

Nongoma Sitting. 22. 9. 1930.

Doctor W.H. Haupt, District Surgeon, says the native is very, very fond of his native beer, and takes a great deal of it too. There is a good deal of illicit liquor dealing still going on, and many natives buy it from Europeans. The natives who get liquor do no good. He had found two natives, both youngsters, who work for him, drunk, and they said they got the liquor in town. At the Cape liquor is the ruination of the Cape coloured people, and unless great care is taken it will have the same effect on the natives here, because it is a thing which brings most terrible evils in its train. We must keep liquor away from the native. He has heard it argued economically that if we give the natives all the drink we can they will want more and more. He adds "But what I want to say is this, the more liquor you give the natives the more syphilis you will have, because it is in his drunken state that both the native, as well as the European, contracts diseases of that kind." (Page 1621/2.)

The Rev. L.E. Oscrift, Principal of the Zululand National Training Institution states that it costs the native more to live in the country than in the town at the present moment, but adds that this theory does not hold good if he is going to live as he did in the past on sour milk and beer. (Page 1649.)

Mtubatuba Sitting. 25. 9. 1930.

Mr. C.A. Wheelwright, formerly Native Commissioner points out that we have allowed hordes of natives, very often of a very undesirable type to go into the towns and to go in for liquor selling etc. (Page 1757.)

Empangeni Sitting. 26. 9. 1930.

Mr. G.W. Higgs, Sugar Planter and General Farmer contends that all that the younger generation of the Zulus thinks of is drink and women. He considers that curtailing the native beer is a great mistake. In the olden days, in a district like this where there are sugar farms, the farm natives could go to a location and be welcome, they could have what drink they wanted and not be required to pay a penny. Today the natives cannot be expected to provide beer for gangs of natives who come along, so they tell these people that they must pay for it. That has now been stopped. Mr. Higgs thinks it only fair to allow the farmer to be the judge as to whether he wishes his natives to sell any beer that has been brewed. It is different in the towns where there is a municipal canteen, if there is not that, and things are not controlled there they may get out of hand. If a native woman wants to make beer and asks the farmer's permission to sell it, he should be entitled to say yes or no. It is their natural food, and they have been used to it from childhood and Mr. Higgs does not think we should deprive them of the privilege to which they have been used for generations. (Page 1771/2.)

Mr. Higgs says the natives have a good many grievances against us, we have taken away too many of their liberties. "What does it matter if the natives have a good beer drink? They invite themselves and if they wish to get tight, why should a policeman go after them and arrest them?" (Page 1776.)

Mr. Higgs thinks the difficulty of some farmers giving more opportunity than others to their natives to sell beer can be obviated by the farmers' associations agreeing among themselves. Of course a farmer should be given permission to deal with that sort of thing within limits. There is always bound to be someone with a grievance, but if the matter is regulated by the farmers' associations there will be no trouble. It would not be doing the right thing to leave it to the sergeant of police to say if the boys can have beer. He does not think there is a better judge than the farmer himself, and it would be better to let the farmer have the power of saying that his natives can sell than anybody else.

You

You cannot expect the natives to give it to the other natives for nothing. Mr. Higgs looks upon native beer more or less as a food, and he says that through the mere fact of curtailing their brewing the natives are being driven to brew some rotten stuff which is very much worse than their ordinary beer.

They themselves call it food and drink, it is really food and they give it to the children. It is not like whisky. They start eating it before it is even fermented, but to take up the attitude which we are doing today is driving the native into drinking stronger stuff. They cannot be stopped from drinking their own beer, but today they are getting other stuff which does them far more harm than ten gallons of beer. (Page 1782/3.)

He repeats that he does not wish to curtail the use of native beer to the extent it is done at present. (Page 1789.)

He again mentions their beer as part of their national food. (Page 1802.)

He says that they brew beer very often. (Page 1803.)

Melmoth Sitting. 29. 9. 1930.

Mr. H.T. James, farmer, says that the number of natives on his books who are in employment from day to day, depends on the amount of grain in the neighbourhood, and the amount of beer that is being brewed, and the number of weddings that take place. When grain is plentiful and beer being brewed very few of them can be relied on. Many of them go off at midday on Saturday and do not turn up again until the Tuesday. (Page 1849/50.)

Mr. E.N. Braatvedt, Native Commissioner says Isitshimeyana drinking and fights resulting therefrom are common on the Coast. In this District there is little isitshimeyana drinking. (Statement submitted to the Commission and included in the cover.)

Eshowe Sitting. 30. 9. 1930.

Mr. V. Ngcanu speaking for the natives says they are glad that the authorities at Eshowe have not interfered with their beer. They are allowed to bring beer into the township and to consume it; and to make and drink beer in their areas. That is a very satisfactory state of affairs; and they would appeal earnestly to the Government not to interfere with it; and further they would ask the Government to take steps to ensure that there shall never be any selling of beer amongst natives, because it leads to a great deal of unhappiness. There are certain liquor concoctions which are made in towns which are very harmful to the people. They would ask the Government to prevent the making of drink of that kind, for it is positively dangerous to their people. The danger is that these drinks cause the people to go on drinking spirits. As long as there is anything spirituous in the liquor they will want to drink that, and they will often go so far as to drink motor fuel - that is "Natalite". That is very harmful. They are told that the law prevents a native having grog, but they have grog daily; they get it by the bottle and in other ways. That grog is got secretly and it is very doubtful whether it can ever be stopped. Anything intoxicating which the white people consume - a small quantity in a little cup is enough to intoxicate a person unaccustomed to it. It would be better if it is impossible to stop the illicit business, to allow natives to have the white man's liquor, but to stop them having the poisonous concoctions referred to, including itshimiyana. (Page 1916.)

