

GOING

BACK

TO

MY

ROOTS

1983

RADHIKA BRIDGLAL

17036

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ACKNOWLEDGEMENTS

My grandfather Mr. D. Ramlogun, Proffessor S. Bhana (University of Durban Westville), for their assistance.

PREFACE

I undertook this project as an important requirement for my History 111 course at the University of Durban Westville. I realise the advantages and disadvantages of doing this project and I hope that I have compiled an adequately completed project. The advantage of this project depends as to whether one can get photos, passports or any such information from past family records. But the disadvantages lie in the fact that there are no such records and one is at a loss about what to do.

Fortunately I have been able to get some information. Firstly I went to the department of Indian Affairs with the file number of my great grandfather and managed to get a document concerning the date of arrival, name of ship, name of district that he came from and village in India; of my great-great grandfather. I also got a similar document concerning my great-great grandmother. To substantiate this piece of evidence, I went to the History Department of the University of Durban-Westville, and consulted Professor Bhana and together we had a look at the Who's Who Magazine, and came up with some information. I also went to the Gandhi Library and was assisted by the librarian concerning the Mahatma and the Satyagraha Movement. I included Gandhiji in my project because my great-great grandfather lived in Southern Africa during his stay here, and experienced the hardships of struggles of the Indians to gain recognition in South Africa.

My great-great grandfather came as an indentured labourer for the Hill Head Sugar Estate. Added to this is the passing of my mother on the 23 April 1983, I could not concentrate on work, and should there be any shortcomings in this project, it was due to this. I have, nevertheless, tried my best.

INTRODUCTION

My great-great grandfather who is the subject I have chosen for my research project whose name is Mr F~~a~~keer Sookraj who came from the state of Calcutta which is in Northern India, district of Ghazee-pore, and village of Madhanpore. He was only 20 years old when he came to Southern Africa. He arrived in a ship called Glenroy II, which left Calcutta on the 06/1878, and arrived in South Africa on the 17/07/78. While travelling from India to South Africa there were 4 births and 4 deaths on the ship. He died at the age of +90 at Rooikopjies presently called Westville in 1928 or 1929.

Why did he leave his country? Tinker says, "there was a clear correlation between the years when the departures were heavy and when the harvest was poor." He goes on to point out that in 1860-1 when a famine was experienced in the north-west provinces, departure from Calcutta were 17 899 in 1860 and 22 600 in 1861. Possibly he left Calcutta because of the famine.

In South Africa labour was needed for the sugar cane plantations. Due to Shepstone systems the African were put into locations and according to many farmers they were seen as lazy and indolent. But in reality they had to work their farms and could not afford to work in the farms. They were therefore not a reliable source of labour. The Indians were a reliable source of labour in Mauritius and South Africa was persuaded to get Indian ~~in~~ indentured labour from India.

PLACE OF ORIGIN IN INDIA/OTHER COUNTRY

My great-great grandfather came from the district of Ghazeepore, and village of Madhanpore, (Modhoopore), situated in Northern India, Calcutta.

Mr Fakeer came from north India, Calcutta village of Madhanpore (Modhoopore), district of Ghazeepore.

Hindu society in the north was basically based on the Varna system but by the beginning of the Sultanate period, the original 4 Varnas had got mixed up giving rise to a number of castes. While the original Varnas or classes were determined by the innate qualities and the activities of man; birth having nothing to do with them, the classes in Medieval India had degenerated into castes, a mans position in society being determined by birth not by his qualities. The class system when it became rigid degenerated into the caste system. The Brahmins still held the premier position in society, but only theoretically.

In economic and political matters they had lost their positions. The lower class of the Hindus generally consisted of the artisans such as blacksmiths, Carpenters, Weavers, Tailors, Oil pressers, Potters, Barbers, Cobblers, as well as of landless labourers engaged in different occupations. Such were the sweepers, watchmen, grocers and agricultural labourers.

The lowest stratum, of the Hindu society was made up of the Chandalas, the outcasts and untouchables who did the menial tasks. Their plight was really deplorable. Any contact with them was considered a sin, and they were looked down upon with contempt in society. The higher castes were as a rule exogamous and the lower, endogamous.

