NAME : [KRISHNA PERUMAL] 701/540

REG. NO. : 13944

COURSE : HISTORY 111

HISTORY PROJECT

XXXXXXXXXXXXXXXXXXXXXXXX

[The immigration of MR Maran Murrie to South Africa] 540

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AN ACKNOWLEDGMENT

It is customary to thank those to whom one is indebted. I cannot fail to mention Mr Takoordas Hurrie. For it was from him that I have learned to develop a point of view for my thesis. I would like to thank also Mrs S. Hurrie who had many helpful comments and suggestions.

My thanks also goes to Miss Zohra Bibi Bayat who typed my project. Her contributions are warmly appreciated. Finally, I would like to thank all my friends who helped me in one way or another.

KRISHNA PERUMAL

CHAPTER 1

A very remarkable scene was the landing of the first batch of Indian labourers, one well worth remembering. On Friday November 16.1860, the Truro dropped anchor in Port Natal and 341 Indians disembarked from it. "Spectators who were present had been led to expect a lot of dried up, vapid and sleepy looking anatomies. They were disappointed - as the swarthy hordes came pouring out of the boat's hold, laughing, gabbering and staring about them with a very well satisfied expression of self-complacency on their faces." [1]

The overwhelming number of Indians who came here and eventually settled in this country, were indentured labourers and they made their contributions to the country's development, not only in canefields but also in various other fields.

Distinct from the indentured, was the second, small stream of [illegible] immigrants. They were generally described, as "passenger indians" who entered the country under the ordinary immigration laws, and at their own expenses. Majority came especially to trade and they opened their shops. They supplied goods, desired not only by Indians masses but also by Africans and Whites. The passenger Indians are culturally hetro-geneous. They were mainly Gujarati speaking moslems and Hindus from Surat, Katihravar and Porbandar.

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1. S.R. Pather: Centenary of Indians 1860 - 1960, p. 4.

The Indian trader, in his ramshackle building was the first to set up a trading post in inaccessible parts of the country, transporting his goods by oxwaggon. First came the trader, followed by the usual number of hangers-on who supplied the need of the community. Then, the gradual tentative approach of the farmer and small holder who desired to be nearer his source of supply and everyday needs. Traders became the outlet for the farmers produces just as they are today in many outlying areas.

"The coming of the Indians to Natal was no spontaneous uncontrolled movement. It was part of an elaborate system organised and controlled by the government of Great Britian and India."[2] The opportunity to migrate was also socially and legally restricted. The migration of Indians to South Africa was a selective process in which individuals and categories of people were involved to migrate by promise of future rewards.

During the 1880's, Indians came to be a definite part of the country, prospering himself and helping the country to prosper. J. Robinson reveals the following practical suggestions for the benefit of persons who may have determined to make this country their home:

---

2. B, Pachai: The international Aspects of South African Indian Question-1860 - 1971, p.3.

(1) A stout heart and a strong untiring arm.

(2) A temper prepared for disappointment, and determination to make the best of things.

(3) Sober habits and simple words.

(4) A convicton that the land before them is no paradise, and that in the new life they are to lead hard work; frugality and perceverance will be as necessary to success as they are elsewhere."[3]

These qualities will stand a man in better stead than large capital and vast appliances. Both have been sacrifieed in this country during times past, for the want of things.

---

3. J, Robinson: Notes on Natal- An old colonists book for new settlers, p.189.

CHAPTER 2

My choice for this project fell upon the late Mr. Naran HUrrie. He originated from Bardoli, in the district of Varad in Surat, India. According to records, Mr. Hurrie was born during 1892 and he first entered the republic in 1905 and settled in Natal. His life has been characterised by outstanding events. However, he was called to rest on 20-5-1978. Free immigrants began to appear for the purpose of trade. Hindu traders came, many were Gujaratis, a community of which Mr. Hurrie was a member. Mr. Hurrie together with other traders, did well, indeed too well to please their white competitors. One cannot fail to mention, the controversial aspects that surrounded his experiences with regards to his name and marriage.

The socio-economic condition of Surat was declining. The area went through a year of famine and drought. Mr Hurrie's family lived on a farm where conditions was bad. The village life in parts of India was underdeveloped, stricken periodically by famine and ravaged by diseases. Hence industries had decayed with the importation of British goods and cloth. Some said, "We left at a time of drought and sickness; we had nothing to eat; our villages changed." The place was becoming overpopulate and living conditions in Surat was appolling.