Mr. F. Rodsoth, Superintendent of Native Reserves, and Inspector of Native Labourers says that the native loves privacy and will erect a hut of his own so that he can have his wife there occasionally, or brew his own can of beer. (Page 1938.)

Stanger Sitting. 2. 10. 1930.

Mr. G.H. Hulett, Farmer, says that on the coast lands the food of the native employees consists of meat given once a week, native beer once a week to those who wish it - it is a very mild beer. He and his sons find their natives will have their Sunday afternoons on which they have their beer. He takes care that the beer is very mild, but still they will have it and he gives it to them, with the Government's consent. (Page 1984.)

Verulam Sitting. 3. 10. 1930.

Mr. R.F. Lake, Town Clerk of Verulam, states that Proclamation No. 551 of the 22nd March 1924 under Section 21 of the Natives (Urban Areas) Act 1923 gave the Verulam Local Board (now the Verulam Town Board) exclusive rights to manufacture, sell and supply kaffir beer. (Page 2061.)

The Town Board has this sole right. The sale is now principally to the travelling native public. Income for the year ending 30th June 1929 had been £1,252, the surplus on the year's working was £362. During the last two or three years the sales of beer had decreased, partly owing to the private brewing of beer in the township and on the borders of the township. (Page 2062/3.)

The profits of the native beer canteen were used for putting up new premises. The premises then in use were hired from an Indian which was considered unsatisfactory. The new premises for a native beer hall will include latrines and other necessaries, also native quarters for the natives working in the beer hall. Of the accumulated profits a little over £2,000 would be spent, leaving a surplus for contingencies of roughly £900.

A portion of the beer fund could be given to help the hospital, about £1,000 is spoken of, it would be rather difficult to say whether this is a lump sum or in perpetuity. The beer taken during the last year had decreased, but if the takings keep up Mr. Lake thinks the Board would be able to give £100 or £200 per year.

(Page 2065/6.)

The revenue from the beer hall is principally derived from travelling natives. (page 2068.)

The first and second references are repeated in a statement included in the cover.

Chief Luzulane complains of the police making night raids on the natives' homes, and states that in the middle of the night the police will knock at the door and come in on the pretext that they are looking for beer. He calls it a pretext because it is quite unnecessary for them to do so. (Page 2070.)

Mr. R.D. Lyle, Magistrate and Native Commissioner, thinks one of the great inducements to the young men to go away to the towns is liquor. The native is not an abstemious person. It is surprising to see how few sober people there would be at a native wedding. (Page 2086.)

A statement from the Gcillima Govt. Native School gives, among the principal representations of Natives to the Government, the following:-

- "3. Let a law be made for 'utywala' - let it be abandoned and the drinking of it cease in the towns and in the Native areas, for it is no longer partaken of according to old Native custom. According to such custom only mature men partook of it, men between the ages of 45 and 96 years."

(Statement enclosed in cover).

Harding Sitting. 8. 10. 1930.

Capt. Ferguson states that when there is a beer drink on, the natives go off and the work stands still.

He considers that even if the boys were given meat rations beer drinking would still have a stronger attraction.

He had tried varying their diet, and had given them treacle, and his experience had been that if they could take it home they would distil it and use it for making something stronger than beer. (Page 2134/6.)

Capt. Ferguson says one of the main troubles with the labour is beer drinking. They go on all night in the locations and they do not stop for a few weeks. When they turn up they say "I have not been to sleep for two nights." (Page 2138.)

Mr. R. Wayne states that his boys receive, in addition to mealie meal, mahauw, and that is food and drink as well. It is a substitute for beer. (Page 2170.)

Ixopo Sitting. 9. 10. 1930.

Mr. H.E. Wallace, Magistrate and Native Commissioner, with reference to unsatisfactory native farming methods, remarks that they always seem to be wanting to get away and they are only thinking of beer drinks. (Page 2183.)

Mr. C.E. Hancock submits a resolution from the Farmers' Vigilance Society and the Agricultural Society:- "That the supplying of European liquors should be strictly prohibited throughout the Union, and that what is known as the "tot system" shall be included in this prohibition." (Page 2197.)

Mr. Hancock says that European liquor should be kept from the native at all costs. (Page 2200.)

Chief Dhlamini says that the native man living in the location lives principally on milk, and beer brewed by himself. (Page 2235.)

Bulwer Sitting. 10. 10. 1930.

Mr. M. Dlamini, Induna of the Chief Mafohla says that one of the complaints of the people is that owing to the restrictions which have been imposed on them by the white authorities, they are finding it difficult to get the food which they have had from time immemorial, their traditional beer. That is also one of the reasons why their people go to the towns, because they know they can get stronger drink - that is, the white man's liquor. They are like a dispossessed people, they are emasculated. (Page 2255.)

Mr. R. Ngidi, representing Natives of the District, when asked whether it would be better to sue a native under the Masters and Servants Act, or to sue him for damages, for going off on a Sunday to a beer drink, and not turning up on a Monday, says that their objection is to what is essentially a civil matter causing a native who is a party to it to be brought up before the Criminal Court. (Page 2263.)

Estcourt Sitting. 13. 10. 1930.

Mr. W.H. Pitcher, Town Clerk of Estcourt, states that the Municipality took control of traffic in kaffir beer, under the monopoly system in 1915, and reduced drunkenness by 80% within a year. (Page 2319.)