SLAVERY: The institution of slavery among the Hindus was well established even before the Medieval times. Manu had recognised seven kinds of slaves. "There are slaves of 7 kinds," says he "namely he who is made a captive under a standard, he who serves for his daily food,

he who is born in the house who is bought, he who is given, he who is inherited from ancestors, and he who is enslaved by way of punishment. Slavery had a legal basis. The government that forced the rights of the individuals over their slaves.

A female was generally considered to be a liability. The parents looked upon her as a necessary burden to the family. The widespread dislike perhaps led to the practice of female infanticide. A number of restrictions were placed on their movement throughout their lives. Child marriages were common. The marriageable age of the girls usually varied from eight to eighteen years. The girls had no freedom to choose their partners in life. They were chosen for them by their parents. Polygamy was practiced with all its attendant disadvantages. No genuine love could develop between husbands and wives in a polygamous family.

Education in Medieval India was not liberal as in modern times. We may distinguish 4 categories of Hindu Education institutions, the Primary Schools and Colleges or Universities situated at the great seats of learning. The Primary Schools were meant for teaching the three R's and for giving special training of the elementary type. The curriculum included the traditional religious and allied studies the traditional secular studies, the studies of the sciences, the humanities, the study of the languages both classical and vernacular, and some practical disciplines. The knowledge was imparted orally. The pupils learnt the various courses from their teachers. There were few books and the knowledge contained in these books were not valued much unless it was transmitted to a student by a competent teacher.

Industries play an important role in the economic life of a country. The flourishing industries added to the wealth of the people. They gave an impetus to the trade and commerce of a nation. They are at the basis of a thriving economy. India had largely a self-supporting economy. The needs of the people in general were comparatively few. They wore simple dress and ate simple food.

They lived in simple houses which did not require much costly material. The aristocratic class, and the members of the ruling class lived in luxurious life. The process of manufacturing the textile products were traditional requiring much human labour. The cotton picked from the plants had to undergo different operations separately until it was sent to the market as a furnished product. Cotton was raw material not only for textiles but for some other commodities.

The economic conditions of the times necessitated some kind of indigenous banking. The banking activities chiefly consisted in money-changing and money lending. In some cases deposits were received.

① "The coming of the Indians to Natal was no spontaneous controlled movement of adventurous individuals seeking a better livelihood than their home country gave them. It was a part of an elaborable system organised and controlled by the governments of Great Britain and India. The organised system of indentured Indians Emigration came about chiefly as a result of the abolition of slavery in the British Empire in 1834."

The Indian government extended the system of indentured emigration to the British colony of Natal, not enthusiastically or over-enthusiastically but only slowly and deliberately. Negotiations initiated in 1856 by the Natal government dragged for 4 years of anxiety and exasperation for the sugar planters in the colony who, having failed to induce the erstwhile warriors of the populous Zulu Nation to become their labourers, were in due need of reliable labour. The decision to import Indian labourers received its impetus from the great success of sugar farming with indentured labour in Mauritius.

India did not jump at the offer of Natal to allow indentured Indian immigrants into the colony. The Indian government very carefully set out the contract, which was intended for temporary residence in Natal, after which the "immigrants" were to return to India. Tinker says, there was a clear correlation between the years when the departures were heavy and when the harvest was poor. He

goes on to point out that in 1860-1861 when a famine was experienced.
① THE HISTORY OF THE INDIANS IN NATAL. MABEL PALMER. CAPE TOWN. cont/.....
OXFORD UNIVERSITY PRESS, 1957.

in the North Western Provinces, departures from Calcutta were 17899 in 1860 and 22600 in 1861. Similarly when South India was in the grips of an acute famine in the years 1874-1878- a total of 715 166 Madrassis emigrated overseas 132 692 leaving the first year of the famine.

Tinkers assessment is that India immigration relied mainly upon "push" rather than "pull" factors. The average Indian who emigrated knew absolutely nothing about the place he was going to. In any event it was for those who did consent to go the intolerable conditions in their individual villages, that provided the "push" factors. Emigration especially in the context of recurrent famines, at least for those who voluntarily accepted it, was not too unpleasant an alternative.

Slavery produced both a system and an attitude of mind in which the products determined everything, not the people. As a part of a world demand for raw materials, the Indians voyaged across the sea of the world to labour upon plantations.

Most of the population over 80% in India were tied to the land while the remainder were engaged in occupations of hereditary or hierarchie kind: craftsmen, priests, soldiers. The drift from the land became a large scale movement during any time of troubles: famine, flood or invasions. And so a pool of casual labour was formed in the great cities of India.