Mr. Hurrie came to this country, with the sole purpose of trade to seek better prospects. But other reasons also motivated him to migrate. The conditions in South Africa was better as compared to his stay in Surat. Hilda Kuper substantiates this point when she states, "Promises of wealth, the currency easily forged by recuiters, was the most obvious inducement to migrate. The passenger Indians realized the economic potentialities of a young, developing country and families sent out one of their members to open a branch of an established business, or individuals came to try their luck."[4]

The passengers were more directly motivated by the desire and opportunity for economic prosperity. The atmosphere certainly influenced Mr. Hurrie to migrate to South Africa. Other reasons cannot be totally discouraged. The spirit of adventure and independance is negatively seen by conservative Indians, But there is evidence that a number of youth were prepared to break away from the family in a desire to 'see the world' and ' to do what they wanted. ' This was the case of Mr. Hurrie, who wanted to"overcome the illtreatment rendered to him by his stepmother."[5]

4.H, Kuper: Indian People in Natal , p.15.

5. Interview.

CHAPTER 3

A.N.Boyce states that"most of the Indians were living in poverty and immigration to South Africa meant an escape from the rigid caste systems of India."[6] But Hilda Kuper, views immigration differently. "Indians did not immigrate to South Africa to escape any specific brand of persecution, political or religious, nor did they come in organised bands interested in creating any particular type of society."[7]

Mr. Hurrie left India on board the Kara Gola and arrived at Port Natal in 1905. Some indentured Indians, including some of the leading merchants entered without permits when immgration was restricted. This was the plight of Mr. Hurrie who came as an illegal immigrant with the help of his uncle. Thus he derieved the name of Mr. Naran Hurrie Pema However, in 1927, the system of condonation was passed. Strinvasa Sastri, Agent General for Indians in South Africa, persuaded the South African government to condone the unlawful entry of Indians and hence they are described as condonees. They were permitted to remain but their permits can easily be withdrawn at any time . Indians poured into the country but they began to acclimatise themselves. Though very badly off they were not so utterly sunk in poverty as many of them had been in India. It is noteworthy that after some time they felt sufficiently settled. By 1905 , when Mr. Hurrie came to Natal, there were 100,918 Indians.

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6. A.N, Boyce: Europe and South Africa, p. 683.

7. H,Kuper: Indian People in Natal, p. 9.

D.I. 17.

No. N. 366.

DEPARTMENT OF THE INTERIOR.

IMMIGRATION AND ASIATIC AFFAIRS.

PERMIT.

Subject to the conditions and requirements stated hereunder, the illegal entry of Naran Hurrie @ Narain Pema into the Province of Natal, is condoned and he is permitted to remain in the said Province.

CONDITIONS AND REQUIREMENTS.

1. This permit is issued subject to the following conditions and requirements and to the provisions of the Immigrants Regulation Act, No. 22 of 1913, as amended by Act No. 37 of 1927, and the regulations thereunder :—

(a) This permit is valid until it is cancelled by the Minister.

(b) This permit preserves to the holder all the rights and privileges enjoyed at the date of commencement of Act No. 37 of 1927, viz., 5th July, 1927, and the holder is regarded as having entered the Province of Natal in terms of section *twenty five* of Act No. 22 of 1913, except that he will not be permitted to claim the rights and privileges conferred by section *five* (*f*) and (*g*) of the said Act, that is to say that if his wife and/or children have not been admitted at date hereof he will not be permitted subsequently to introduce any of such persons.

(c) This permit entitles the holder to retain any registration certificate, certificate of domicile, or other document authorizing him to enter, reside, or remain in the Union or any Province thereof, provided that if this permit is cancelled by the Minister such document or documents shall be dealt with under the provisions of section *ten* of Act No. 22 of 1913, as amended by section *five* of Act No. 37 of 1927. The documents referred to in this paragraph are as described below, viz. :—

.....

.....

.....

.....

.....

.....

(d) The Minister undertakes not to cancel this document unless the holder is, subsequent to the 5th July, 1924, convicted of an offence as specified in section *twenty-two* of Act No. 22 of 1913 as amended by Act No. 37 of 1927. In the event of cancellation the holder shall forthwith be dealt with in terms of section *ten* of Act No. 22 of 1913, as amended by section *five* of Act No. 37 of 1927.

Commissioner for Immigration and Asiatic Affairs.

