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Natives are clamouring to have the sole trading rights of the town locations. Now, do you think it is justified that we should give him that sole trading right ?- Well, I do not know that. It seems to me that that might bring an injustice to those who had been trading in the past and who had long established businesses.

MR. LUCAS: If the law prohibits any new Europeans from trading in locations - there may be a few vested rights which will disappear in time. In practice, the Europeans have a right in European areas and now the Native comes forward and says, "We want to have the right of trading in our own areas". What is your answer to that ?- Yes, I would say subject to the protection of those who have, what we call, vested rights. Subject to that, I think that is reasonable.

DR. ROBERTS: With regard to vested rights - is it not a fact that the best man wins ?- In other words, that those vested rights have been created by the elimination of the weaker or the less efficient, is that what you mean?

Yes, that is my meaning ?- Exactly, sir, presumably so.

MR. LUCAS: And in practice, the prohibition of a certain section ?- It must be that by reason of long establishment or fortuitous circumstances, it has had no other elements to eliminate. Every man is the king on his own little perch. It may be that the vested rights in this case have been won by not being pitted against something superior.

CHAIRMAN: Now, there is a third and rather important point on which we have had very little evidence so far. Perhaps you would care to express an opinion on that. The question is, the desirability or otherwise of allowing Natives to obtain ground by purchase, fixed tenure of some kind or another, in the proximity of European towns, either

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inside or outside of the Municipal boundaries of these towns? -  
(No answer):

SENATOR VAN NIEKERK: For the purpose of establishing Native villages ?- The question seems to me to have in it the same elements as the previous question. I would say that any recognition of the fact that numbers of Natives have been there from birth and are, for all time, urban dwellers, cannot be reasonably overlooked. You cannot very well get away from it and the natural ambition for a man is to own some soil. But whether he would be able to secure that soil is, of course, in the lap of the Gods.

You have the example here of Korsten. Is not that a Native village ?- It is a pot pourri.

It is a Coloured village ?- It is a village given over to the habitation of Natives, Coloureds and, I regret to say, a certain number of Whites.

What has been the effect there - a village without municipal control ?- I think that the absence of municipal control is, undoubtedly, regrettable. I think there would have been probably wiser regulation and development if there had been the more experienced control from the municipality of a city.

CHAIRMAN: Should that control be municipal, or would you say control without qualifying it by the word municipal ?- Well, I feel that the municipality that abuts, that forms a boundary to this village, is very vitally affected, and I feel that their control is something that is necessary.

Now, let us assume a case where you have a municipal boundary and then a block of European farms and then a Native village beyond those European farms. Would you give the municipality control of that area, with an intervening area

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over which they have no control ?- I would certainly give them a voice in the control because it seems to me that the inhabitants of that village would be the workers in the actual urban area and consequently the municipal council of that urban area would be very interested in the living conditions prevailing there.

DR. ROBERTS: Korsten has a council of a kind, has it not ?- Yes; I understand that it has a village council.

SENATOR VAN NIEKERK: Would it be to the advantage of the Native himself to have a village at a distance of, say, even ten miles from the industrial centre. The question in my mind is, will a Native be benefited more than he is today, where he has a municipal location under the control of the municipality, where he is able to lease his stand or his house. It is true he cannot get individual title, but so long as he behaves decently, he is not turned out. Now, will it be to the benefit of the Native to establish for himself a Native township, say, ten miles outside the town ?- Do you mean, under his own control?

Yes, under his own control -- will it be economically sound to ask a man, a working man, to go and live there. Can he afford to pay the railage, for instance, or the busfares? Or, otherwise, if he had a village here nearby where he could live ?- I think it would be economically unsound for him to have to go that long distance and I also think it would be socially unsound, unless there were very intimate and real control from the more experienced bodies.

DR. ROBERTS: You do not think that such a village might intime rise to that control? You think a better village might develop ?- I think it would be a very long process of time before it could evolve to a stage where it could really

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rationally and wisely control itself.

You mean, an entirely Native village, cut out the Coloured men and the Europeans ?- No, I do not think that would be satisfactory at all.

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MR. HARRY ARTHUR SCHULTZ }  
MR. SHEDRACK LALLO      ) Representing the Native and Coloured  
                                ) Citizens of Grahamstown

called and examined:

CHAIRMAN: I want you to realise, before giving your evidence, that this Commission is only interested in the points which you want to deal with in so far as they affect the question of what effect or influence the Natives have on the living conditions of the Coloured people. We cannot go into matters purely and solely affecting the economic conditions of the Coloured people themselves.?- (Mr. Schultz): Yes, I understand that, sir, and I shall deal with matters from that point of view.

Now, I understand that there are certain points which you wish to bring to the notice of the Commission ?- (Mr. Lallo) (Interpreted by Mr. Schultz): I want to say that the living conditions of the Natives in Grahamstown on the old grounds held by them are very difficult on account of the high rates which we have to pay.