The emigration agency was waiting and the 1st ship from Madras arrived at Durban on 16 November: by March 1861 1029 men, 359 women and their children had arrived. They were engaged for three year contracts, mainly as the sugar plantations in the coastal plain. The years 1858-1859 saw emigration reach a peak. This was partly because of "push" factors in India as well as "pull " factors in sugar industries in South Africa.

The Mutiny, the great revolt of 1857, created rumours throughout Northern India, from Delhi to Patna. Many were uprooted, losing land and livelihood, and were glad to accept the chance of a new life beyond the seas. The principal cause of the rise in numbers was too enormous, almost insatiable demand of Mauritius planters. The Protector tried to meet the demand by operating a quota system, cont/.

linked to each planters production of sugar, but this gave no satisfaction.

Emigration to Natal also became to a halt in 1866 but this was because of a depression in the local sugar industry due to a fall in demand from Britian.

So emigration relied mainly upon "push" rather than "pull" factors: the need of people to obtain relief from a situation which was no longer tolerable. The emigrants came mainly from most overcrowded agricultural districts of India, where crop failure could plunge sections of the village community into near starvation . There was a clear corrolation between the years when the departures were heavy and times when the harvest was poor. Thus in 1860 there was a famine in the North Western Provinces and a high departure rate from Calcutta. The years 1874-8 were a time of acute famine in South India, an emigration climbed steeply.

Calamities

Colonity might affect only individuals or small communities but still the incentive was the same. A river overflows... scores of families without shelter or food... will welcome the appearance of the recruited, glad to escape the miseries which beset them."

Some emigrated just because this seemed to be the only way to earn a living. There were those who will ask intelligent questions about the conditions those who will not ask questions but will listen with interest and those who regarded questions and answers with solid indifference. Natal became popular in the (20 because wage rates were high. When the day came for the enigrants to leave the depot and embark a board ship, the Protector was present to see them abroad,. Each emigrant was issued with a pass and a ticket hung around the neck or strapped to the arm.

Of all the aspects of sickness and mortality in the plantation; the most sombre was that of suicide. In Natal the suicide rate was 660 per million. The end of the South African war and the resumption of industrial activity led to an enormous demand for manuel labour and a considerable size in rates of pay. There was a great attraction in securing Indians in low fixed wages under indenture for the Natal employers. The numbers of Indians in 1869 had been 46000. By 1900 they totalled 72 965 at the 1904 consensus they had increased to 10091

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In 1907 , of the 6098 Indians who came to the end of their industries, 43% were induced to reindenture while 34% returned to India leaving only 33% with "free" status.

4. Dates of departure and arrival to South Africa

Date of departure 06:1878

Date of arrival 18:07:1878

5. Name of ship and port of entry

Glenroy II

6. First place of settlement- Rooikopjies

7. First occupation: as an indentured labourer for Hill Head Sugar Estate (1859-1883) .

HILL HEAD SUGAR ESTATE (1859-1883)

The Hill Head Estate was founded in 1859 by David Webster on the Great Umhlanga, and provided an instance of the application to the job in hand exemplified by many of Natal's sturdy pioneers, Webster arrived in Natal only in 1859, and set about cane-planting immediately. Within two years he was crushing his own cane on Hill Head, with a steam mill.

We have no particulars of Webster's equipment, but can note that in 1875 the record indicates that Hill Head was owned by E. Mollieres and managed by A.R. de Labisteur. In 1877 a vacuum pan was added, but Mollieres became insolvent in 1879. The property consisted of 900 acres, of which 110 were under cane, and the sugar mill. The Estate was sold for £4,950. Six months later E. Snell and Company were the registered owners of this estate, with Labisteur still the manager. Labisteur seems to have carried out the first serious experiments in fertilising cane with guano. He wrote to "The Mercury" saying that he was getting 2 and a half tons to the acre from an experimental plot manured with guano at one shilling per 400 lbs.

Hill Head apparently was sold again in 1883 to E. Snell junior, for £4,000, the extent of the estate at this time being 1,112 acres, with 170 acres under cane and "250" acres expected to be out the following season. The Natal Estates Limited eventually became the owners of Hill Head.