He says that the erection of housing for native purposes by the local authorities has only been made possible by the profits earned in the beer canteens and eating houses, as the houses are not let at economic rentals.

If there were

If there were no municipal beer houses in Natal, and if the Municipality did not have these profits there is no doubt that Estcourt would have had merely a location in the native sense. It is because they have had those facilities that the natives are benefitting.

Drunkenness among the Natives in the urban area is practically unknown today. No private selling of beer is allowed in the urban area, and until the Amending Act came in, no person was allowed to take any beer away with him. The taking away of beer is provided for, but the Council have not yet thought it necessary to give those facilities.

There is not much illicit selling in the town but the police continually have to deal with the matter in the threemile radius outside.

The profits from the beer canteens have been very steady on the whole. There was a serious set back when the trouble was on in Natal, but recovery was probably quicker there than elsewhere, still for three months the sales were very small indeed.

Estcourt being so small an area, it is a simple thing for the illicit traffic to go on outside the boundary, there is not much going on in the town, but probably there is a good deal of it going on outside.

The Council does not concern itself with drunkenness outside its own area, but naturally at the same time it does not like to see a great deal of illicit selling going on outside. Mr. Pitcher emphasises that inside the area there is very little drunkenness.

He thinks illicit selling has always been going on, and does not think things are any different from what they were in 1915 or 1916.

He states that there is no drunkenness among the Municipal Native employees when they are in the town. They do go to beer drinks, they will never be cured of that. (Page 2322/8.)

Ladysmith Sitting. 14. 10. 1930.

Major C.L.R. Harries, Magistrate and Native Commissioner, says that when the season promises to be a good one the natives come back from where they are working, not so much because they want to work at their own farming, but because they know there is likely to be a whole series of beer drinks, they are attracted back by the social conditions. During that time they get as much beer as they want, they thoroughly enjoy themselves, they go to weddings and they do a little work in return for the beer which they receive. (Page 2382/3.)

Major Harries mentions that in P.P. Rust the labourers on the citrus estates adjoining Zebedeila's location break bounds in the weekends and go off in search of beer and women. (Page 2403.)

Ladysmith Sitting. 14. 10. 1930.

The Rev. H. Pamla, Native, refers to the question of the beer canteens, he considers that they are encouraging the people to spend more of their money, and they have not sufficient left to support their families. He would like the Government to consider allowing the native people to brew a little in their own homes - if they cannot do without it - and considers that that would be infinitely better than the beer canteens which are encouraging them to spend their money today. (Page 2418.)

Chief Theophilus Mtombela says the Natives have had utywala - their national beverage - as an inheritance from the hoary past. Now owing to the white man's laws, there is interference with the use of their utywala. The drink to them is as much as the white man's tea and coffee is to him. There is no interference with that. Utywala is very useful to the natives, not only from the social, but from the practical point of view. If a man wishes

to have

to have a hut built or to get some other work done, he invites people living in his neighbourhood to come along and lend a hand, and he likes to give them a treat, he provides utywala for them. There seems to be an indication that the Government will interfere with that. The result of interference is that the people make concoctions which are poisonous, and which can be contained in a small vessel more easily hidden than can be the utywala. These people then break the law and go to gaol.

The Chief thinks the white people have also found that utywala is useful. He quotes the example of the British soldiers who were suffering from fever in Ladysmith, and who were given utywala and benefitted by it. (Page 2421/2.)

The Rev. N. Pamla thinks that the view of the people generally is that the beer canteens are a bad thing, because he thinks that they are aware of the fact that in Ladysmith there is a strike against the beer canteen. They object to the selling of the beer in town, those who drink want to make a little for themselves. The strike was not on account of the women not being able to get beer; their chief complaint was that their husbands were spending their money there, and that the women and children were left destitute. They did not want to make beer and sell it, they wanted to brew just a little for their own home consumption. (Page 2433.)

Mr. Pamla thinks there would be the same objection about beer brewing municipally if it were sold at cost. The very fact that it is there is a temptation to all the people in town, both young and old to buy beer. (Page 2435.)

The Rev. K.A. Johnson states that a large number of native women who go up to the large towns like Johannesburg make a business of illicit liquor selling while ostensibly they are engaged in domestic work, and the result is that the young boys who go up spend practically all their money in liquor dens, and the women in the local districts suffer because no money is sent home. (Page 2500.)

Mr. F.A. Stead, pensioner from the Native Affairs Department, referring to the migration of the natives to the towns, says they come to reside near the towns with real hopes, "and these are intensified when they get near the towns - that is, as regards beer and other matters." Beer is strictly prohibited, but they go in for it, consequently there are numerous cases in Court in connection with the illicit sale of liquor. They are accustomed to having their own liquor at the kraals on the farms, and they think they can do the same in the town. The women, in order to supplement the income of the man, rightly or wrongly resort to the practice of making and selling beer illicitly. (Page 2505.)

Matatiele Sitting. 29. 10. 1930.

Mr. G.W. Gray, Mayor of Matatiele, states that outside the town and the locations, the Natives can do as they please as regards the brewing of beer and selling it.

In the town the Municipal Council has quite a lot to contend with in that respect. One cannot get away from the fact that his beer is largely a staple portion of the Native's diet, and when he comes to town he wants it. We know that he cannot do without it, nor does he want to do without it, and his wants are catered for by people who make a profit out of it.

It is illegal for the Native to brew in the town for his own consumption, no concession has been granted.

Mr. Gray does not know what the position is in other Municipalities, but speaking generally, he thinks that very few concessions have been granted for the brewing of beer.