Are you referring to the Fingo location ?- Yes; the Natives living there are paying assessment rates and also road taxes and other rates without knowing what all these rates mean. I want to refer more especially to the assessment rate. We are unable to meet all these rates, because the wages which we are earning are very low and that has had the effect that many of us have lost our ground through being unable to pay these rates. A great many of our lands have had to be sold

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on account of people not being able to pay their rates. The people were then compelled to do whatever they could in order to make a living. Our grounds had been attached and we did not know what to do. In many cases, we have had to give up the buildings which we had put on the ground.

Then there is the question of the commonage. We have no commonage today on which to graze our stock. A person who has cattle has to pay 9d per head for grazing, he has to pay 4d for goats and 9d for a donkey.

DR. ROBERTS: Do you mean that the commonage has been lessened by the buildings which have been put on it ?- Yes.

But you still have a very large commonage, have you not ?- Yes. We have to pay for the grazing upon it, and this makes things very difficult for us. Another thing which hits us hard is that we are not able to do anything to make a living. We are out of work and we are prohibited even from making ginger beer to sell among ourselves and things like that.

MR. LUCAS: You mean that you are prohibited from trading ?- Yes, even in ordinary ginger beer.

DR. ROBERTS: Is your point really that you object to having to pay the license ?- No, we do not object to paying a license if we open a shop, but if we make ordinary ginger beer or something like that to sell among ourselves, why should we pay a license for that? We do not do that every day. We may make some today to sell, but tomorrow we would not do so again. It is just a casual trade, and we cannot understand why we should be compelled to have licenses for things like that, because the grounds where we are living are not under the Municipal Council and the rates which we are paying at present are higher than the rates paid by the people in the Municipal location.

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SENATOR VAN NIEKERK: To whom do you pay your rates ?- We pay the assessment rates to the Municipal Council and the road rates we pay to the Divisional Council. But the streets in our village are in bad repair and everything is in a bad state of repair, so much so that motorcars cannot get in in night time. Say we have to call a doctor at night, the doctor can hardly get in, and the result is that a doctor does not want to come at night when you have to call him. Another difficulty is that we do not understand why and how an European can come and purchase ground in the location, because those grounds were intended to be only for Natives.

Are you quite certain that they were reserved for Natives only ?- Yes, I am quite certain. That ground was granted to the Natives.

DR. ROBERTS: It is quite true that there are Europeans there, but who sold them that land ?- The reason for the Europeans obtaining these grounds is this. As the result of the difficulties which we have in making a living, we go and borrow money through the attorneys and through other people and then we are unable to pay the loan and, after a certain time, the European steps in and claims the land. But, of course, the land was only meant to be for Natives.

SENATOR VAN NIEKERK: Do I understand you to mean by that the European cannot get a title deed ?- That is so.

CHAIRMAN: Have you got title to your ground ?- Yes, sir.

And have you all still got your documents ?- Yes, sir.

And the Natives who are still there, are they the children of the Natives to whom the land was originally granted by Sir George Grey ?- Yes.

They are all children of the old people ?- Yes, sir.

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Have these people there sold their ground to other Natives ?- Yes, it was said that all the Natives there had the right to sell their ground to other Natives, but that they could not sell their ground to Europeans.

So that some of the ground there has been sold to other Natives  
Europeans ?- Yes, sir.

When you sold ground to another Native, did you have to go to the Magistrate's Office to register ?- It was usually done in this way. A Native selling land to another Native goes to an attorney and the attorney takes that man to a magistrate and then the papers are referring to Cape Town. All the title deeds are referred to Cape Town.

And has that been done in every case ?- Yes, sir; every Native who purchases ground from another Native has done the same. The difficulty is that the lands cannot be transferred to an ~~black~~ European.

Evidently they can, because otherwise they could not have been transferred ?- (No answer):

MR. LUCAS: Is it not that the European has just bought the rights and that they have not got transfer ?- There is no title transferred to the Europeans.

DR. ROBERTS: It has not been transferred ?- That is so

CHAIRMAN: What is your grouse, then ?- That the Europeans are among the Natives. The Europeans are taking the ground of our people from them. They are buying the ground from a man who is in difficulty. The European gets the ground very cheap.

But if the ground cannot be transferred to the European, then the ground is not his ?- The Europeans are there.

So your main point is that you do not want Europeans to live in the location ?- Yes, sir, that is so.

MR. LUCAS: Are there Europeans living in the location ?- Yes, sir.

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How many ?- There are a good few in the Fingo location but I cannot remember the number.

CHAIRMAN: Now, in the Fingo location, does the owner sometimes allow another Native to live on his ground ?- Yes, it does happen, but the Natives live differently altogether from what you do among the European. We Fingoes are all one.

Yes, but does a man who has a piece of ground sometimes allow another Native, to whom the ground does not belong, to live on that ground ?- Yes, we do that, sir.

And does the other man pay him rent ?- If I rent him the ground, yes.

DR. ROBERTS: Do you know of one piece of ground in the Fingo location where there are five families living on one lot ?- No, sir.

Well, I could shew it to you ?- Yes, perhaps in the way of a building or where you have some rooms in your yard. In a case like that it is so. That is a point which we have decided to place before this Commission. I have made my points, but there is another thing about the graveyard. Now, the graveyard is on our own ground but, all the same, we have to pay a very heavy tax there when we want to bury our own people in our own graveyard. We have to pay 7/6d for burying our people in our own graveyard, and we have met with very many difficulties in burying our people, because we are unable to pay this money. A person may be ill for a long time and he dies helpless and penniless, but still we have to pay that 7/6d and it is very hard.