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Arrival of Indians linked to the sugar industry. My great-great grandfather came to South Africa as an indentured labourer for the Sugar Industry. Edmund Moorewood established the first sugar mill on the Natal North Coast thereafter several others were established. But if the Sugar Industry was to prosper labour was needed. There was a serious problem of attaining labour in South Africa; in all South African Colonies major problems was labour. A locations system established by Shepston Africans were not suitable workers- they were lazy indolent and refused to work, and thus were not a reliable source of labour. The economic system of a Zulu was so different and the idea of working for a White man was not part of the Zulu custom. Their economic system revolved around the king, and there was a division between the Zulu Community, the woman did the labour on the farm; agricultural labour was therefore not common to the men. Whites did not appreciate this custom.

If the African were to work on the sugar plantation then his own farm work would be neglected- he therefore needed to be away for at least 4 months. Whites therefore branded them as lazy. At one stage there was a need for 30 000 labourers on field but only 6000 came. Therefore they were very dissatisfied with African labour they needed to look for an alternative source of labour. In 1851 suggested to use convict labour, and emigration of young men from England should be encouraged. In 1858- they even tried labour from Portuguese East Africa. The Amzinto Sugar Company even tried out Chinese and Malay labour but the Chinese were not happy with low wages of 10-15 shillings per month. In 1859- there was a suggestion to encourage boys of 14 years to come from England. Thus by 1859 no real solution was reached, but they needed a constant supply of labour.

Mauritius had been getting labour from India for quite a long time. Natal got to know about Indian indentured labour in Mauritius and hoped for a similar system in Natal. The British government and the Indian government negotiated. Britain was in charge of India, and legislation was passed, law 14 of 1859 which provided that government could introduce labour from India.

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Any Indian who came as an indentured labourer would have to work for 5 years with a minimum wage of 10 shillings per month; and as they worked they would receive 15 shillings extra per years . Women and children received half the amount. There was a fixed ratio of male is to female and the number of women dropped consistently, added to wages was the providing of food rations per day. They could get rice, mealie-meal, dholl, ghee and salt fish. Accomodation supplied would be free. With regard to clothing when they come to Natal, the employer provided them with one set of clothes because they came very scantily dressed. Medical attention was to be free and they were required to work on a 54 hour working week.

After they remained in Natal for 10 years- they could get a free passage to India. The government paid after the 10 years of labour . But the indentured Labourers were not forced to leave. If they did not want to reindenture or return to India, the government provided them with land and the Indian who took up this land was in the ex-indentured or free Indian. Whole system of indentured labour contract is being linked to a system of slavery. The British abolished slave trade in 1837- and the indentured system was a replacement of the slave system.

So the Indians embarked to Natal from Calcutta. Several districts Uttarpradesh, Madhya Pradesh, Orissa, Binar and West Bergal, (In the North). They were shipped from Calcutta to South Africa. The 2nd area they came from was Madras: People who came from South India were mainly Tamil, and Telegu speaking, two thirds of them came from the South.

The first Indentured Indians arrived in Natal on 16 November 1860, on the Truro and the whole system of Indentured Indians labour lasted from 1860-1911. The system of recruiting stopped in 1911 and between this period at least 152184 workers were shipped out from these two areas. These people worked on the sugar estates, on farms and wattle plantations, a few went into Industry, railway and coal fields, and a small number of them worked as domestic servants. But the vast majority of them were employed as agricultural labourers. Conditions were no good; contracts said things but in actual fact it was not good.

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Some worked 17-18 hours per day; poor residential quarters mal-nourished. Lots of them would rely on rivers to supply for water. Water was not good therefore contracted diseases- family was prone to diseases.

It was very difficult for the labourer to resist because of system of control. In charge of a group of indentured labourers was the sidar, who had a different past, belonged to a higher caste. He was likened to a gang boss, and was allowed to have a sjamook. He was responsible for keeping together labourers and to see that they did not resist. Gave him a sense of importance and authority. In some cases controlled and some cases the sidar actually joined them.

Another reason for a lack of resistance among the labourers was that women were scarce because of the ratio to be maintained. They would control labour by withdrawing his woman if he was troublesome he was therefore deprived of living with the woman he chose to.

They also had the ability to withdraw Indentured labourers wages or they could reduce it. It was provided that if labourers hold grievances against employer they could go and complain to the P Protector of Immigrants or the Magistrate. If the labourer wanted to leave the estate and go two miles he had to get a pass to go to the Protector. The question was who would give a ticket to go and complain to the Magistrate.

