that that is so undoubtedly and that is being felt in very many cases.

MR. LUCAS: Would your service contract shew that these Natives are Natives who have just recently come in from the rural areas? - The service contracts would not shew

Mr. Brent

that, but there are other records which would shew that, the records of special passes which a boy has to have before he can obtain a permit to seek for work in your area would indicate that, and we can go on that.

And is that special pass lodged with you? - Yes, we file it away.

This is such an important point that it worth making that investigation? - Yes. The exact figures could be arrived at from the documents which the boys hand in to us. Of course, we only heard about this a little while ago, that the Commission was coming, and a large number of ~~figures~~ figures which could have been got out were not got out on account of pressure of time.

Now, in making these calculations about the average rate of wages, did you simply take all your service contracts or did you divide them up into classes according to the nature of service? - No, we did not have the time to classify a matter of 1300 contracts of service, as should have been done. We simply lumped them together and found that there were approximately 200 males who were in domestic employment getting so much, and we simply calculated it on the basis of 8d per day for food and we added ~~1600d~~ 1600d on to the total monthly wage. We added the 200 eightpences and then we divided that over the number of service contracts to cover that factor.

DR. ROBERTS: Would you be prepared to give us any information with regard to home brewing of beer? - Well, of course, as far as my personal opinion goes, I think there is no question about it - I do recognise that there is no question about the advantages of the municipalisation of beer over home brewing, or, preferably, total prohibition.

I am leaving out total prohibition? - The only

Mr. Brent

difficulty, of course, is that it is almost impossible to convince the Native that, by the municipalisation of beer, the community as a whole is going to benefit, whereas, by a system of home brewing, which lends itself to so many abuses as regards sale and so on, only a limited number of Natives are going to benefit financially. On the other hand, of course, the Native side is, and always has been in most urban locations, that beer selling in a respectable sort of way is part of a man's livelihood - it is a sort of means of livelihood.

It is a respectable occupation? - Yes. As a matter of fact, it is regarded as a perfectly legitimate means of augmenting the family income and one has to recognise that factor in considering the whole question.

CHAIRMAN:

I should like to put this question to you. Dr. Roberts has mentioned home brewing to you, the individual's right of selling as again municipal selling. What would be the effect of allowing home brewing with the right to sell, getting away now from the idea of prohibition? - It would be exceedingly difficult to keep any supervision over the beer which is sold.

What sort of supervision do you want? - Well, in the first place, in a large number of cases that beer would be adulterated and it would be necessary to see that the beer sold was plain 3% kaffer beer.

Now, where the Native is allowed to brew his beer in his own Native surroundings, does he put in any 'kick', does he adulterate it? - No, he does not, but they like to do it now. They like to have it good and strong, but the elderly Natives in the kraal, they never put anything into it in the past and the adulteration is something which they have learned in the urban areas.

Mr. Brent

Is it not due to the fact that they cannot get as much wholesome Native beer as they want and therefore they have to make the small quantity go further? - No, I think that the Native has come into contact with some of the hard spirit of the Europeans, such as wine brandy and so on and some of the stronger spirituous liquor and that has given him the tendency to demand a kick in his beer. The rural Native, who has not come into contact with the White man's drink, still drinks his beer as his father used to.

Is that correct? You see a large number have been in the mines and in the factories and in the towns and elsewhere and I do not think that it is pure ignorance about these things. Most of them know about these things and they have tasted the strong liquors? - Yes, there is a certain amount of brandy finding its way even into my compound, where they get beer. I am not in a position to say whether they are not adulterating the liquor in the rural areas and in the kraals, but I do know from personal experience that the Native does not, as a rule, adulterate his beer. I cannot speak generally of rural areas and it is possible that the tendency to adulterate even the beer is going on in the kraals as well, but I cannot speak there from any personal experience.

DR. ROBERTS: Have you find, in your experience, that education has a tendency to make the Native temperate and sober? - Yes, I should say that it does have that effect.

A large number of educated Natives are teetotallers? - Of course, I am dealing more with the case of Natives who cannot even read and write, not with the case of the educated Native.