DR. ROBERTS: Does that money go to the Municipality or to the missionaries ?- The money goes to the Municipality. (Mr. Schultz): On behalf of the Coloured community, I also want to raise a few points. The Coloured people of

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Grahamstown have been complaining of a lot of difficulties. Many of our people are out of work and have lost their grounds.

CHAIRMAN: I want to point out again that this Commission is appointed purely and solely to go into Native questions and we can only go into this aspect of how far living next to the Natives affects you. We are not enquiring into the conditions of the Coloured people generally? - Yes; I understand that, sir. There is an area of ground at Grahamstown which was granted to the Coloured people and we have found now that Natives are living on that ground among us.

So, in the same way as the Natives object to the Coloured people living among them, the Coloured people now object to the Natives living among them. Is that the position? - Yes.

Your point is that you want the ground reserved for Coloured people only? - That is so.

Can you tell us how the Native has come into that area? - No, sir, we do not know.

MR. LUCAS: When did this start, when did the Natives start coming in? - That was some time ago.

CHAIRMAN: Have the Natives got hold of the ground which you had, have they bought the ground from you? - No, sir. They have not bought the ground - in some cases they have.

Have they bought some of the ground from the Coloured people to whom it was originally given? - Yes.

And is there nothing to prevent that? - No, sir, there is nothing to prevent it.

And do you think that it should be made illegal to sell ground belonging to the Coloured people to Natives? - We regard it as illegal, seeing that the ground was granted to the Coloured people. There was also ground which was granted to

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the Natives. We say that the Natives should stick to their own ground and, if they kept to themselves, it would make people live more peacefully.

How many Natives would you say have penetrated into the Coloured area ?- I do not know, it is difficult to say.

DR. ROBERTS: Would you say about half ?- No, I would say about a quarter, but a good few.

CHAIRMAN: Would there be hundreds of Natives there ?- No, I do not think so. There are more Coloured people living in the Fingo location than there are Natives in the Coloured location.

The Coloured man skips across and lives among the Natives and the Native skips across and lives among the Coloured people ?- Yes.

Now, you want to prevent that happening. You want the Natives to be prevented from coming to live among you ?- Yes.

DR. ROBERTS: When Sir George Grey gave these pieces of ground to the Natives and the Coloured people, did he not have them marked off separately ?- Yes, sir, they are marked off separately.

Did he mark them off separately ?- Well, I do not know who did it, sir. They are separate. They are side by side.

SENATOR VAN NIEKERK: What aspect does this intermingling of Natives and Coloured people have ?- The effect is this, that the Coloured people do not like it at all. We are not all alike. There are many of us Coloured people, when we are among the Natives there is this going over from the one to the other. They call us Hottentots and we say to them "You Kaffers" and these things call illfeeling and fights, more especially when people are intoxicated.

DR. ROBERTS: It is usually on Sundays when you have these fights ?- Yes, sir.

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CHAIRMAN: Do you find that there is a mixing of the races in breeding. Do you find children of whom the one parent is Coloured and the other Native ?- Yes, sir.

How are these people described, as Natives or as Coloured ?- You find a Native mixing with a Coloured woman, or the other way round.

Where do the children go ?- The child falls to the mother, if the parents are unmarried.

Do you think the mixture is chiefly through unmarried women ?- Yes.

Do you know of cases where there has been actual marriage between the two ?- Yes, I do.

What happens to the children, there ?- They remain with the parents.

They are looked upon according to what the father was ?- Yes.

Is there a considerable amount of mixing ?- Yes.

What attitude does the Coloured community, as such, adopt towards this ?- How do you mean, what attitude?

Are they opposed to it ?- Yes, they are.

But it is the individuals who do not mind ?- That is so.

Now, let us come to the question of wages. Do the Coloured men as a rule get better wages than the Natives get ?- No, I do not think that they get better wages than the Natives. To me, it appears that they are all alike, except that certain Coloured men may be working for a master for a long time. But the same applies to Natives.

SENATOR VAN NIEKERK: Do not the Coloured people get the more skilled jobs ?- No, sir. The Coloured people today are debarred from the skilled jobs.

I am referring to plasterers and masons and such like ?- Yes, sir. There are people in Grahamstown, Coloured people who

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are masons, but they cannot get a job. They may get a job for a little while but, after a few days, they are put off and White men are employed in their places and that has been a very hard thing for the Coloured people here.

That is in the skilled trades ?- Yes, sir.

But there is another point. Among the jobs which Coloured men and Natives get, there is some work which is purely unskilled and then there is other work again, such as work in garages which requires certain skill, where Natives and Coloured people are admitted. Now, in those jobs where Coloured people and Natives are admitted and where a certain amount of skill is required, do the Coloured men get those jobs more easily ?- It is not everyone who can get a job of that kind.

No. What I want to know is, whether there are more Coloured men in those jobs or more Natives ?- That kind of job, there are more Natives in it.

Do you think the Natives get those jobs more easily than the Coloured men do ?- Yes, sir.