(Page 2553/4.)

Mr. Turnbull, Town Clerk of Matatiele, says illicit beer making is the chief source of livelihood, and they make more money out of that than they do out of anything else.

(Page 2559E)

Note:- This remark seems to apply to Natives living in the Location.

Mr. van Heerden, Chairman of the Village Management Board of Cedarville, does not think this is the result of low wages, but that it is the easier way to make money. (Page 2559.)

Mr. Gray says that there are in the town approximately 1,000 Natives. There are families in the Location and the women go in for brewing beer, and then there are other women in the town, moving from house to house, who do nothing but make beer and supply the domestic servants who have no opportunity of doing so.

The attitude of the Municipal Council is against granting permission for domestic brewing, but Mr. Gray thinks they are rather in favour of a certain amount of Municipal beer being supplied, as is done in Natal.

They would sell it over the counter to be taken home.

Mr. Gray has no objection to the Natives brewing for their own consumption, but it is felt that it might be abused. If given permission for two gallons, they will make five or ten, and when it comes to a question of raids and so on, they will always try to make out that the quantity which they have is less than it really is and it creates all sorts of difficulties, and it is necessary to see that they do not infringe the terms of the concession which is granted them.

He considers that whatever the position is there will always be those who will try to sell beer, which, of course, is contrary to the law. That is the danger, it is the sale of beer by those who regard it as an easier way to make a living. The ordinary consumption of beer in reasonable quantities would not be objected to, but it is the excess which is objected to. (Page 2559/30.)

Matatiele Sitting. 30. 10. 1930.

Mr. E.T. Moshesh, Basuto, says that Native people who have been living on kaffir beer at home, immediately are told on coming into town to do away with beer, because once beer is found in their room - they may not be selling it, but having it for their own consumption - they are arrested. That means that such a person has to undergo very great change in life. That person, if he were allowed to use his own food, viz:- kaffir beer would bring kaffir corn from his home and brew kaffir beer for his own consumption in town; because he is not allowed that, he will incur debts by going to the butchers' shops and such places to get something on which he can live. It is very hard for a

person who comes from the location and who has been living on beer, when he is in town, because he has to buy this and that for change of diet. When he has adopted that kind of living, buying this and that, he will be used to it and on account of that incur debts. People living in towns incur terrible debts because of the habit of living they have acquired in towns, - it costs them right up to 3/- a day. If this person were living on kaffir beer he would earn enough to pay debts that he incurred before he left his home. Europeans are allowed to eat whatever they want to eat; He always sees them coming to work; they have never been stopped coming to work because they drink their liquor. There is also this, a Native is not allowed to drink brandy - and once he gets it he takes too much of it; the speaker says he was not referring to brandy in particular, but any kind of liquor; when once a Native comes across it he takes too much because he is not allowed to get it, and is therefore unable to come to work. There are many people living in the locations who live on beer, and they do all their work; they take just enough beer to enable them to go about their work. (Page 2572/3.)

Mr. W.M. Mazwi, Native, mentions a very important point in this connection "and one that people are crying out about." On account of the liquor proclamation, the more honourable natives find themselves accused of serious crime; the liquor question spoils many an honourable Native, because they want liquor and they are not allowed to get it. The Commission is asked, if it is there for the purpose of helping the Natives, to recommend the exemption of those in the Transkeian territories, the same as is done in the Cape Colony. (Page 2596.)

Mr. A.H. Madapuna, Lawyer's Clerk, says that when the Natives come into towns they do not know what the town life is. The first thing they do is to get into trouble in connection with illicit liquor, and the next thing is they are 'skebenga' or highwaymen. (Page 2624.)

Mount Fletcher Sitting. 31. 10. 1930.

Mr. M. Legela, Native Interpreter, mentions that the owner of land frequently does not trouble to be present when an agricultural demonstrator visits him, but simply goes off to a beer drink or wherever he likes to go. (Page 2645.)

Mr. Legela thinks that in rural areas the Natives do not worry very much about having pocket money, no matter where they go, to a beer drink or anywhere else. (Page 2667.)

Matatiele Sitting. 3. 11. 1930.

Mr. D.D. Mthoba says that kaffir beer is nothing but food in the right sense of the meaning of kaffir beer. It is food just as good as milk because a person can live on kaffir beer the whole of his life without anything else at all, and can by a little change of diet take only meat. His opinion is that every one who brews kaffir beer for consumption purposes must first obtain a written permit, say at least four imperial gallons once a week. The total stopping of kaffir beer is just to help the trader to make a profitable business, as Natives without kaffir beer always go to the shops to buy such things as sugar, tea, coffee, flour, mealie meal, etc., whereas those who use kaffir beer do not care very much for such things; they use kaffir beer which they manufacture from kaffir corn reaped from their own lands, and it means less expense to them. (Page 2732.)

Mr. Mthoba repeats that people who drink kaffir beer do not care so much for sugar and tea, but says that even of the ordinary Natives some do not drink kaffir beer. A man may drink kaffir beer, but those who are not used to it take tea, more especially when there is no more milk. (Page 2734.)

Kokstad Sitting. 4. 11. 1930.

Mr. C.K. Scott, Farmer, remarks that the Natives make mealie meal up into morouch, and merowe and beer and other things. (Page 2772.)

The Rev. G.W. Veal considers that if the use of kaffir beer is taken away, something else must be put in its place, as the native diet is so very restricted. Kaffir beer or its equivalent seems to him to be a necessity, a physical necessity although perhaps a regrettable one, because it leads to so much unpleasantness. Some of those who have lived among the Natives for a long time feel that to penalise them heavily for making beer is a little unfair. The police make a point of this nowadays and it is very difficult to say what one should do. If they are to be deprived of that, then some substitute has to be given to them to take its place. He adds that he is not alone in that opinion. (Page 2802/3.)