SENATOR VAN NIEKERK: What class of child is

Mr. Brent

reared in the location? - Well, we have strong ones and weedy ones. Sometimes, a child at birth is quite healthy and strong and then it goes off.

You said that the urban Native is physically inferior to the rural Native? - Yes, that is so.

Yes, but what I want to know is what class of child generally is reared here. In Cape Town we find that the children in the location there are very poor? - Yes. As far as this urban location is concerned, I may just say this. We have a growing element among the young people there, who call themselves 'morabies'. They are something after the style of the Amalaitas in Johannesburg. Perhaps not in the extreme term. They have a distinctive dance. One section wear the distinctive badge of the red shirt. The ages at which they join run from about ten, sometimes as low as nine, but usually from ten or eleven to as high as eighteen, the average age being about fifteen or sixteen. Both boys and girls join up. They wander about the streets and they kick up a row on the slightest provocation, they assault elderly people who remonstrate with them. In one case, we had a member of our Advisory Board attacked by them with a claspknife, with a blade about ten inches long. The boy who attacked him was quite a youngster. These young morabies are drawn from the class of people and youngsters who do not go to school and they are causing us quite a lot of anxiety. The parents of these people are ignorant and they really do not care whether their children go to school or not. These youngsters wander about the streets, they thieve from motorcars and they are not averse to sticking a knife into anyone. Well, this sort of thing is taking quite a serious turn here and is causing us a lot of anxiety.

Mr. Brent

I just wanted to draw your attention to that.

MR. LUCAS: To what do you attribute the growth of that movement? - I should attribute it largely to lack of parental control. They come principally from very poor families. The mother goes out and washes all day long. All the other brothers and sisters are usually away from home augmenting the family income by working and there is no one to look after them and the result is that they generally run wild. The trouble is aggravated by a certain class of Native women, some of these loose women, who sell liquor and they will even sell liquor to these youngsters and it is that sort of thing which very soon sets them going.

Major Harries of Ladysmith, who was Magistrate and Native Commissioner at P'P'Rust for a long time, attributed the growth of the Amalaita movement to the lack of recreational facilities? - Yes, that might be a factor in the matter and quite a large factor at that. It certainly would have a lot to do with it.

DR. ROBERTS: Is it not a large factor in the English and Scottish towns where you get the same kind of gangs? - Yes, I do think that recreation, or rather the lack of it, would probably play a large part.

MR. LUCAS: Would it not be worth your Council's while to go very liberally into the recreation question to meet a problem of that nature? - The Council have done quite a lot already and I doubt very much whether these young hooligans could be interested in sport, because the type that you find interested in sport is rather the adult Native, the bigger Native who has been working in town for a few years and who has taken to that kind of thing. I do not think that these youngsters would be interested.

Mr. Brent

Of course, at the age which you mention, it is necessary to have outside organization? - Yes, I think so, it is absolutely necessary to have an organized system of sports.

Has that been tried? - Not in this urban area.

Have you any indigent old people in your location? - Yes, unfortunately we have, but I cannot give you the exact figures. I should say it is somewhere in the region of fourteen who are receiving poor relief today.

From whom are they receiving poor relief? - They obtain it from the province through the resident magistrate.

Are there signs of that sort of thing increasing? - Yes, I am afraid there are signs of an increased number of indigents in the last two years.

Is there much of it, are there many signs of the system which you find among the Natives in their own territories survive in your location, namely, of the families looking after the old people? - Yes, there is a good deal of that. That is an old custom which has survived.

And do you think that that is tending to continue as strong as ever, or do you think that it is getting weaker and weaker, or breaking down? - No, I would not say it is breaking down. As a rule, the urban Native is just as liberal in looking after his old relatives as the rural Native is, because, in some cases, you even find these people who are old and indigent leaving the farms and they have nowhere to go to and then they come to the location. I know from personal experience that we have a number of such cases in the location, but there is not quite that feeling which you get in the rural areas, where they will take up an old Native, whether he is related to them or not, and

Mr. Brent

then provide him with a home.

Can they afford it under present economic conditions?--  
No, they cannot afford it.