Have not the Coloured men got a higher standard of living on the whole than the Natives have ?- Quite, sir.

And does that mean that the Coloured man is finding it more difficult to make ends meet on account of Native competition ?- Yes.

Do you feel the Native competition in a town like Grahamstown, for instance ?- Yes, sir.

Has that come about recently? Have you found the pressure greater recently, or has it always been like that ?- To my knowledge, we have felt it more recently, it has been more oppressive to us.

You mean that the Native competition is getting keener? - Yes, sir, it is getting keener.

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SENATOR VAN NIEKERK: When you were granted your location, were the Natives granted a location at the same time ?- Yes, sir.

So that there was always this competition of which you speak ?- Yes, it was there.

Supposing there were not so many Natives in comparison with what there are today ?- How do you mean?

What I mean is this, did you find it more easy formerly to get a job than you do today ?- Yes, formerly it was easier to get a job, it is very difficult now.

MR. LUCAS: Can you tell us of any kind of jobs which Natives get now and which the Coloured people got before ?- Yes. Driving motorcars, carpentry work and also painting and so on.

DR. ROBERTS: Surely you have complete control of the painting trade in Grahamstown ?- No, sir, it is under the trades unions and the Coloured people are not in the trades unions - not all of them are. Some of them are admitted and some are not and then an ordinary man who does not belong to the trade union has to try and get on as best he can. The Europeans today are simply after the man who can do the jobs in the cheapest way, and, therefore, the competition of the Natives has been a great stumbling block to us.

MR. LUCAS: Actually, are the Natives doing painting work now ?- Yes, sir.

And carpentry work ?- Carpentry too.

They have taken that class of work away from your people? To a certain extent, at cheaper rates.

Can you mention other directions where Natives have taken the work from you ?- Yes, also in the garages.

Anything else ?- No, that is as far as I can say at present.

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SENATOR VAN NIEKERK: Domestic service?-- I cannot say much about that; I don't know about it.

Your girls were employed formerly in domestic service?-- Yes, they were employed as servants in homes.

MR. LUCAS: Are not they still so employed?--Yes, they are.

SENATOR VAN NIEKERK: The native is not taking their jobs away from them?-- No, they are still equally employed; I cannot say much about that because our girls are still employed as well as native women are.

Native women, you say?-- Yes, native women, but native men are also employed in the houses here.

There are no native men in domestic service?-- There are some men employed in domestic service.

SENATOR VAN NIEKERK: I am referring to house girls?-- Yes, there are house girls employed and houseboys.

CHAIRMAN: Are there many houseboys, native houseboys, men who cook and who clean up inside the houses?-- No, Sir, I would not say there are many.

It is generally outside jobs for which the men are employed, not for inside work?-- Yes, it is for outside jobs that the men are taken on; the women are inside.

Cleaning and so on?-- Yes, Sir.

MR. LUCAS: I want to ask you whether you have noticed natives taking occupations which the coloured people used to have?-- (MR. LALLO) Most of the people who are to-day employed as carpenters and in other trades are coloured; they are more employed for that work than natives are.

Are natives going into those occupations now in Grahamstown that you know of?-- Yes, Sir.

Are they going there by taking lower wages than the coloured people do?-- No, they get the same wages as what the coloured people used to get.

Do you agree with that, Mr. Schultz; do you agree that they are taking the same wages as the coloured people get?--

(MR. SCHULTZ) To some extent, yes. They are not all the same. Some are employed at a smaller wage; it is not the same with all of them. You find that some are earning the same wage as the coloured men and others again are working below that wage. And the same thing applies to the coloured man too.

Are there many natives who take a lower wage than what is paid to the coloured man?--With the difficulties which they have to-day they are prepared to take anything.

Not to-day, but say two years ago, were the natives getting into these occupations then without taking lower wages than what the coloured people were getting?--You can say that from three years ago they were not taking this work at wages below the wages earned by the coloured people; but to-day things have changed a lot.

It is only lately?-- Only lately since the wages have come down.

Is that because of the unemployment which prevails among them?--<sup>X</sup> es, because of that.

SENATOR VAN NIEKERK: Is that in the last three years?-- Yes, sir.

MR. LUCAS: You say that in the last three years they started to take that work?-- Yes, sir.

Since when have they been starting to take lower wages? Since about January 1929. I found out then that people were taking lower wages than they did before.

And did that also apply to the Coloured people?-- Yes, sir. What I want to know is, did the Natives start knocking the wages down, or did the Coloured people do it themselves?-- The employers ~~x~~ themselves started it through there being so many unemployed. They preferred to get a man who would submit

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to working for a small wage.

That applies to both the Coloured people and the Natives. It is not a case of the Native undercutting you ?- No it is through unemployment. The Europeans employed Natives for the sake of paying lower wages.

Then they must be undercutting. If they take a Native because they can get him for a lower wage, then it must be undercutting ?- It is not exactly out of the Native man's mouth - he does not say "I shall do this cheaper".

You say the White man uses the Natives because they work more cheaply ?- Yes.

MR. MC TERT: You say there are some Coloured men who are working for a lower wage than the Natives ?- I say that the Coloured people do the same thing because of the difficulties they are under. They are prepared to take any wage.