IMMIGRATION AND ASIATIC OFFICE
RECD 9 OCT 1928
Box 244
PRETORIA

I, Naran Hurrie @ Narain Pema agree to the above conditions.

(Holder's Signature) (NARAIN HURRIE PEMA)

Witness

Place Benlaus Date 11th October 1928

The conditions of this permit have been interpreted/read over by me to the holder in Hindustani

(Signature of Interpreter) 2nd Lieut. S.A. Police

Left Thumb Impression.	Right Thumb Impression.

Mr. Naran Hurrie came to Natal and settled in Verulam. Verulam was the chief township of Victoria Country. There was at all time a calm contended air about the main street of the village, as though inhabitants were busy about their own concerns. The Indians enjoys the right to engage in free enterpise and he jealously guards his individualit be he farmer or fiancire. He is not looking for charity - he is looking for trade and he deseves to find it. Mr. Hurrie found his trade in this small village of Verulam. Verulam was his first and last place of settlement. His first occupation was that of a Hawker. He carried lucrative trade in the sole of vegetables. He supplied markets and the inhabtant, with vegetables, bought from small farmers, and transported by oxwaggon. However, Mr. Hurries occupation changed several times from a Hawker, he became a tearoom owner. This building still stands in Verulam.Mr. Hurrie then opened a barber shop. Today, his barber shop still survives under the nameof 'Saloon Imperial ' , situated in the main street of Verulam. The shop is controlled by his son, Mr.Takoordas Hurrie.

The sole purpose of establishing shops was to serve the settlement of Indian workers on sugar lands. The shops were near as possible to the people they served, particularly on the North Coast.

A F F I D A V I T.

I, Naran Hurriw Pema, Identity Number 800/470881 A, presently residing at 22 Wick Street, Verulam, in the District of Inanda, Province of Natal do hereby make oath and say:-

1.

That the property at 22 Wick Street, Verulam, is in my name.

2.

That although the porperty is in my name my son Taker Dass pays the annual rates and taxes.

3.

That my property has been bonded with the Apex Building Society for the sum of R2400. 00.

4.

That the Hairdressing Licence ie Imperial Hairdressing Saloon is in my name.

5.

That although the Hairdressing saloon is in my name this business is being run by my son Takoor Dass.

6.

That my son Takoor Dass pays the rent as well as the renewal of the licence.

7.

That my son Takoor Dass provides me with food, clothing and the necessary medical aid.

8.

That I have no source of income whatsoever.

N.H. Pema

.....

Sworn before me on this 4th day of August, 1970 by the deponent who has acknowledged that he knows and understands the contents of this affidavit.

R K Behari

.....

Commissioner of Oaths.

COMMISSIONER OF OATHS
DISTRICT OF INANDA

Mr. Hurrie together with other traders have survived the deepest depression, such as that which descended upon the country in the early 1930's. But more than that they have survived countless other disabilities as groups. "It is not difficult to visualize the life of the earlier settlers, few in numbers, and feeble in influence, but rich in character and determination bounded together as friends and fellow traders, and sharing common hardship and adventures of life inseperable from earlier settlement."[8] The trading situation within the union today, therefore stands as a natrual outcome of the honouable ancestors who laid down the foundations.

At the time of Mr. Hurrie, it had become a recognized practise to have their children married in India. "Mr. Hurrie's marriage life was heartbreaking. He went to India to find a wife. His wife fell ill and died on the ship."[9] Unfortunately, things looked bleak for Mr. Hurrie because of the restriction on immigration. Although, emotionally disturbed by the event; he applied for a permit to visit India. This was granted and he departed to India where he married Kassibaye Vullab. She was born in the year 1911 and originated from Surat. She arrived in Natal on 27 July 1927. They were married in the community of property and had four children.

8. S.R,Pather; Centenary of Indians, 1860- 1960, p. 201.

9. Interview.

UNION OF SOUTH AFRICA, IMMIGRATION DEPARTMENT.

"The Immigrants Regulation Act 1913"

CERTIFICATE OF IDENTITY.

23145.

Fee: Two Shillings and Six pence (2/6).. C.N.M.

File No.1928.

It is certified that NARAIN PEMA having appeared before an Immigration Officer, Durban, Natal for the purpose of supplying the means of identification which are now specified herein and having intimated that he/she is about to absent himself/herself from the Province of NATAL for a period not exceeding three years from the date of issue on a visit to INDIA, this document is issued to the said NARAIN PEMA and subject to the Conditions enumerated below and to the verification of the marks of identification, will be accepted by the examining Immigration Officer without further evidenceas proof of the identity of the said NARAIN PEMA on his/her return.