According to Mr. Bridglal Pachai[©] "Labourers were brought out on five year indentureds, offering terms of service which were mainly observed in the breach since a combination of five factors operated against their observance. An employee had to obtain a pass from his employer to leave the estate to lodge complaints of ill-treatment or other violations, even if an employee got as far as a Magistrate there was the problem of communication since the Magistrates spoke no Indian languages, and the labourers spoke only Tamil, Telegu or Hindi further, the Magistrates were guilty of serious negligence in visiting.

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The person to oversee the conditions of life and labour as required by law, the coolie Immigration Agent, later called the Protector of Indian Immigrants, was impotent as the guardian of Labouress interests in view of a multitude of factors ranging from indifference to incapacity, finally the most government failed to live up to its fundamental responsibility to provide the protection required." In spite of these obstacles the labourer did resist the conditions. In 1913 there was a mass resistance to get the attention of the government of India and Britian. The method they used was a desertion of their post.

In 1906 there was a resistance of joint action on the Ramsey Colliery concerning a dispute about rations. They preferred more rice: as opposed to mealie-meal. The leaders were imprisoned, but 150 strikers organised themselves and went on a strike. They marched to Ladysmith demanding release of men in prison. Eventually these men returned to work and the prisoners were released. In 1907 there was another case of resistance where the workers of the Durban Corporation went on strike because of rations being cut, they complained to the Protector. There was evidence of an organised resistance.

According to Mabel Palmer, "Sugar above all depends upon a steady supply of labour and it was this factor that was lacking. The lieutenant Governor was to appoint an Immigrant Agent, who was to keep a register of immigrants, to assign them to employers for a period not exceeding three years, husband and wife, parent and child always to be allotted together, and in their other relationships, the wishes of the immigrants were to be respected as far as possible. The coolie was to reindenture for 2 years, but after these 5 years of service he was free. The employers to provide medical care and attention and to retain the services of a medical practioner to this end. If the coolie's were ill-treated, the contract could be terminated by the lieutenant governor and the coolies re-assigned.

After 10 years of residence, the coolie could claim a return voyage to India or, alternatively a grant of crown land.cont/.....

It will be apparrant that the Indian Government only reluctantly consented to sanction the immigration of Indian labourers to Natal, and that the whole responsibility rests most definitely on Natal itself. The 1st indentured Indian labourers arrived towards the end of 1860, and they continued to come at irregular intervals until 1866."

My great-great grandfather came from Calcutta on the 18:07:1878.

This is what Mr. Bridglal Pachai has to say about those who came from Calcutta,"³The Calcutta emigrants belonged to a mixed bag representing the higher and middle-ranking echelons of a caste-structured society which, in the occupational areas, embraced sarvies, weavers, iron-smiths, agriculturalists, priests and warriors."

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He goes on to say that,"Though there was no formulised political organisation until the Natal Indian Congress was founded in 1894, political agitation in groups goes back to the very beginnings of Indian settlement in South Africa, 1st by manual labourers and agriculturalists by traders and only afterwards by the educated elite and workers of Indian Society. As early as 1861 the 1st recorded passive resistance campaign by Indian plantation labourers was waged at umhlanga . This lasted several months during which the resisters endured 3 terms of imprisonments and engaged services for attorney to petition the Government to transfer them to another employer."

It serves to illustrate how the pioneers reacted in a strange country so soon after arrival and at such costs to themselves and to their successors. The incident draws attention also to the ability of the working class to organise themselves against increasing odds. It was that the reality of immediate Indian political power, however that the Europeans in Natal feared in the 1890's so much as the fear of number.

As mentioned earlier, my great-great grandfather came to South Africa as an indentured labourer for the Hill Head Sugar Estate (1859-1883).

SOUTH AFRICAN INDIANS, THE EVOLUTION OF A
MINORITY. BRIDGLAL PACHAI. UNIVERSITY PRESS OF
AMERICA. WASHINGTON DC. 1979

cont/

He worked here for a number of years, and then moved onto Rooikoppies, presently Westville. Here he became a self-employed fruit & vegetable hawker/trader. The following information supplied by my grandfather, is related to his daily routine as a hawker for fruit and vegetables. Firstly he used to get the vegetables or fruits from the garden, prepare it for selling. Thereafter he took the prepared vegetables and my grandfather and Mr. Fokeer used to go together with the spring cart to sell them, at Tollgate in Durban.