So they are undercutting the Natives, because they must get a job ?- Yes, sir.

On the basis that half a loaf is better than no bread ?- Yes, sir.

SINATOR VAN NIEKERK: Are you a tradesman yourself ?- Yes, sir.

What is your trade ?- I am a painter.

Do you employ other people, or do you work under a boss ?- I am not working in the trade now through my eyesight being bad.

Have you got experience of Native painters ?- Yes, I have employed men in my days, I have employed many Natives and many Coloured people.

Now, is a Native capable of competing with the Coloured men successfully as regards the quality of his work. That is to say, is a Native just as good a painter as a Coloured man ?- I found some Natives who were just as good as the Coloured men

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and also just as good as the White men - that is if they understand their trade properly, but some are just labourers.

Take the Native as a class. Is the Native just as good as a Coloured man - as a tradesman ?- Yes, if he understands his trade, then he is just as good.

CHAIRMAN: Take all the Coloured painters on the one side and all the Native painters on the other side that you know in Grahamstown, which would be the better group ?- It is very difficult for me to judge. As I have said, you find some Natives just as good as the Coloured men, if they understand their trade well. You will find some Coloured people who do not take very much interest in their trade, they muck up their work rather, and you find some Natives who take great interest in their work and do a splendid job.

Have you any other points that you want to bring forward ?- Yes, I want to deal with the question of sanitation.

That is not caused by the Natives, that is caused by the White men, that is outside our terms of reference ?- I represent both sides. I represent the Natives as well as the Coloured, being the District Secretary of the Independent I.C.U. The sanitation of the Fingo location is very bad. They have sanitary houses outside the location which are not very well kept and one cannot maintain good health in the Fingo location because of the bad sanitation there. We therefore appeal to the Commission to have arrangements made in the Fingo Location that every householder should have his own lavatory in his house. It will help towards the good health of the people who live there. These lavatory arrangements to-day are disgraceful.

The Municipality would reply to that "we are quite agreeable to give you more latrines, provided you pay for them;

what would be your answer to that?--Even so; I know the native people as I have been born and bred among them; you can put as many sanitary arrangements round about the location as you may like, it will not protect these people from anything.

You mean that they do not want to go far away for these purposes?-- The only thing that would help is that they may be granted their own lavatories in their own yards.

DR. ROBERTS: Will you please answer the chairman's question; is your point that the native wants his latrine close by?-- No, it is not that so much; for the sake of cleanliness and health they reckon that if they have their own lavatories they can keep them clean.

MR. MOSTERT: They do not want communal lavatories?-- No; that is so. You find to-day that some drunken people go there and they make an awful mess all over them. They all go to the same places and it is very bad, really.

CHAIRMAN: What other points have you to bring forward?-- The next point is with regard to kaffer beer in the location. We wish to bring before you that if the Government would allow the Natives to make kaffer beer for their own consumption in their own houses for their own use, it would be much better. I do not mean that they should be allowed to sell, but if they could be allowed to make kaffer beer in their own houses for their <sup>own</sup> use, it would be a good thing. Home brewing would save a lot of trouble and it would save the people from a lot of the difficulties which they have now. It would protect the people's health, because, through being prohibited ~~x~~ brewing kaffer beer, they now make all these other things, kari and skokiaan, which are very unhealthy and bad for the people.

CHAIRMAN: Do they put curry into it?-- No, they would not do that, I am referring to kari. If the Native could make his own kaffer beer, he would not make these other

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things, he would not be able to.

Why do you say that he would not be able to ?- Well, it would not be very necessary for him to do it.

Are you sure of that, are you sure that if they had kaffer beer they would not still want something with a bigger kick in it ?- Our opinion is that if they were allowed to make their own beer, they would not go in for making these other things so strongly. But we would apply to the Government that they should be more strict on this kari business.

Would the Natives themselves suppress that other business if they had free brewing of kaffer beer ?- That is our opinion, but I cannot be too sure. Our opinion is that if they are allowed to do that, it will be much better and easier for them.

When this point is put forward, the Police usually say, that it would mean that every house would become a place where they could make these vile concoctions. Do you think that that is a sound objection? - If every house is allowed the right to brew kaffer beer, a certain amount of kaffer beer, the other concoctions would go out. Today these things are hard for the people. I can prove that today, through this kari business, and these other concoctions, women are affected in the birth of their children. We are prepared to accept any law to prohibit these other liquors. Naturally, they should not be allowed to make barrels and barrels of kaffer beer and sell these to other people, but they should be allowed to make enough for their own use. Some people are always making these things so as to sell to other people today, but that would not be necessary then.

What are you going to do to a man who has not got his own house? Take the case of the lodger. Would you let

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them make kaffer beer for the lodger and sell to him ?- Well, I do not know - it is difficult to say. There is one other point which I would like to place before the Commission and that is the harm which is done by the Police today. We find today that the police go to people's houses overnight, break through the doors and enter the houses while the people are in bed. They simply pull the blankets off the man and his wife and say that they are looking for drink.

Are they White or Native police who do that ?- White as well as Native. The thing is this - these things happen all because of this kaffer beer.