Mr. F.H. Brownlee, Magistrate and Native Commissioner, says that beer brewing is a very lucrative occupation but it is a very dangerous one. The police will come along, they will find the beer, the man will be taken to court and away will go all his earnings and his savings. (Page 2823.)

Kokstad Sitting. 5. 11. 1930.

Mr. G.W. Young, Farmer, says there is no doubt that in that part of the country the Native, apart from his ration, makes mahou, that cannot be stopped. They call it mahou, but sometimes it is real beer; but that also is a very sustaining food. It is a splendid food. (Page 2899.)

Flagstaff Sitting. 7. 11. 1930.

Mr. W.D. Cingo, Native, Head Teacher of Enfundisweni, says that in the days before the Natives came under British rule, one of the sources of revenue by which the Chiefs maintained the economic equilibrium of the tribe, was that from illicit liquor selling. (Page 2946.)

Port St. John's Sitting. 10.11. 1930.

Mr. Gqolo Jico, says that in the olden days their women were not allowed to go to beer drinks and such things when they still had young children. Women who had just been married were not allowed to go to such festivities until such time as they had at least four children born to them.

In the olden days their young men did not run away to beer drinks, but today they all run away to such places where they drink, and all the money which they have earned and brought back with them is used up in drink. (Page 3020/1.)

He adds, with reference to the nursing of their children, that young women go to the beer drinks and they remain there and there is no one to nurse the children at home. (Page 3022.)

Mr. F. Soxujwa, a preacher of the Wesleyan Church, dealing with tribal conditions says one of the bad things is the endless drinking of kaffir beer that is going on. (Page 3024.)

Mr. Jico repeats that formerly the woman was not allowed to attend beer drinks before she had three or four children. These women used to attend beer drinks after they had been married for a long time and were old. Today the young women are attending the beer drinks, and they return to their kraals late in the night. (Page 3039/40.)

He says that the young men and women go to beer drinks, and simply do not help their elders in the cultivation of their lands. After attending the ceremony of "intonjani", in the early morning, the young people used to return to their homes. Now they remain there instead of helping in the tilling of the land, and they will attend beer drinks just like the old men. (Page 3045/6.)

Mr. E.J.P. Almon, on behalf of the Village Management Board of Port St. John's, says that regarding liquor he thinks the legislation of the Territory is fairly comprehensive, because in the urban areas, police supervision is such that they can spot anything going on in the way of Natives obtaining liquor. There is only a minimum number of licences. There are only two licences at Port St. John's and, if there were much consumption of liquor among the natives, the police would soon be able to put their finger on the spot.

But there is another danger, and that is the Native beer drinking places. Apparently these places are not so much in the village, but just outside. There are quite a lot of shebeens and there is much difficulty in coping with matters outside. A man owning premises can give permission for a certain amount of beer to be consumed on the premises, and there is very little chance of the police ever catching anyone in such circumstances. But this is the trouble, the person brewing beer does not merely consume on the premises but sells to all and sundry.

It has been reported on many occasions, that shebeens are carrying on this trade, but the police find great difficulty in coping with this matter. (Page 3050/1.)

He says that in regard to visiting natives there are no arrangements for them. In regard to feeding, under the liquor licence, the hotels are compelled to supply food to the natives, but there is no control of the charges. (Page 3052.)

Mr. Z. Marsh states that he has not heard of recruiters supplying the Natives with drink, though it could be done. The trouble in the Territories is with kaffir beer, and occasionally residents think that this beer must be laced with something stronger because of its effects. (Page 3073)

Mr. H.M. Nourse, Resident Magistrate and Civil Commissioner, says there are women who are not employed on private property and they go in for a certain amount of beer making. (Page 3074.)

Umtata Sitting. 12. 11. 1930.

Mr. J. Moshesh, East Griqualand, says that immediately a red man finds he can get money, off he will go and get it; he will not think of the future; you will find him fooling about with a bottle of liquor and the money he has borrowed will never be returned. In many of the instances he has quoted, the money has gone into liquor.

(Note:- This is in connection with a discussion on advances of money to the Natives.)

There would be the great danger to these people of being caught with illicit liquor or something of that sort, if they had the money. (Page 3154.)

Umtata Sitting. 13. 11. 1930.

Mr. Moshesh, referring to the system of co-operation amongst Natives, remarks that the wife makes a little beer and she collects a lot of people to help her. (Page 3194.)

Mr. E. Qamata, Tembuland, asked as to the attitude of the Bunga towards the brewing of beer, states that he does not know that this question was ever brought up. Therefore, he can only give his private opinion. He is not encouraging the brewing of beer, but at the same time, in the reserves, he does not think there is sufficient reason to deal drastically with the brewing of beer. The control that is exercised over that by the present precautions is quite adequate to deal with the situation, in the Territories.

The precautions are:- If a man is going to have a beer drink, he must have the permission of a chief or headman, and sometimes, if there is going to be a big function, the headman refers the man to the magistrate, who will then send police if it is necessary.

The headman is responsible for any irregularities that happen at a beer drink, and he is always careful to send some people to watch. (Page 3362.)