Date of Issue: November 3rd 1924.

Place of Issue:- Immigration Department, The Point, Port Natal.

(Sd) G.W.DICK.
Immigration Officer, Natal.

CONDITIONS UNDER WHICH THIS CERTIFICATE IS ISSUED.

1:- This certificate shall be available for one visit only, and on the return of the person referred to herein to the Province of NATAL this certificate shall be surrendered to the Examining Immigration Officer, and returned by him to the Issuing Officer.

2:- If the person referred to herein seeks to re-enter the Province of NATAL, SOUTH AFRICA after a period of three years has elapsed from the date hereof, the protection afforded by this Certificate shall be deemed to have lapsed, and he/she shall be required to satisfy the requirements of the Act.

3:- This Certificate may be held to be invalidated if the person named herein is shown to the Immigration to have made a false declaration in a material point when applying for such Certificate and the person or persons concerned liable to the provisions of the Immigrants Regulation Act.

The conditions of this Permit interpreted by me to the persons concerned in HINDUSTANI.
Signature of Interpreter:- H. JOHN.
I accept this Certificate on the terms and conditions inscribed.
Signature:- sd. in Gujarati.

Witness: Ludwig.

Identification record.

Age 32 Years Sex Male
Nationality Indian.

APPLICATION, under the Indians' Relief Act, 1914 (No. 22 of 1914),
AANSOEK ingevolge die „Indiërs Verlichting Wet", 1914 (No. 22 van 1914),

for the Registration of a Marriage.
om die Registrasie van 'n huwelik.

We, the undersigned (a) Narian Harrie
Ons, die ondergetekendes

of (b) Verulam, Natal., (c) 58 years of
van jaar oud

age, born at (b) Bardoli, Surat, India, by occupation
gebore te van beroep

a (d) Refreshment Room Keeper and (e) Kassibaye Vullab
'n en

of (b) Verulam, Natal. (c) 38 years of age, born
van jaar oud, gebore

at (b) Surat, India, do hereby solemnly declare
te verklaar hierby plegtiglik

that we were married at (b) Bardoli, Varad, India.
dat ons getroud is te

on the 10th day of June, 1926 according to the rite
op die dag van volgens die ritu

and ceremonies of the (f) Hindu religion, which
en seremonieel van die godsdiens wat

we at the time of such marriage professed; that there does not exist between either of us and any other
ons ten tyde van die huwelik bely het; dat daar nie tussen een van ons en 'n ander persoon 'n vereniging

person a union recognized under the tenets of the (f) Hindu
bestaan wat volgens die leerbeginsels van die

or any other religion as a marriage, or any other union recognized in law as a marriage; and that we are
of enige ander godsdiens as 'n huwelik erken word nie, of enige ander vereniging wat wetlik as 'n huwelik

desirous that the union contracted by us should be regarded as a valid and binding marriage in law.
erken word, en dat ons verlang dat die vereniging deur ons aangegaan beskou moet word as 'n werklik geldige en bindende huwelik.

N. Harrie

Kassibaye Vullab Her X Mark.

KOMMISSARIS LANDDROS
1980-03-25

Declared to, before me, at Verulam, this 13th
Verklaar voor my te op hede die

day of June, 1951.
dag van

MAGISTRATE VERULAM 13-6-1951

COMMISSIONER MAGISTRATE

Magistrate or Marriage Officer.
Magistraat of Huwelikbevestiger.

INDIAN MARRIAGE REGISTER.—INDIËR HUWELIKSREGISTER.

For the Registration, under Act No. 22 of 1914, of a Marriage contracted in accordance with the Rites and Ceremonies of an Indian Religion.
Vir die Registrasie, kragtens Wet No. 22 van 1914, van 'n Huwelik aangegaan ooreenkomstig die Rituale en Seremonies van 'n Indiese Godsdiens.

Place of Registration / Plek van Registrasie: Verulam — District / Distrik: Inanda — Province / Provinsie: Natal.