SENATOR VAN NIEKERK: You say that this native beer ~~is~~ brewing and selling is due to the natives wanting to increase their earnings?-- Yes, that is my view.

Now we had it in evidence that this illicit brewing is carried on largely by the loose women who specially come to the towns for that purpose; is that so here too?-- There is an element of professional liquor selling who do nothing else. We have a few on the list for deportation at present, but it does not account for all the sale of liquor in the location. It accounts for a fair proportion of it, but the other type of liquor seller is a respectable married woman, who has a few friends, all respectable natives, and they come along and she will sell them a can of beer for 6d and they take it home with them; that is the usual thing which goes on.

Since when have you been superintendent of the location here?-- I have been here for three years.

According to your statement the influx of natives into Kroonstad has increased considerably of late?-- Yes, that is correct; it has increased greatly.

And you say that the act of 1913 is one of the chief reasons; that was passed 17 years ago?-- The increase has been going on for 10 years and more, but latterly, during the last two years, the influx has been greater. The rate of influx at a few hundred a year ~~is~~ has been going on in the Free State since that Act. It began to be appreciable immediately after the Lands Act of 1913 was passed; of course it has increased very considerably in the last two years or so. There is no doubt about that.

Mr. Brent

Now you say that 40% of your influx comes from the farms, 40% from the larger reserves and 20% from other centres? - Well, the service contracts shew that by the endorsement on the papers which they bring in and by the special passes. They get their special pass from the farmers and they tend to shew where they come from and these are the facts I have got in that way.

Therefore, you have in an area in the Free State where you can almost say that you have an absolute farming area - your reserves are very small here -----? - Yes.

That gives you only 40% of your influx? - Yes, chiefly from Basutoland.

So the treatment of the Natives in the Free State on the farms cannot be very bad? - Well, 40% of an approximate influx of 1,000 per year means about 500 per year of farm labourers who are trekking away from the farms to come to the location.

Compared with the rest of the surroundings. People pay higher wages in the towns and that is one of the attractions. Farm life is a hard life and many of the Natives do not want to remain on the land for that reason? - Yes, quite so. There is the attraction of town life and you find the same with the young Natives as you find with Europeans. And then you have the tendency, with the older Native that when he becomes old his ~~fixxx~~ sons do not want to remain on the farm.

CHAIRMAN: And that often causes the eviction of the parents and they also go to the towns? - Yes, very often.

The parents drift to the towns as well? - Yes, they simply have to go, they cannot help themselves.

Mr. Brent

SENATOR VAN NIEKERK: You say that one could solve this problem of migration by a system of registration of contract giving the Native greater certainty? - Yes, and it would give the farmer more certainty, too.

But your contract is not indeterminate. If a Native has too much cattle, one can terminate it? - Yes, the contract must be terminable at a certain time, but this is the point - the young Native will not be able to clear off the farm whenever he feels like it and, at the same time, it will give the Native more confidence in farm work and he will feel that the work is more of a permanent nature than it is today. They will feel that they will not be kept when they are required and simply evicted when they are not required. That will be a very important point.

Then you refer to the case of a Native who is evicted because he is old. Is it a custom in the Free State that, if a Native has grown up with a farmer he is evicted when he gets old. It is not generally the case that the sons carry him when he is old - that they allow him to stay on the farm until he dies? - In some cases there are various factors at work. Sometimes one only hears the Native side. Often one hears that the sons of the Natives will not work on the farm and they prefer to go to town. On the other hand, there are a small percentage of aged Natives who have no sons to work for them and they are evicted from the farm simply because they are too old to work. There are one or two cases of that kind which have come to my notice.

Yes, those may be exceptions? - I am not suggesting that that is a general rule.

You know that the farming population have a soft

Mr. Brent

spot for their old servants ?- Yes, that is so. I would not say that it is a general rule, but there have undoubtedly been cases of that kind.

You said just now that the sale of kaffer beer was not allowed under tribal conditions? - No, that is so. You are not allowed to sell any even under tribal conditions.