As far as dress goes, he used to dress Eastern style, no shoes, boots, but he used to wear a turban. He used to speak the Hindi language. A habit of his was to smoke the chilum (tobacco pipe). For a meal he used to purchase, what was then called the French loaf- he used to pay a ticky for half a loaf. Together with the French loaf he used to buy a tin of sardines for which he used to pay a ticky. This was for breakfast. Ticky is equal to 3 pennies which is equal to 2½ cents. At home time he used to go back in the spring cart.

My great-great grandfather was married to a lady called Sonia. He begot three sons, namely Mr. Ramlogan (my great grandfather), Mr. Satyapal, and Mr. Sewpersadh. He lived in Rooikoppies presently Westville. Mr. Ramlogan, his eldest son moved on to Sarnia- magisteria district of Pinetown; and back to Westville where he died. He was a cabinet-maker by occupation; and was married to a lady called Bhugwanee. Mr. Fokeer's second son, called Mr. Satyapal was a furnisher polisher by occupation. He was married to a lady from Sea Cow Lake Durban. They lived in Rooikoppies and moved on to Pietermaritzburg where they died. Mr. Sewpersadh, my great-great grandfather's 3rd son married a girl from Stanger. He lived in Rooikoppies and then moved to Mayville where they both died. As far as his profession goes he was initially English Teacher, and therefore he became a builder.

I would like to mention something further about my great grandfather Mr. F. Ramlogan, "He was the founder of the Arya Samaj, Mt. Patridge and Districts.

He was well versed in the Arya Samaj Movement and preached the Vedic Principles where ever ne went. Through his persuation and untiring efforts and pressuer on the residents of tne area the Samaj was established in 1934, and a vernacular school was opened. He was a well-known and respected resident of Westville."

Very little is known about his social and political activities. My efforts to delve into the past were not entirely fruitless, because I managed to get some information as far as in religion goes. He was an Aryan, hence the foundation of the Arya Samaj by his eldest son. I would like to include, at this point in my project, the Hindu idea of God as explained in the Bhagavad Gita (the song of the Lord), a part of the Manabharata, the Hindu doctrine is fully explained in a magnificent dialogue between man and his creator. The God Krishna in disguise argues with Arjuna, pointing out that the duty of a warrior is to fight in a righteous war. When he fails to convince him, throwing away his disguise, Krishna reveals himself to the hero and answers his questions on the nature of the universe the way to God, and the meaning of duty.

" God is the Known and the Knower, unmanifest and changeless, without beginning, eternal, immanent all-pervading, the one without a Second. He is at once the sacrifice and the prayer, life and love, birth and death, the visible and the invisible. There are many ways to reach Him: through devotion, through works, through knowledge, and through mystic union. The man who wants to attain God must renounce all attachment, must accept both God and evil, heat and cold, praise and blame. He must be tied to no one and despise no one's doing his duty in this life according to his station."

Hinduism is directly derived from the epics, just as Christianity is directly derived from the Binle. Hinduism is much more than just a religion, it is a way of life; a framework for every individual action, for every decision, for every thought from the moment of birth to the moment of death. Hinduism is much more than
cont/.....260

a code of conduct, it is a philosophy which asserts the oneness of all creation and the immense importance for man to achieve mystical union with the Divine. In its abstract, philosophic form, Hinduism has no dogma. The definition of a Hindu is "one who is born a Hindu."

As far as political activities go, I would like to mention the Satyagraha Movement or Passive Resistance because my great-great grandfather lived in Southern Africa during the period of Gandhi's story here. He would, therefore have been affected by the legislation passed by the Transvaal Government, for the Indians. Firstly I want to explain the Satyagraha Movement as "soul force pure & simple."

"The world rests upon the bedrock of Satya or truth. Asatya meaning untruth, also means "non-existent" and Satya or truth, means "that which is". If untruth does not so much as exist, its victory is out of questions. And truth being "that which is" can never be destroyed. This is the doctrine of Satyagraha in a nutshell"- Mahatma Gandhi.

Mohandas Karamchand Gandhi was born on the 2nd October 1869, but his mission was born in the C20. It was South Africa that shaped the Mahatma. It was in South Africa that he discovered Satyagraha, soul force and its ability to triumph over world force.