Date of Registration of Marriage. Datum van Registrasie van Huwelik.	Names of Parties. Name van Partye.	Age or Approximate Age. Ouderdom, werklik of by benadering.	Race. Ras.	Birthplace. Geboorteplek.	Occupation. Beroep.	Usual Place of Residence at time of Registration. Gewone woonplek tydens die Registrasie.	Date of Marriage. Datum van Huwelik.	Place of Marriage. Plek van Huwelik.	Indian Religion under Rites and Ceremonies whereof Married. Indiese Godsdiens onder die Rituale en Seremonies waarvan getrou.
13th June, 1951.	Harlan Harrie	28 Years.	Indian	Bardoli, Surat, India.	Refreshment Room-keeper.	Verulam, Natal.	10th June, 1925.	Bardoli, Surat, India.	Hindu
	Kassibaya Vullab	28 Years.	Indian	Surat, India.	Housewife.	Verulam, Natal.			

Parties to the Marriage. Egpaar.

N. Harrie

Kassibaya Vullab Her X Mark.

Witnesses. Getuies.

I, THE UNDERSIGNED, do hereby certify that the above Marriage was, upon the application of the parties thereto, registered by me on the 13th day of June, 1951; under and by virtue of the Indians' Relief Act, No. 22 of 1914, in the presence of the persons who have signed their names as Witnesses.
IK, DIE ONDERGETEKENDE, sertifiseer hiermee dat bovermelde Huwelik, op aanvraag van die egpaar daarmee geregistreer is op die dag van Junie, 1951; kragtens die „Indiërs' Verlichting Wet," No. 22 van 1914, in teenwoordigheid van die persone wat hulle name as getuies geteken het.

1980-04-25

MAGISTRATE 13-6-1951 MAGISTRAAT

Magistrate or Marriage Officer.
Magistraat of Huwelikbeampte.

CHAPTER 4

Mr. Hurrie lived through the riots of 1949. The riots which burst out like a thundercloud aroused out of the hostility between the Bantu and Indians. They suffered times of hardship in many respects. Prices were rising and the Africans found that Indians Storekeepers with whom they dealt were demanding greater increased prices . Therefore there grew among the Africans profound irritation against the Indians. This together with other reasons facilitated in 1949 riots.

The Hurrie family recalled the riots which were experienced by Mr. Naran Hurrie. Their home was situated in the main street and was subjected to much damage. They always lived in fear and in darkness. However , they were still in the danger of being harmed by the rioters. Houses were burnt by the scores many Indians women and girls were raped by infuriated Africans and bands of Africans armed with knob knerries ran through the effected areas. One noteably fact that came out fr the interviews was that the police generally arrived after the rioters had left. R. Mabel describes what the whites did, "They gathered outside office windows, and balconies watching the scene, regarding it with amusement. One white man commented, "I am for the natives, serves the coolies right."[10]

It has sometimes been asked why the natives attack was delivered

10.M,Palmer: History of Indians in Natal, p. 158.

against the Indian and not against the whites. In fact it is the white man who is to be blamed for the inadequate and crowded transport, for bad housing conditions and if they were not to blame for the shortage of goods and high prices, the regulationsd designed to deal with the situation were the work of europeans. However, from the natives point of view it was the Indian with whom they were in contact and who represented the injustice of the situation.

Mr. Hurrie was a very religious person and maintained his religion at all times. He always stressed the importance of religion to his children. This is obvious ,because "the only community organized on caste division and adhering to traditional caste at all strictly, was the Gujarati speaking of which Mr. Hurrie was a member. " The persistence of caste among the Gujarati Hindus flows from their passenger status and their greater economic freedom. They did not come on ships with the indentured. They could easily afford to bring their families with them, and they retained contact with their caste through business or marriages.

Mr. Naran Hurrie was lucky to meet Gandhi. Gandhi arrived in Natal and boarded a train to Verulam. He was greeted by thousands of people at the Verulam station. A welcome ceremony was held in Verulam