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JACOB BUTLER CRUTSE, called and examined:

CHAIRMAN: We have read a statement which you have sent in, which covers to a large extent a statement which we have received from the Superintendent of Location, but there are certain points on which we should like to have additional information from you. Do you find that there is any competition, so far as competition with the Natives who are ordinarily resident here, from Natives who come in from outside ?- Yes, there is very strong competition here between the Natives resident here and the Natives from outside.

Are the Natives from outside prepared to accept lower wages? - Yes, they are.

Do they offer to take lower wages or are lower wages offered to them? - The position is such that when they come into the urban areas they are given a permit for a number of days to seek work and, after seven days have elapsed, they are supposed to clear out and, not knowing where to go, they simply go and accept small wages.

M.R MOSTERT: Do they then offer to work for lower wages? - Yes, they do.

CHAIRMAN: You feel, too, that they have got more physical stamina and that they therefore can do harder work? - Yes.

Mr. Crutse

Is it the case that the Native who has been a town dweller for a long time is worth more to his employer because he knows his job better? - Yes, the Native who has been living in town long knows his job well and is efficient and, therefore, he knows more.

Leaving aside the few people who get very high wages, like clerks and interpreters and so on, and taking the Natives in ordinary employment, men who work in garages and so forth, is it the case that the Native, who is a permanent town dweller, gets a better rate of wage than the man who is not? - Yes, certainly. The man who is a permanent town dweller gets a better rate of wage and he certainly will not accept a low wage.

What do you mean by 'low wage'? - A Native coming from the rural area, would be quite satisfied to accept 20/- or 25/- per month, whereas the Native in the urban area, that is the man who has lived there for a long time and has become more competent, would not accept that.

And, therefore, the Native in the urban area who wants a high wage would experience a difficulty in maintaining a job? - Yes.

Do you consider that the Native who gets 10/- on a farm, together with ploughing land and the right to graze some animals, is better off than the Native who gets 25/- per month in town? - In my opinion, the Native who gets 10/- per month, together with ploughing land and grazing land, is better off than the man who gets a wage of 25/- a month in town.

Now, how much would a Native have to get in town to be in the same position as the man who, in the country, gets his 10/- per month together with these other privileges

Mr. Crutse.

mentioned? - I reckon that the average minimum wage which would keep a man going in town must be at least 3/- per day.

Yes, but you are not answering my question . I want to know how much a man would have to get in town to enable him to be as well off or to have the same sort of living which the Native in the country gets at 10/- per month plus all these privileges? - It is very difficult to say.

SENATOR VAN NIEKERK: A Native getting £2 in town, would he be in the same position as a Native getting 10/- on a farm, plus these privileges? - No. A Native getting about £2.10.- in town would be on the same footing as the one on the farm.

CHAIRMAN: Do the farm Natives here want written contracts? I am not referring to the Natives in town now? - I think there is no doubt that they want written contracts. So far they have no protection whatever against their masters.

They should want written contracts, I admit that, but do they want them? - Yes, they do.

The evidence which has been given to us, not here but elsewhere, is that the Natives are frequently afraid of signing a piece of paper because they do not always understand what it binds them to. You think that the Natives are not afraid of that? - I am prepared to differ from that statement. A Native coming to an urban area from a rural area has to obtain a sort of written contract and I consider that the same should be done in regard to a Native in the rural area.

SENATOR VAN NIEKERK: Will you make that a little clearer? - When they come to town, they have to have a contract of service.

Mr. Crutse

CHAIRMAN: But the Native does not sign that service contract? - No, but the conditions of service are laid down in the service contract.

Yes, but those conditions of service are not by any means as involved as what they are on a farm. That contract simply says, "25/- or 30/- plus food and quarters". It does not say anything about so many animals and so much ground and that he must work so much. A contract for a man on a farm would be half a page of writing? - I think, if a contract is properly registered in front of a registering officer, the Native will have no suspicion and no objection.

SENATOR VAN NIEKERK: Are you aware that a Native is averse to signing any contract. They say, "If we sign that paper we are bound by something which we do not understand"? - No, I say that if a Native were brought before a Government official, there would be no objection.

You want him, in every case, to come before a Government officer who will explain the contract? - Yes, in every case, and then I know there would be no objection.