Have you ever, when a thing like that has happened, gone to the Magistrate and complained about it ?- Yes, sir. I myself have brought this matter before the Deputy Commissioner of Police. I wanted to find out what power was given to the police to break into one's house while people were in bed and asleep.

There is a law against that, of course. The police have no power to do that and you can lodge a complaint when it happens ?- Yes, sir. But I interviewed the Deputy Commissioner of Police about it. Now this thing is a stumbling block to us. The Deputy Commissioner of Police told me that the police have the right to go and search these houses. The whole trouble is that the police do not go during the daytime to make their search. They say that they suspect that there is something. They only want to go in and see for themselves. Well, they may find something and they may find nothing, it is all the same. But this thing has been going on in Grahamstown and in Port Elizabeth, too, and it has caused a lot of trouble. I had a complaint lodged before the Sub-Inspector about one

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certain allowances for his family are made, and the father is exempt from taxation. We cannot help asking whether this is scientific taxation.

CHAIRMAN: Among the Bantu generally, living under their tribal organization, is it customary for the men to work the lands ?- Well, from casual observation, that is from taking runs up to the country, I think so. I am a detribalised Native, but I have observed that men, especially about Middeldrift way, work their land.

You ~~again~~ cannot speak about the Bantu organization as it was without the White man's influence ?- I cannot commit myself. I was born in this town and I was brought up here.

If I told you that it is not the man who generally does the tilling of the soil, but that it is generally the woman's work, would that be news to you ?- Well, I would not contradict the statement, but from what I have read in the Native papers and from what I have heard with regard to farmers organizations and through reports of farmers congresses - all these points seem to me to be in the direction that men are beginning to realise that they have to do some work.

Yes, and that is a thing which the Europeans have taught them - so far as they are doing it now? - Yes, that would be so.

When these men come back from working in the labour centres, do they cultivate their fields ?- At Hilltown location where I happened to be during the summer vocation, the young men generally returned from the mines and, during that time, they mostly seemed to do the hoeing of the lands, which had been already ploughed and they did a lot of work there.

You mention Hilltown. But let us take an area like Qumbu, a Native area, or any part of the Transkei. Do the men there do the cultivation, or is it the women who do it and the

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picsanins ?- In the areas where they have the farmers associations, the men generally do the work, or they hire their labour.

Yes, where the Europeans brought them to it. It is not a Native custom for the man to work in the fields ?- I have never heard about it.

And even now, the men who come back from the mines seldom do the work. You go anywhere and you will see the women in the fields and you will see the picsanins driving the cattle and holding the tail of the plough. It is a fallacy to assume that the Native man is a cultivator? - Well, so far as the farmers associations are concerned, and from my own observations, that is not so. The farmers associations realise that it is the work of the man to till the land.

You make the statement that rural holdings are left untilled in the absence of the men ?- Yes, that is so. I have this in my statement - the rural holdings are left untilled in the absence of the manhood, or during long protracted droughts; no other hope of obtaining cash is available other than invading the labour centres.

The men are only beginning to realise that they have to do a little work on the land. They come home and let the women and children do the work. They come home from Johannesburg right to the Ciskei, but, being a detribalised Native you might not know that ?- No.

And then you say that the labour markets are generally inundated. Are you speaking of the present day, or years back ?- Taking the last ten years, there has been a very great influx of rural Natives into the towns, so much so that, at Cape Town, there was a tendency to stop the Natives from coming in unless they were coming in for definite employment

Mr. Zwide

What you mean is not that the labour markets are inundated, but that the Natives particularly want the town jobs ?- Yes, sir.

That is slightly different from saying that the markets are inundated ?- That is, of course, in cases of drought, when they have nothing to do in their own areas, because there has been no rain.

Now, you say that the labour markets are generally inundated, yet we import something in the neighbourhood of some 70 to 80 thousand Natives from the Portuguese Territories alone, in order to get enough labour for the mines, and even then the mines do not get enough labour.~~in~~ Why should that be so ?- I say that that is so, because the mines do not offer attractive employment to the Natives generally.

What makes you say that ?- Well, the wages paid are too low. For instance, I would not work on the mines. I would rather starve <sup>than</sup> ~~than~~ go there and work for a shilling a day.

MR. LUCAS: How much a day ?- For a shilling a day.

CHAIRMAN: Do you know anything about the wages that are paid on the mines ?- Well, I have heard this from the people who have come from the mines.

I think you had better go on and speak about education, you probably may know more about that ?- That statement that the mines pay one shilling a day has not been refuted by the mines themselves, and so long as we hear that and the papers tell us that they pay 1/6d ----

What sort of mines are you referring to ?- I am referring to the gold mines.

MR. LUCAS: The minimum is 1/6d per day, plus food and quarters? - Yes, sir.

MR. MOSTERT: I want to come to this question of wages

Mr. Zwide

You say that the wages on the mines are from 1/- to 1/6 per day ?- Yes.

Would that be the average ?- I have been corrected by Mr. Lucas that the minimum is 1/6d.

What you said there is hearsay ?- No, it is not hearsay.

So these are facts then ?- Yes, I am taking them as facts.