Mr. K. Bam, Western Pondoland, states that with regard to kaffir beer drinking that it had been said that there was not very much of it drunk at Umtata; he has been in the district where Mr. Qamata lives, and it is not very prevalent there, but he thinks that in East Griqualand and East Pondoland, where some of the people are very backward it is very prevalent - in fact more prevalent than some people like to see. Not very long it was proposed in the Council that this thing should be regulated somehow, because these people, especially when they get a very good crop, do not want to work; they do not want to work even at home, and it was thought that, if they perhaps drank less beer, they might attend more to their lands. (Page 3273.)

Umtata Sitting. 17. 11. 1930.

The Rev. A.A. Hoadley, in discussing the income and expenditure of the "raw Native" remarks that he does not take much coffee and sugar; probably he takes "Mahou" as they call it. (Page 3420.)

Mr. Hoadley says that with regard to liquor he would not allow economic force free play "because it would be uneconomic". (Page 3425.)

Mr. G.K. Hemming, Member of the Law Society, and Editor of the "Territorial News", says the causes of criminal acts are ignorance, superstition and drunkenness. (Page 3456.)

Umtata Sitting. 17. 11. 1930.

Mr. W.H.F. Green, Inspector of Schools, states that in the old days the staple food of the natives was mealies - supplemented with beans. Occasionally at a wedding or a beer drink they would have meat. (Page 3482.)

Umtata Sitting. 18. 11. 1930.

Mr. R.D.H. Barry, Magistrate of Umtata, refers to an opinion which had been expressed that it was possible to get over various troubles by repealing all liquor restrictions. That was the suggestion made by some people with a view to getting over the difficulty of over-population. He says the people would become so demoralised and impoverished that they would get into all sorts of difficulties, and they would go the way the Griquas have gone. (Page 3541.)

Mr. W.T. Welsh, Chief Magistrate of Transkeian Territories, says that the visits of agricultural demonstrators had become popular except at one place where no one attended. He thinks there was too much beer drinking in that particular locality. (Page 3551.)

Mr. Barry, referring to the suggestion that traders should be given ten years notice that applications from Natives to open shops would be considered, agrees that Parliament did not give the liquor people anything like that under the Liquor Act, and says "but liquor is a different thing". He says the power of the vested interest was based on liquor. (Page 3583.)

Mr. Welsh, referring to the fact that traders' stores must be five miles apart, says none of the people would have to go more than $2\frac{1}{2}$ miles, and remarks that they will walk a very much longer way to go to a beer drink. (Page 3592.)

Mr. Welsh states that in the locations his department does not interfere with the brewing of beer, although it sometimes interferes with the results, or rather, goes into the question of the results, but ordinary people are allowed to brew and drink beer. They are supposed to report beforehand to the headman. A resolution to that effect was passed by the Bunga. But they are not allowed to sell it, that is prohibited by law.

He thinks the system works satisfactorily, and does not see when they should be restricted altogether. It is almost the only amusement which has been left to them to have their beer drinks.

Mr. Welsh understands that their beer is a good healthy drink, and they say it is very pleasant. So long as they do not commit any crimes or offences at these beer drinks, he does not think that there is any need for our interference. Of course, if fights take place or crimes are committed, the consequences are serious. But, as these men are not in employment and it does not interfere with any employer, they are free agents. The authorities wink at it and there is nothing in the law to prevent it.

The principle is to leave it entirely to the local conscience.

They are supposed to report to the headman, but there is no permission, no permit. The headman is not responsible for any irregularities, the head of the kraal is responsible. (Page 3605/6.)

Mr. Barry thinks a beer drink is responsible to a considerable extent for broken heads. Being asked "Unreasonably so -- you must allow a certain number of heads to be broken for the amusement of the people?", he says that he thinks, taking into account the population, and the conditions under which they live, it is extraordinarily disproportionate. (Page 3606.)

Mr. Welsh says he thinks one can fairly say that the proportion of serious crime is exceedingly small. "I dare say as Mr. Barry said, that most crimes of that sort are attributable to beer, but when you have over a million people you cannot say that the number of serious crimes is at all considerable. Johannesburg has more crimes many times over than the Transvaal."

In general Mr. Welsh prefers leaving the people to their own amusements, unless they become a public nuisance. Of course they do drink too much in parts. In pondoland beer drinking may be called perennial. They have plenty of grain but are not interfered with unless necessary.

Women go to beer drinks, one sees them going there and one knows that they are attending beer drinks. (Page 3606/7.)

Mr. Barry says that Native opinion is to the effect that the women are drinking more and more now than they did in the olden days. He thinks there is a move towards emancipation among the Native women. He has heard this and he personally thinks that the control of the husband over the wife is not so strong as it used to be. This is shown in the first place by the large number of women who attend beer drinks..... At a beer drink the women will sit on the one side and the men on the other, but they are all drinking pretty hard. (Page 3607.)

Umtata Sitting. 19. 11. 1930.

Mr. Welsh says there have been complaints from Natives of undesirable people being sent back to the district. When they were sent back they were told that if they did not behave, their friends would have a beer drink and there would be an accident. (Page 3620.)

This remark is repeated in connection with a criminal who could not be identified and convicted but who was thought to be known. (Page 3621.)

Mr. Welsh does not think there is much illicit liquor selling in the Territories. Of course it is very difficult to know, but on the whole he does not think there is much. The laws are very stringent - a fine of £500 for a first offence, very frequently a fine of £250 is inflicted, and trading licences have been cancelled as the result of liquor convictions. "They are very much down on us for trapping. It does go on, but I should not say to any appreciable extent. You see, we control the import of liquor. No one can come into the Transkei with liquor without a permit, except a reasonable quantity for his own consumption, and the Railways are not supposed to convey liquor without a permit and so on." (Page 3622.)