The Satyagraha Movement was linked to passage of a movement of Draft Asiatic Law Amendment Ordinance. It was introduced in August 1906. This law stated that every Indian male and female and child over 8 years who has the right to live in the Transvaal had to undergo registration. They had to provide the Registration Offices with all fingerprints and thumbprints on the Registration card. They also had to carry the Registration card at all times. The penalties for not carrying a Registration card: he could be fined, imprisoned or deported to India. Gandhi who came to South Africa in 1902 was responsible for raising objections to this, and took up the protest of the Indians. He stated "I saw nothing in it except Hatred for the Indians."

cont/.....

He objected on the following grounds: only criminals had to produce fingerprints and thumbprints, this meant that the Indians were likened to criminals. He also objected to the fact that women and children had to register. He also objected to the heavy fines attached to ordinance- Issue of 3 pound poll tax which every member of the Indentuerd family had to pay.

The Indians then got together under the Transvaal Indian Organisation which was formed in September 1906. There was a meeting held and a resolution passed that they would apply to the British Government to refuse the passage of this bill. If the pleas of the Indians were rejected every Indian would submit to imprisonment until Her Majesty would be pleased to release them to agree to the amendment. Gandhi realised the seriousness of this oath. Every Indian had to make his own moral commottment.

The reputation was sent to England in 1906. Gandhi and Allie met the Secretary of State and an agreement was reached to satisfy the demands of the Indians. But they were in for a rude shock, because when the Transvaal Government received responsible government this meant that they could pass their own legislation. The politicians then introduced an Act which was the same as the Asiatic Act of 1902. In 1902 Act 2 was passed, that by July 1907 all Indians would have to be registered or pay the penalty. The Indian then had to complement their resolution which meant the birth of Satyagraha.

Satyagraha for Gandhiji was the technique of non-violent action for rectifying injustices, righting wrongs and ironing out our conflicts. "Two wrongs did not make one right, no did the destruction of any enemy can note ironing out conflicts." "Satyagraha banished out fear and hate, it is the ideal which is both against cowardliness of hidden revenge and the cowed submission of the terror-stricken."

Satyagraha's two basic components are Satya and ahimsa. Satya "sat" in the highest expressions of the innermost self. It is the highest expression of life i.e. truth. Ahimsa means non-^{injuring} ~~ingiving~~ and non-killing. Satyagraha is a method of protest against a clearly defined wrong, aimed not at the individuals who are responsible for the ill,

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but nevertheless appeals to the goodness of such individuals. Gandhi chose to stress the training of self discipline which in view assisted the individual in his spiritual and moral growth.

After Gandhi returned from Britian, presenting the Indian Case, we found that the passive resistance campaign slackened because the Transvaal Government had instilled fear in most Indians by deporting them. This led to the need to have a place where the coporate sense of purpose would be instilled into the Satyagrahais.

\$It was thus the pur pose of purchasing a farm, where residents would do "something to earn a living." Herman Kallenbach bought "100 acres of land at LAWLEY twenty-one-miles out of Johannesburg, and on May 30 1910 gave it to the Satyagrahais free of any rent or charge. The farm was named after Leo Tolstoy. Years ago Tolstoy wrote to Mahatma Gandhi in South Africa a very prophetic sentence: "Therefore your activity in the Transvaal, as it seems to me at this end of the world, is the most essential work. The most important of all the work now being done in the world, wherein not only the nations of the Christian but of all the world, will unavoidably take part."

The open spaces and fruit-bearing trees brought about farming and gardening among the Satyagrahais. Adults as well as children engaged themselves daily in the agricultural duties. Emphasis was upon simple communal living where individuals self-interests had to be curbed for the good of all. To live close with nature meant that a harmonious relationship must be developed towards it. Hunting was strictly forbidden.

Self-reliance existed to other aspects of communal living. There was a TAILORING department which produced clothes suitable for outdoor life. The Indians opinion played an importnant part in reminding people of certain things in columns. Gandhi was baker, and caramel and marmelade maker and with more besides. Discipline in the daily routine was followed by the residents. Purpose was to prevent idle-wasting and be of constructive use. cont/.....

After breakfast everybody was assigned a task. At 11am. a bath, at 1pm. several classes of school till 5pm. At 7pm. review of the days events were outlined by Gandhi and prayers concluded the meeting.