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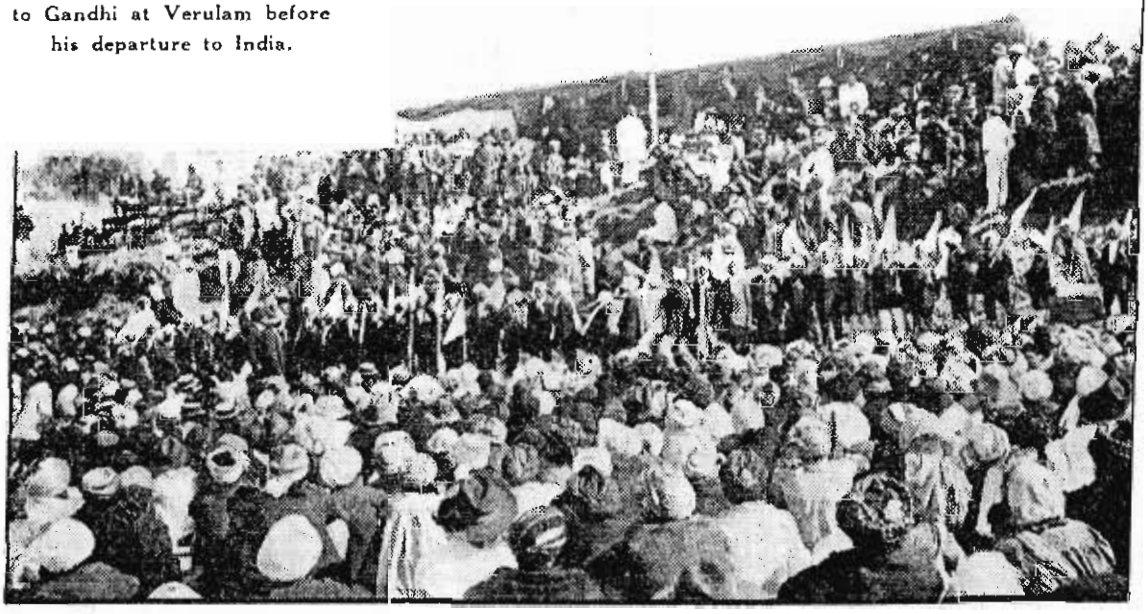
11. H, Kuper: Indiam People in Natal, p. 13.

Picture shows a large gathering at the farewell reception to Gandhi at Verulam before his departure to India.



LAST WILL AND TESTAMENT.

THIS is the LAST WILL AND TESTAMENT of me NARAN HURRIE PEMA, Identity No. 800/470881, of Wick Street, Verulam, in the District of Inanda, Natal.

1.

I hereby revoke, cancel, annul and forever make void all previous Wills, Codicils and other Testamentary Acts or dispositions heretofore made or executed by me.

2.

I hereby nominate, constitute and appoint my two sons namely; TAKOORDASS HARIE (Identity No. 470380) and ISHWARLALL HARRIE (Identity No. 800/506870) both of Verulam, Natal to be the Executors of this my Will and Administrators of my Estate and Effects, hereby giving and granting unto them the Power of Assumption.

3.

I direct that my Executors shall not be required to file any security with the Master of the Supreme Court or any other person for the due administration and liquidation of my Estate.

4.

I hereby leave, give, devise and bequeath the sum of Five Hundred Rand (R500,00) to my daughter PANCOOWAR HARIE (Born 20th October 1943) of Durban, Natal, free

from/....4

AS WITNESSES:

1: .....

2: .....

.....
NARAN

.....

COMMISSIONER FOR OATHS.

from community of property.

5.

I hereby leave, give, devise and bequeath my immovable property described as :-

Lot 204 (~~X~~ of A) Township of Verulam

to my sons :-
TAKOORDASS HARIE (Identity No. 800/470880)
JAGADISH NARIAN HARRIE (Identity No. 800/231194A)
ISHWARLALL HARRIE (Identity No. 800/634048A) and
AMARATHLALL HARRIE (Identity No. 800/506870A) in equal shares, subject to a life usufruct of the said property in favour of my wife KASSIBAYE VULLAB (Identity No. 800/466571).

In the event of any one of my sons wishing to dispose of his share in the aforesaid property he should first offer it for sale to his brothers at a price equivalent to the sworn valuation of the said property.

6.

I hereby leave, give, devise and bequeath the rest, remainder and residue of my Estate to my sons the said TAKOORDASS HARIE, JAGADISH NARAIN HARRIE, AMARATHLALL HARRIE and ISHWARLALL HARRIE in equal shares, share and share alike.

IN/... Mark and Left Print of NARAIN HURRIE PEMA

AS WITNESSES:

1: R. Gordhan .....

2: Ramasar .....

..... COMMISSIONER FOR OATHS.

L. N. Sud + Attorney

IN WITNESS I have hereunto set my hands at VERULAM this 22nd day of JANUARY, 1974 in the presence of the undersigned witnesses who have subscribed their names as such witnesses in my presence and in the presence of each other, all being present at the same time.