Umtata Sitting. 19. 11. 1930.

Col. W.H.C. Taylor, Deputy Commissioner of the Transkei Division of the S.A. Police, after giving statistics of crime, says that unfortunately beer drinks are responsible for about 80% of the serious cases of violence. (Page 3704.)

Col. Taylor points out that many rape cases are not really bad cases; in many of the cases brought to the police notice they find something after this nature "As I was returning from a beer drink - or we were attending a beer drink - something happened; then so-and-so came on the scene and the woman started to shout". It is thought that had a third party not come on the scene, there would have been no charge.

As regards stock theft cases - there will be a beer drink at a certain kraal and on the way home, there will be a craving for meat. It is a peculiar thing, but "after beer we must have meat" - when they left that beer drink they had no intention in the world of committing a crime, but, as they sobered up they wanted meat so they said "There was so-and-so's kraal" and they took a sheep out and ate it. It is stock theft, but strictly speaking it was not criminal intent, it was on the spur of the moment. (Page 3705/6.)

Asked whether murders in the Territories are ascribed to beer drinks, Col. Taylor repeats that 80% of the cases of violence are due to beer drinking.

Cases of premeditated murder are very few in the Transkei; it is generally something that happened - an old grievance - and a beer drink brings it to a head. The cases of boys coming away from beer drinks and having a fight on the road and killing someone, are more culpable homicide. They will have a grievance at a beer drink and a man will suddenly take a kerrie for no apparent reason so far as the others can see and hit a man over the head. Or perhaps a man will come to a beer drink and the owner of the hut will reach for his assegai and stab him, and then it will come out that they had a squabble about lands some two or three weeks ago; but it was the beer that brought it to a head. Col. Taylor is not advocating doing away with it; he is a believer in letting the Native have his beer. (Page 3714/5.)

Engcobo Sitting. 20. 11. 1930.

The Rev. C.C. Harris refers to the distribution of European intoxicating liquor in spite of the fairly rigid control of licences, he says that it is difficult to estimate to what extent but there is no doubt that the Native people are getting liquor through European agencies. (Page 3732/3.)

He says the custom of beer drinking is one into which the Natives easily lapse if they become relapsed Christians. (Page 3734.)

Mr. J.B. Clarke, Native Recruiting Corporation, mentions that among the articles a Native brings back with him on returning from work in the towns will be a little amount of carbide to ginger up the local beer. (Page 3754.)

Mr. W.J. Clarke

Mr. W.J. Clarke, Senior, thinks the Natives' beer drinks have increased which he ascribes to the increase of all crops. He thinks the beer drinks have been increasing for the last five or six years or so. (Page 3759.)

Mr. Clarke states that in the early days the Natives had not the beer drinks and that sort of thing, which takes up a lot of their grain.

There were none of these organised parties, and a very small quantity of beer was used even for local family consumption. He has seen as many as seven or eight big hogsheads full of beer and perhaps 200 or 300 men there and it would take them perhaps 2 or 3 days to finish it, and they would go away perhaps stupid. This is of later years, the custom probably started about 15 years ago; it has increased gradually. It was not unknown before the Boer War but it was not on the large scale to which it has now grown.

Being asked "may not that increase in scale be due to the fact that the Native can travel longer distances now - or had they just as many horses then as now?" Mr. Clarke states that they were as well supplied with horses in the early days, and better horses than they have now. He thinks they used to help themselves to the farmer's horses.

He never saw any drunk Natives fifty years ago.

The women, and the boys and girls participate in the beer drinks now; that is something new; it is only during the last few years they have made beer for boys and girls, - about four or five years. He supposes that has come about because they are fond of beer themselves and they think that a little given to the children - to the boys and girls - would not do any harm.

The Tembus had no beer fifty years ago; they had not any strong drink of their own then, it is a habit that has grown with them. (Page 3761/2.)

Mr. Clarke, Senior, says that fifty years ago he did not see any beer among the Tembus; other tribes used it though. The Tembus used no beer even in their homes. (Page 3766.)

Mr. A. Qunta, questioned as to any increase of beer drinking amongst Natives, replies that beer drinking depends upon the amount of food they get from the lands. If they get plenty of food there is bound to be plenty of drink.

According to his experience there was drinking years ago; an instance, in the Ngamakwe district when he was a young boy there were many affrays and these were due to drink. He is now over fifty, he was a young boy forty years ago. This was among the Binguos, he does not know what happened among the Tembus during that time; but he says that drink has been a practice among the Natives for years; it is their natural beverage; it fluctuates according to the amount of food they get. (Page 3772/3.)

Mr. T.W. Poswayo states that there is certainly an increase in beer drinking amongst the Natives. It has so far increased than now even the young boys go in for it. He does not know how this came about, because it was never known that a young boy should take beer with the grownup people.

Beer drinking is an old custom, but it was in smaller quantity in former times, because amass was used first, and generally they adopted this kaffir beer drinking on a small scale.

The women are also beginning to drink beer now; formerly they never even went to the hut when there was a beer drink.

Mr. Poswayo thinks this beer drinking could be stopped if the chief had more power. Their Chief takes only a drop, not so large, only about two bottles.

There is a forfeiture clause in their title providing that when a man is found selling any liquor the land is taken away from him. This has not occurred yet in his district, but there is a suspicion that when a man is found selling liquor his land is taken away from him; but the land ought to maintain the family whether a man is in gael or not.

(Page 3782/3.)

Cofinvaba Sitting. 21. 11. 1930.