DR. ROBERTS: You want that to be done always? - Yes, always.

CHAIRMAN: With regard to Native beer, you expressed the view, which I take it is held by your Advisory Committee, that it will be a good thing to establish a Native canteen to sell beer. That would have to be run by the Municipality? - No, that is not the idea. The Natives, up to the present, are strongly opposed to the municipalisation of beer. On the other hand, this constant illicit liquor traffic makes the majority of Natives feel that there should be no prohibition and that some provision should be made for the Natives who want to be able to have their drink.

Mr. Crutse

What sort of provision do they want to have made, do they want a municipal beer canteen? - No, they do not.

What sort of canteen do they want? - We want wine shops such as they have in the Cape Province.

Who should run them, do you want the Natives to run them themselves, or the Municipality? - (No answer)

DR. ROBERTS: Now, honestly, do you want Native wine shops? - (No answer);

At this stage Mr. T. K. W. Moti, appearing on behalf of the I.C.U. of the Free State and also as a member of the Advisory Committee, objected to Mr. Crutse being questioned on the statement which was put in on behalf of the Advisory Committee. It had been arranged, he stated, that Mr. Crutse should merely put in the statement on behalf of the Committee, but that questions should be replied to by other members of the Committee, or by the Chairman of that Committee, Mr. Brent, who was the Location Superintendent.

After consultation and discussion, it was arranged to hear the other witnesses present jointly, and

Mr. HENDERSON KWAYAMA BINDA  
MR. J. ALEXANDER TLHAFANI and  
MR. THABO KEEBLE WILFRED MOTE

were called to give evidence with Mr. Crutse.

CHAIRMAN: In this statement put in on behalf of the Advisory Board, I notice a sentence, "The establishment of Native canteens and wine shops seems to be a fair solution, under proper supervision and regulation, and has worked without illeffect in the Cape". I would like you to explain more fully what you feel should be done and how the liquor trade should be regulated in the location? - (Mr. Bindu):

Native Witnesses:

What the real interpretation of that is this. We exclude kaffer beer when we are talking about liquor here.

You mean European liquor?- Yes. And European liquor should be allowed to us as is done in the Cape, where a man can go into a certain place and have a little tot if he wants it. Not in a location. Here, today, we have not got the right to go into a place to get our liquor. Well, we do not want the Native to have his liquor at the back door. If a Native had the right to buy himself in such circumstances, he would not go and buy from anyone who sold privately.

Is it the feeling of the Advisory Board that the sale of European liquor to Natives should be allowed?- Yes.

And you want wpecial shops for it?- Yes, but we do not want them in the location. We want it to be just as is done in the Cape.

Why do you not want those places in the location?- Because even in the Cape that is not done in the locations but in the towns.

Have you any objection to it being done in the location?- If we had such places in the location, then it would mean that we would allow the European to trade in the location, because I do not for a moment think that the Native will be granted a license to sell liquor.

By whom should those shops be controlled, by the European authorities, or by private people?- What the feeling of the Board is is that such liquor can be sold, as is done in the Cape, by the people who are owners of hotels, and ordinary licencees.

Do you mean by European license holders?- Yes, that is the idea.

Assuming that permission were given to Natives to

Native Witnesses:

sell liquor, would you still object to it being done in the location?- No.

You are opposed to the local authority having the right to sell?- Yes.

Why?- We feel that the Natives also want to shew that today they are able to trade among their own people and they should be given the chance of trading among their people.

You are not answering my question. Why are you opposed to the local authority selling. Why do you prefer private Europeans to sell it rather than the local authority?- What do you mean by the local authority, do you mean the Municipality?

Yes, in the location or outside?- I am not opposed to their selling it here, but not in the location.

Because they are Europeans?- Yes.

You do not want to admit the principle of Europeans trading in the locations?- That is so.

Now, for the trade to be carried on in the European area, which would you prefer, the trade to be carried on by the licences or by the local authority?- My own opinion is this. I would not be against any of them, so long as we can get liquor in the towns.

If that were allowed, do you think the Natives would still want to traffic in this beer?- There are some of our Natives here who have never even looked at brandy and they drink their beer only.