Mark 9
Lt Kirk
Prmt NARAN
HURRIE
PERM.

AS WITNESSES:

1: R. Ramdhan.....

2: Ramazan.....

I HEREBY certify that I have satisfied myself as to the identity of the Testator and that this Will is the Will of the Testator.

.....
COMMISSIONER FOR OATHS.

AREA: Natal

CAPACITY : D Hons

One amusing but true fact according to the interviews, was that Mr. Hurrie was the first person to cycle a bicycle in Verulam. When it came to dressing, Mr Hurrie was always neatly clad in a black suit with a white silk shirt.

Mr. Naran Hurrie was a pioneer of Verulam. From the time of his settlement in Verulam till his death, he revealed his sound qualities of determination, hope and courage. He suffered from Haematemesis which eventually lead to his death on 20/5/78. Then three months later his wife, Kassebaye Vullab was called to rest on 6/8/78.

ST. AIDAN'S HOSPITAL
NOTICE OF DEATH

Case No. 2331 Date 21.5.78

WARD. Male ward

NAME OF DECEASED: M. Hume Nelson

NAME OF MOTHER: .....
(In case of child)

RACE: Indian AGE. 73 yrs SEX. Male

TIME OF DEATH: 0015 hrs

DATE OF DEATH: 21-5-78

REMOVED TO MORTUARY: 02.30 hrs (Time)

RELATIVES PRESENT: No (~~YES~~/NO)

RELATIVES INFORMED BY 'PHONE: YES/~~NO~~

DOCTOR NOTIFIED: Time: 0020 hrs

Date: 21-5-78

~~DEATH CERTIFIED~~: Doctor: .....

SISTER OR NURSE ON DUTY: K Hyde S/N

N.B. This notification MUST be filled-in in Triplicate immediately after a death, and signed by the Sister-in-charge of the ward, or the Staff-nurse.

A. First copy must be sent to the Secretary's Office Immediately.

B. The Second copy must be attached TO THE BODY of the deceased.

C. The Third copy must be [illegible] the Matron's Office.

B-I 13

B594771

DEATH CERTIFICATE (IDENTITY DOCUMENT)
STERFTESERTIFIKAAT (IDENTITEITSDOKUMENT)

Certified a true extract from the death register of:
Gesertifiseer 'n ware uittreksel uit die sterfteregister van:

Identity Number / Identiteitsnommer: 8004176 | 8818A | 1 |

Surname / Van: NAIDOO

First names in full / Volle voorname: MURRIE PEMA

Date of birth: / Geboortedatum: Day/Dag ____ / Month/Maand ____ / Year/Jaar ____

Sex / Geslag: MALE Population group / Bevolkingsgroep: INDIAN

Marital status / Huwelikstaat: MARRIED

Date of death / Datum van afsterwe: Day/Dag 20 / Month/Maand 5 / Year/Jaar 78

Place of death / Plek van afsterwe: ST AIDANS HOSPITAL

Causes of death / Oorsake van dood: HAEMATEMESIS

Registrar of deaths / Registrateur van sterfgevalle

Magistrate's number / Magistraatsnommer: 70893F

G.P.-S.

Official date stamp / Kantoor-datumstempel

In the cause of time, however, various changes natrually began to take place. So after 120 years of settlement in the land of their birth and adoption, vast difference have set in. Great changes have taken place in social and cultral system as well as in their material form of existance. The Indian have done much as operatives, to build up the industries of Natal, and this has, perhaps in recent years been the greatest contribution to the colony's economy. In general they are industrous and regular workers and their land is rich for their presence. "Though often disliked and sometimes hated by the African, They have as traders exercised a perceptible civilizing influence on them. From the white man they have learned much. Although they may have seemed in theory unassimilable they have in fact been assimilated to a surprising degree."[12]

Against all the restraints placed upon them, the Indians have broug their abilities, their enterprises, and a risk taking determination to succeed, of which they may well be proud of. Indians have become an accepted and permanent part of South African population. In fact, in every field of activity, the Indians will be faced with further exciting challenges. He will no doubt meet these challenges just as his fore-bearers did and who, to everlasting credit, overcame them under conditions

12. E.H, Brookes: A History of Natal, p. 9

and circumstances vastly different from those of today.

SOURCE LIST

A.

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B. INTERVIEW

INTERVIEW

INTERVIEW WITH MR. TAKOORDAS HURRIE

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1) WHAT IS YOUR RELATIONSHIP TO MR NARAN HURRIE?