Councillor I. Mgudlwa is asked whether the Natives here have no more time to drink beer and replies that a large number of the young men is working on the mines, and the older men are being assisted by their daughters at home and the women are helping to hold the ploughs on the land. (Page 3833/4.)

Elythwood Institution, Butterworth. A statement from the Rev. D.D. Stormont is inserted here, from which the following comments are extracted.

Beer drinks, marriage quarrels, and locations fights, have always been prolific in creating debts and in driving young men to the labour centres for work to clear their feet. (Page 2.)

Speaking of the landless population:- "They were ready on all occasions to be present at beer drinks and other festivities. (Page 12.)

The waste of money, especially over beer drinks and location fights is enormous. (Page 40.)

Note:- This comment is in connection with remarks on crime and litigation.

Butterworth Sitting. 24. 11. 1930.

Mr. E.J. Ross, Missionary of the Presbyterian Church, says in these Native Territories they have a minimum of liquor sold to Natives, they are very fortunate in their prohibition regulations. The evils in the big labour centres do not apply here, but every trader will tell you that the big factor in the demoralisation of the young natives is the liquor that is sold at the labour centres. There is no question about that.

They acquire the taste at the labour centres. It sticks to them and the Native cannot drink in moderation. He can no more drink in moderation than he can eat meat in moderation. These Natives come back here and they are the worst characters and the most undesirable characters we have - that is the Natives who have acquired the liquor taste at the labour centres. He thinks the C. I. D. would support his statement in that regard.

Mr. Ross, asked how they gratify their taste for liquor, replies that there is a great deal of smuggling going on. In the olden days only the old men used to drink. Now when there is a beer drink on it can be seen from the way in which they are divided up and the way in which they are sitting what is happening. If there is any brandy about, they mix it up with the kaffir beer and those who have paid for their brandy get a share of that brandy. In the olden days they all used to drink together, they used to stick to beer, but today you see the Natives sitting in small groups, separated from each other instead of being together. You know that there are two or three bottles of brandy there and that brandy has been mixed in the beer and those who take some of the brandy have to pay their share. Those who simply take the kaffir beer can join the others, but when there is brandy they sit in small groups and that shows what is going on.

The people in that particular group pay so much for each swig of beer, whereas, if it is pure kaffir beer, the big tin goes round. If there is brandy they all get the measure for which they pay. Mr. Ross considers that is a big factor in the demoralisation of the Native. (Page 3929/30.)

personal matters

ABX 301206

13 Soldier St.
Freetown, Sa. Leone
Dec. 6, 1930

My dearest Love:-

Your long letter dated Nov. 5,
has just come to hand. I really
have had the blues waiting and
longing for a letter from you.
It seemed as tho it would never
come. The mail for Eng. closes
at 3 and it is now 2:30. I have
just read your letter and
am sending a few lines to say,
please don't worry about me
being dissatisfied because
I ~~may~~ ^{will} not find things as
I am used to having them
etc. Don't worry about that
darling, please don't. All I
want is you. We are going
to make things right. We
are going to work & get what
we need to make ourselves
comfortable, at least. I know
you have recently (began)
Began

your practice (only recently)
and it takes years to get a
home etc. I can put up
and make out with anything
and you will find that out.
I am not an "heiress" and
was not born with a "silver
spoon in my mouth." (mouth)

I love you and you
love me and I am
not going to wait any
longer than time for the
Board to meet & grant me
my request, in May. I
expect us to marry not
later than July 1931.

Don't you know and can't
you realize that we are
destined for each other??
I believe in prayer and I
do believe God intends that
we be man & wife.

Shall write soon. Mattie
for her letter & says she will write.
Always your own Mandy

ABX 301125

THE DUTCH COLLEGE.

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All Correspondence to Box 1539.

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Personal - Professional Education

JOHANNESBURG.

25/11/30.

To

A.B.Xuma, Esq., M.D.
104, End Street,
DOORNFONTEIN Local.

LESSON 7.

Dear Sir,

We are in receipt of your 6th. lesson by Post, contents we have noted and for which we thank you.

We corrected the work for your perusal and we kindly ask you to note the alterations and additions made.

We are pleased with your "Storie".

INSTRUCTIONS TO LESSON SEVEN. (Special Course). by Correspondence.

Take the KEY and learn by heart the words given to lessons 31, 32 and 33, so that you do know them very well!!

Open your LEERBOEK and read the said lessons several times aloud, till you can read them fluently!!!

Translate these lessons into English in writing and make sentences in the plural as given on page 80 and translate the Proverbs, as given on pages 81 and 82 literal into English in writing.

Awaiting your next lesson in due course, which kindly send to Box 1539, Johannesburg; for correction and further instructions.

We are, Dear Sir,

Yours faithfully,
THE DUTCH COLLEGE.,

[Signature]
Principal.

JSH/TS.

Glad you
like the
pictures.

ABX 301213

~~Incomplete~~

13 Soldier St.
Freetown, Sa. Leone
Dec. 13, 1930.

My Precious Love:-

This comes in reply to yours of Nov. 5, which came to hand one month from the date it was written. I am so busy and rushed, dear, that I have to limit myself, but you know that is not always so and I look forward, eagerly, to the time when I and all of my time shall be yours.

Please don't feel or think that I shall not be able to adjust myself to conditions down there. I can adjust myself to anything. You have assured me of your love, ~~and~~ devotion and respect. You promise to be everything to me! What else could I wish for, what else, darling?? Don't worry about me not finding all that I have been use to. I shall find more than I have been use to, as I have never been use to having a

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