Would you be surprised to hear that the average is 2/3d ?- I would take it as new information, but from the men with whom I have conversed, who have left Port Elizabeth to go and work on the mines and who have come back here, -- I must take it from them as a fact that 1/6d is the average.

I am not saying that there are no men who are working for 1/6d per day, but would you be surprised to hear that the average is 2/3 per day, plus food and quarters and medical attention, recreation and everything, so what you say here must be hearsay ?- I took <sup>it</sup> as authentic information from those people who have earned 1/6d per day. Those people have told me so.

I do not say that there are no people who only earn 1/6 per day, or who have not earned only 1/6d ?- Well, I am giving you what I have been told.

SENATOR VAN NIEKERK: What do you say is the total amount of taxation which the Natives pay, directly and indirectly ?- Here we have taken the information from the Union Year Book and we have the returns of the Government.

DR. ROBERTS: Unfortunately, you do not get it there at all ?- Well, these figures are taken from that book.

SENATOR VAN NIEKERK: You have said that three Natives pay as much as one White man ?- No, that you will not get in the Union Year Book.

What is your total sum of taxation for the Natives, direct and indirect ?- According to this statement, the hut tax

and the poll tax -----

I do not want to go over all that again?--It is put down here as £827,000; that is the hut tax only; the poll tax was £1,007,334; all direct taxation.....

MR. LUCAS: Could you tell us why you took half of the profits tax as something that might be claimed as having been contributed by the Natives?-- Why do you take half particularly?-- I take half by reckoning the wages that were paid to the Natives and I say that, if the Natives have been paid two millions more, then the mines would not have been able to pay such a heavy taxation.

Do you mean to suggest that the Native wages should be increased by two millions ?-- Yes.

CHAIRMAN: Has it occurred to you that that might possibly reduce the amount of labour that is available for the mines altogether and that, therefore, the taxation available from the Natives might be even less ?-- Well, if the mines cannot pay a fair living wage, then it is best for them to close down.

And send all these Natives who are dependent for their earnings back to the Territories ?-- Yes.

SENATOR VAN NIEKERK: And what then - you will be flooding your market there ?-- Well, some other schemes would have to be started in the Native areas, such as irrigation schemes so as to allow these men to have something to support themselves.

MAJOR ANDERSON : You say, if they cannot pay a fair living wage they could close down. Do you say that they are not paying a fair living wage now? Do you realise that they are getting their board and lodging and several other things and about £3 over ?-- And then the mines are able to pay four million in taxation. My point is simply that, if the mines are able to pay, then it means that the wages that are paid to the Natives are too low.

Mr. Zwide

That is not the point. Can you say that what they are getting today is not a living wage ?- It is not, - for men living as they do it is not a living wage, you cannot call it that.

CHAIRMAN: With regard to your statement on education, I see that you deal with quite a number of points which really do not concern us. There are quite a number of matters dealt with which it is not necessary for you to repeat. You can assume that we know all that and, if you will just deal with your paper from the point where you start referring to the result and value of education of Natives, I shall be pleased ?- Yes, sir. Judging from the progress made by the Cape Native, we cannot but conclude that the Cape system of rapidly spreading education among the Natives has been productive of good, and the educated ones have been able to help and are helping their people in the difficult process of evolution. They have helped to translate European mind and action with great benefit and success to their fellow men, who, in their natural state, always misunderstand, or ascribe ulterior motives to innocent intentions of the Europeans, and vice versa.

If we should judge from the success of ministers of religion in persuading large numbers of their people to embrace the Christian doctrines as variously shewn to them, the teachers in many mission schools, primary and training, and the success attending the efforts of agricultural demonstrators, lawyers and medical doctors, we cannot deny the fact that the advent of the European has bestowed incalculable benefits to the Black races of this country.

In this connection, a great deal of expansion awaits tackling, as, out of the 800,000 children of school-going age, in the Union, only one quarter is provided for by the Government.

Mr. Zwide.

On the question of occupational training, as stated elsewhere, there are no occupational schools established in the Union through Government initiative. It seems that it is the unpardonable sin of our Union Government to follow irresistible missionary enterprise whenever such venture must be for the Native benefit. Whereas there are several such occupational schools in the country for European benefit, there is none known to me for the Natives.

Then, in regard to occupations in which educated Natives are engaged, except for a few clerkships in the Native Affairs Department, in the mines, in the Bunga in various parts, in the magistrates offices~~s~~ as interpreters, a few in lawyers offices, or in urban locations under European superintendence, there are few other channels where Natives may engage their services unless they run workers unions and other organizations of like nature.

Then I come to the effect of education on the earning capacity of the Native and on wage rates. As it concerns education, this is a big problem.

First of all, the assumption is that the needs of Natives are few and, therefore, large wage rates are unnecessary to them as the masses do not know the value of money.

Working on these premises, our rulers forget the large numbers they have civilised, christianised and westernised, and, as this growth is not taken account of, the inevitable result of strangulation of Native education has followed in the forms of low, disgustingly low, salaries paid to teachers in Native schools and low wage rates paid to civilised Natives.

The teaching of history in European schools emphasises the savagery of Natives and intensifies the event of bygone days; thus a continual stirring up of the cinders of the past

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is kept alive and, in consequence, the Native is made to feel the economic pressure, because he is regarded in the light of a continual menace to the country.