Father.

2) YOUR FATHER'S NAME-IF ANY OTHER

My father was known as Mr. Naran Hurrie. However, when he first came to this country, he was known as, Mr. Naran Hurrie Pema. The name Pema was derieved from his uncle, who helped him to immigrate. Therefore, various docements reveals both these names. But his correct name was Mr. Naran Hurrie, which appeared on his Marriage Certificate as well as his Death Certificate.

3) WHERE WAS HE BORN AND IN WHICH YEAR?

He was born in Barlodi, in the district of Varad, Surat, India. I don't know the exact date of birth, but it was during the year 1892.

4) WHAT WAS THE LIVING CONDITIONS OF SUTRAT AT THAT TIME?

Well, his parents was farmers in Surat. There was a severe drought that took place. People lived in poverty. Surat was struck by a decline in almost every aspect of living conditions. The district from which my father came was in fact a small village. The place was overpopulated and things were looking very bad. The industries could not survive and had to close down eventually. This lead to

widespread unemployment. Because of overpopulation, the place was plauged by diseases.

5) WHY DID YOUR FATHER LEAVE HIS COUNTRY?

Conditions were bad in India, Many people left the country to escape these conditions. My father decided to immigrate for the purpose of business. There was better prospects in Natal and he wanted to try his "luck." News was spreading in India that the living conditions in South Africa was better than that of India. Another reason that motivated him to come to this country was his domestic problem. His stepmother illtreated him and my father decided, that it would be better to immigrated to another country.

6) WHAT WAS THE NAME OF THE SHIP HE CAME ON AND THE DATE OF ARRIVAL?

He came on board the Kara Gola.

It arrived at Port Natal in 1905.

7) CAN YOU REMEMBER ANYTHING ABOUT HIS IMMIGRATION?

Not much, but my father came to Natal as an illegal immigrant, with the help of his uncle, Mr. Pema. He came as a "free Indian" and not as an indentured labourer. His stay in Natal was unlawful. The authorities found out that there were number of illegal immigrants in the country. They then passed the system of condonation whereby, Mr. Hurrie was permitted to remain in the country.

8) WHERE DID HE FIRST SETTLE AND WHAT OCCUPATIONS DID HE PURSUE?

My father came to Verulam and settled here. He was a pioneer of Verulam. His house was situated in the main street of the town. At first, my father was a Hawker. He bought vegetables and fruits from the orchids and sold them to the imhabitants, The transportation was made available through oxwaggons. My father then owned a tearoom, in Verulam. The tearoom business was booming. He was a very rich man but he did not know how to spend it. Eventually, my father opened up a barbershop, a trade which I am still following today. His business which is on my name, is managed as ' Saloon Impreal! This Saloon is situated in the main street of Verulam.

9) DO YOU REMEMBER ANY POLITICAL ACTIVITIES?

No. However iI do remember his voting experiences. My father voted for the Blacks as well as the Whites. According to local authorities, he could vote. He was paying his tax and he was a resident of Verulam, so it is only fair that he votes.

10) DID YOUR FATHER EXPERIENCE THE 1949 STRIKES THAT TOOK PLACE IN NATAL

He certainly did. Hostility grew between the Africans and the Indians. Indians sold their goods at high prices. In 1949, Africans began assualting Indians, burnt down houses and destroyed trading centers. My father stayed in the main street and Africans used to surround the

the place and cause damage to the building.

11) IS THERE ANYTHING YOU FEEL THAT IS APT TO DESCRIBE HIS SOCIAL LIFE?

My father was at all times admired by the community. He attended many social gatherings. I must say that my father was the first person to cycle a bicycle in Verulam. Many teachers still remember this fact. My father met Gandhi at the Verulam Statipn. My father was always neatly dressed. His famous colours were black and white. His shirts were imported from London.

12) WHAT CAN YOU SAY ABOUT HIS MARRIAGE LIFE?

My father went to India to marry. He found himself a bride and was on his way back to Natal. His wife fell ill and died on the ship. My father tried to go back to India to find another wife. Restrictions were rigidly applied and my father had to get a permit to go to India. The permit was granted and he left for India. He visited Surat, where he married Kassebaye Vullab and brought to her to Natal as his wife.

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NB ; The Interview was conducted in presence of Mrs. S. HURRIE, wife of Mr. Takoordas Hurrie. SHE was able to give some comments while the Interview progressed.