What would the majority drink if they could have either?- There are plenty of people who are inclined to drink European drink and they would rather drink brandy than kaffer beer.

Is that because the effects are more desirable?- It is because we have grown accustomed to it and we are not used to kaffer beer any more.

Native Witnesses:

Would that represent the majority of the people in the location? - No.

You think the majority would still want kaffer beer? - Yes.

Do you propose that Natives ~~buy~~ beer should be sold in the European area? - No.

And you do not want the European to sell it in the Native area? - No.

Therefore, you prefer prohibition of Native beer? - No, the Native should have his kaffer beer.

By whom is that to be brewed? - By himself.

Do you prefer domestic brewing? - Yes.

And the right to sell it? - No, they should not sell it, I am against that.

But actually they do sell it? - Well, I do not know that they sell it.

Well, I can tell you that they sell it. How are you going to stop it? - The only way to stop it is to pay the Natives well so that they are able to look after their families. Today they are obliged to sell it so that they shall be able to make ends meet.

That is an excuse rather than a reason? - Do you think if the earnings of the people were larger that kaffer beer would no longer be sold? - No, I do not think that.

DR. ROBERTS: Do you think it is really a good thing for the Native people that they should have bars in the towns? - Yes, I think it is a good thing. I shall tell you why. If you try to keep a person away from a thing, then you find he is always wanting to go there, but if you allow him to go there, he will never go there. I lived in the Cape for ten years and I never went near a bar.

SENATOR VAN NIEKERK: What has happened to the

Native Witnesses

Coloured people who can drink as much as they like? - Well, what has happened to them. I have seen many of them who are quite respectable, yet they can drink.

Have you been in many of their houses? - Yes.

And what are they like? - Some are quite allright,

They draw higher wages and yet they live in much more miserable conditions than many of you do? - Yes, that is so with many of them.

CHAIRMAN: Have you seen Stellenbosch, or Paarl, or Wellington on a Saturday afternoon? - Yes, I have seen those places very often, I know them well.

Would you like your location to be the same as Stellenbosch or Paarl on a Saturday afternoon? - Things are the same here very often, although you cannot get drink.

Would you like the conditions which you see among the Coloured people at Paarl or Stellenbosch here? - Things are just the same here.

Have you seen the drunkenness which prevails in those places in the Western Province at the end of the week? - Yes, I have. We have a good deal of that here, too.

Are your people lying drunk along the streets? - Yes, we have exactly the same thing. The people here drink their money before they get to their homes and they get drunk.

SENATOR VAN NIEKERK: Do you say that, in the location, you have a great deal of drunkenness on a Saturday afternoon? - Yes, as soon as these people get away from their work, they take their money and get drunk. Here you have people working right into the night and the next morning, if you were to go into the location, you would see exactly the same thing as you have in Paarl, Stellenbosch and Worcester.

DR. ROBERTS: I differ entirely from you. I think

Native Witnesses:

the Natives are sober? - Not the Natives of the towns of today. They used to be sober, but they are not so today.

MR. MOSTERT: Is this your point, that you prefer to see the Natives get good liquor at a reasonable price, rather than the liquor which they get today and for which they have to pay a lot? - Yes.

And, therefore, you suggest, as a Council, I take it, that the Government should allow the establishment of a bar where the Natives here in Kroonstad can get their drink? - Yes.

DR. FOURIE: Is that your personal opinion, or is that the general opinion of the Natives here? - That is my own opinion only.

Your personal opinion only? - Yes, my personal opinion.

CHAIRMAN: Very well. We shall try and get the views of the other members of the Advisory Board. First of all, Mr. Tlhapani. We want particularly to hear from you what your views are on this matter. You have heard what the other witnesses have said. Now will you express your view as to what you think should be done in the matter of drink being provided to the Natives? - (Mr. Tlhapani): I agree with Mr. Binda that it is our wish and desire that the local authority should provide us with drink and we should be able to get a bar in town.

Do you agree with everything Mr. Binda has said? - Yes, I agree with what he has said.