The financing of Native education, the refusal of the Government to institute a minimum living wage for him, the miserable salary paid to him, especially in teaching, the stifling of development in Native schools - not a single secondary school has been started for the Native, even though locally we clamoured for one -- even now our children are perched up on the hillside at the Paterson School, too far away from their homes in Korsten and New Brighton. The mission schools are poorly equipped. A visit to the local schools will prove this statement.

In the whole of the Cape Province there are 290,000 Native children of school-going age; hardly half that number actually receive education. On most farms where labour tenants reside, their children often go without education although the parents are liable for the poll tax.

Although Acts 41 and 46 of 1925 definitely make provision for the development of the Natives, little, very little, if anything, has been done and I refer the Commission to Sections 12 and 13 of Act 41, and Section 3 of Act 46. The block grant system of £340,000 for Native education is insufficient and does not provide for expansion. A sum of four guineas per Native child attending school would provide for expansion, better equipment and other necessary provisions. The present state of things is most unsatisfactory.

I just want to refer, if I may be allowed to, to a statement from a report of the General Superintendent of Education for the Cape Province for 1927/28, where he says, in

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regard to the low salaries paid to Native teachers, "The position will not be satisfactory until the question is settled whether the Union Government or the Provincial Administration is responsible for the financing of Native education. If, as maintained by the Government, the funds provided from the Native Development Fund are merely by way of a grant in aid, then they should take the form of a block grant with the provision that the provinces should render an account of how the money has been spent, but without insistence on a scrutiny of every detail. If, on the other hand, such scrutiny is to be insisted upon, the alternative is that the Union Government should undertake the whole responsibility."

The Superintendent of Education goes on to say, "It has further become clear that, under the present arrangement, whereby the Union Government pays into the Native Development Account £340,000 $\text{\AA}$  per annum from revenue and one fifth of the poll tax, is insufficient to meet the needs of Native education."

"The Cape Province rejoices that Native education is being developed in those provinces in which, for long, it has been neglected; at the same time, it cannot but feel strongly that the Government, either by allotting a large proportion of the poll tax and making a per caput grant out of revenue (as is done in the case of European and Coloured education) should make such provision as would enable these Provinces to carry out the development they desire without regarding progress and stifling development in the Mother Province of the Union."

DR. ROBERTS: I am very glad to hear what you have to say as to what the Natives owe to the European people. Therefore, you do not mind if I deal with your remarks rather in the way of criticism. Now, let me take point 3 of your reference:

Mr. Zwide

There you deal with occupational training and you state there that there are no occupational schools established through Government initiative. Now, do you really think that that is a fact? You say that there are several such schools in the country for European benefit, but none for the Native - none known to you for the Natives ?- Yes. You see that I also say, under "F", where I deal with technical schools, "These are also appendages of the missionary institutions such as Lovedale, St. Matthews, Clarkebury, Blythwood, and Tiger Kloof. All are Government aided."

Who supports these schools ?- I say that they are all Government aided.

But are not they occupational schools ?- Yes, but they are not Government owned. They are worked with missionary initiative.

To begin with, all schools were started with missionary initiative ?- The public schools are not missionary schools. The Grey College is not a missionary schools and the technical school at Uitenhage is not.

I see, you rule out all schools which were not started by the Government ?- Yes, that is so.

And you rule out all Government-aided schools ?- Yes. In fact, in the beginning, these technical departments of missionary schools were not supported at all by the Government.

SENATOR VAN NIEKERK: It comes to the same thing. If the Government support these schools, then why do you want them to start other schools as well ?- Well, it was only after application was made that the Government supported them.

DR. ROBERTS: Sir George Grey gave a large grant to Lovedale and to other institutions ?- Other schools, again, received no grant until recently.

Mr. Zwide

Now, do you realise that, under No.4 of your statement, where you deal with occupations in which educated Natives are engaged, that there are several openings specially for Natives as clerks and so on ?- Yes, they are coming on slowly.

And you must acknowledge that progress is being made in that respect? - I do acknowledge it. I say there very distinctly that openings are found for these people in the Bungs in various parts, in Native Affairs Departments, in magistrates offices and so on.

And as clerks and school inspectors ?- Yes, I acknowledge that.

So that the tide is running in the direction of providing more occupations for Natives ?- Yes, I have acknowledged that.

I thought you might have acknowledged it more clearly. Now, do you really think that Native teachers are poorly paid ?- Yes, they are very poorly paid.

MR. LUCAS: Is your school at Bethalsdorp a purely Native school ?- It is a mixed school, partly Native and partly Coloured.

Which constitutes the larger proportion of the pupils ?- The Coloured.

Is the larger proportion of the population Coloured? - Yes.

And how do the Natives come there, what brought them there ?- Some bought erven in the open market.

DR. ROBERTS: And Dr. Phillips brought them there ?- I have been there for 25 years and, during that time, very few Native families have invaded Bethalsdorp. For a long time we had hardly ten Native families there.

MR. LUCAS: When you came there, there were very few ?- Yes, sir.

How many Native families are there now ?- Well, things have changed now. We used to have just the Bethalsdorp School,