And you, Mr. Moté? - (Mr. Moté): We are going to differ a little on the principle. I think it is the general opinion of the Natives of Kroonstad and also of South Africa as a whole. I am speaking not merely as a representative

Native Witnesses

of the people of Kroonstad, but I am speaking as one who has had a little travelling experience and knows what is the feeling throughout the country. The Natives want to be allowed the privileges which are allowed to other sections of the community. It is prohibition that is doing more harm than good today. First of all, the members of the Advisory Board are opposed to this idea of canteens in the location. Now, although I have never consulted my electors on this matter, I think that, undoubtedly they are more or less of the opinion that, if the establishment of canteens were under the control of the Board or of a Native co-operation, that would answer well, because what we are after is to stop prohibition and we think that the proceeds accruing from the sale of liquor should be for the benefit of the Natives. That is why, even when the Liquor Act was before Parliament in 1928, the majority of the Natives were in favour of it, but they only opposed it because it was said that the proceeds should be utilised on behalf of the Europeans of the towns.

If a standard of good behaviour, or moral conduct, an educational standard, say at least Standard VI could be laid down to attract the Natives to go to school more, and to attain that standard in order to be allowed to qualify to obtain this liquor, it would be a very good thing. And, of course, there should also be an age standard. That, surely, will draw the Native away from ignorance and it will have the effect of making him try to attain to a standard of Western civilization.

CHAIRMAN: You want the Standard VI man to have the right to buy drink? - Yes, but that should not be the only standard.

Native Witnesses:

And what about the others, who will never see Standard VI, are they to have no drink? - That is a very broad question. There are old people who have never learned the A,B,C, and they are of good moral behaviour.

And would you not allow them to have a drink? - Yes. We should also admit some people who could not attain that educational standard.

Would you not rather have a sliding scale, a man in Standard III may have light beer, a man in Standard XIV light wine, Standard V~~X~~ brandy and a man in Standard VI may even have champagne? - I am making no demarcations as far as kaffer beer is concerned. Kaffer beer is wholesome and there should be no restriction whatever in regard to that,

It is only for European liquor, then, that you would have Standard VI, and I have no doubt that these are the feelings of the people.

I want to ask Mr. Crutse what his views are on this? - (Mr. Crutse): As I said before, I believe the illicit liquor traffic going on now warrants some provision being made for the Natives to obtain liquor in some way. Not necessarily should it be a question of setting up a bar in the location or in town. There are already bars in existence in every town in the Free State, but one has to look at this point, that there is a serious evil going on. Here in Kroonstad we have numbers of bars in town. We are not allowed to go into any of them and buy a drink, still we can get more liquor than the White man gets in town and, in order to prevent the evil from going any further, we contend that some provision should be made, that some little place should be set aside where the Native can go in and get a drink.

DR. ROBERTS: Do you want that to be in the town? -

Native Witnesses.

Yes, in the town and not in the location, because I feel that the time is not ripe yet for a bar where European liquor shall be sold, should be started in the location. I am afraid that we should find ourselves in a bad position if that were done.

You say with full knowledge that the Natives in Kroonstad have no difficulty in getting European liquor of sorts? - Yes, I say so, they have no difficulty.

They have no difficulty in getting it? - No, none.

MR. MOSTERT : Are they getting good liquor or bad? - They take the first they come across.

So long as it bites? - (No answer);

DR. ROBERTS: How do you act through your Advisory Board. Who is your go-between between yourselves and the Town Council? - The Native Affairs Committee of the Town Council.

Do you meet them? - (Mr. Mt Tlhapani): We meet the Native Affairs Committee when it is necessary.

MR. MOSTERT: As far as this bar question is concerned, are these views which you have expressed also the views of the European members of the Advisory Council? - (Mr. Crutse): This matter has not been discussed by the Council, but these are the general views of the Natives, not only in this area, but I believe you have it on record, you had it at the Government Conference when you had the leaders of the Native people who all stated emphatically that the present prohibition is the cause of the illicit liquor traffic and they told you that, unless provision was made, things looked very dark indeed for the future.

But you say that this matter has not been discussed by your Council? - No, that is so, we have not discussed it.

DR. ROBERTS: You can always say the same about