Gandhi considered vegetarianism to be important in the moral and spiritual growth of the individual. Fasting was a matter of spiritual discipline and religious significance for Gandhi: It helped the individual to attain the supremacy over the flesh. Gandhi stated that a diet should in the struggle of life, conquer hate by loving, untruth by truth, and violence by self sacrifice. He said that education should be concerned with the "Culture of the heart of the building of Character."

Louis Fischer says, "Gandhiji was general manager. The population of the farm varied with arrest and other circumstances. Consisted originally of forty young men, 3 old men, 5 women, 20-30 children, of whom 5 were ~~girls~~. There were Hindus, Moslems, Christians and Parsis among them vegetarians and meat eaters, smokers and non-smokers and they spoke Tamil, Telegu, Gujarathi etc. As if these conditions did not create enough problems Gandhi created some more. Smoking and alcohol drinking were strictly prohibited. When the time came for action the Satyagrahis behaved in an exemplary manner. But when the movement was launched, it brought its own problems. As part of the movement in the middle of 1913, the Indian miners in Newcastle went on strike and it dragged on for months. Gandhiji had to provide for the boarding and lodging of as many as 5000 strikers at a time.

Later with about 2200 women and men Gandhiji marched into the Transvaal, and Kallenbach himself paid a tribute to Gandhiji, followers in these words: "They are brave men. They will not injure you in person or in property. They will not fight with you, but enter the Transvaal they will, even in the face of your gunfire. They are not the men to beat or retreat from the fear of your bullets or spears. They propose to meet and I know they will meet your hearts by suffering."

cont/.....

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An alarming situation arose which Gandhiji, Kallenbach, and Polak were arrested after another and during the trial judge Theodore Jooste said that the court would not convict the accused merely upon his pleading guilty and demanded witnesses. Kallenbach and Polak appeared as witnesses against the "third". All three marched happily into jail.

All this led eventually to the Gandhi- Smuts agreement on 30 June 1914 and on the 18 July 1914, Mahatmaji sailed for England leaving South Africa for good. Of him General Smuts wrote in 1939, "It was my fate to be the antagonist of a man for whom even then I had the higher respect. He never fought the Human background of the situation, never lost his temper, or succumbed to hate, and preserved his gentle humour even in the most trying situations."

cont/.....

IN CONCLUSION I WOULD LIKE TO ADD THAT THE SUGAR INDUSTRY FLOURISHED AS A RESULT OF THE INDIAN LABOURERS AND LATER AS FREE MEN THEY CONTRIBUTED A GREAT DEAL TO THE ECONOMIC DEVELOPMENT OF THE COLONY. IT IS OUR INDIAN PIONEERS WHO CAME TO SOUTH AFRICA AS INDENTURED LABOURERS FOR THE SUGAR INDUSTRY, THAT MADE LIFE WHAT IT IS FOR THE INDIANS OF TODAY.

SOURCE LIST

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DEPARTMENT OF INTERNAL AFFAIRS

COPY OF SHIP'S LIST OF INDIAN IMMIGRANT

Serial Number : 290
 Colonial Number : 17657
 Date of Arrival : 18.7.1878
 Name of Ship : GLENROY II
 Place of Registration : —
 Date of Registration : —
 Number in Register : —
 Name : FOKEER
 Father's Name : SOOKRAJ
 Age : 20YRS
 Sex : MALE
 Caste : CHAMAR
 District : GHAZEEPORE
 Thanna/Taluq : DHANAPORE
 Village : MADHANPOLE
 Height : —
 Bodily Marks : —
 Name of Next-of-Kin : SOOKRAJ (FATHER)
 Relations Accompanied : —
 Small Pox/Vaccinated : VACCINATED
 Remarks : —

Certified a true copy. — copy.



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PARTICULARS CONCERNING MY GREAT - GREAT
GRANDMOTHER.

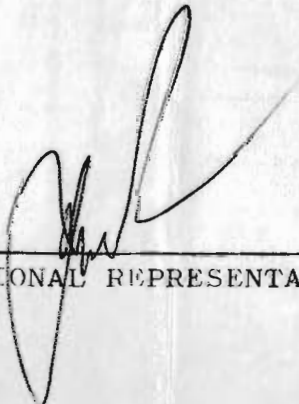
B.M.25

DEPARTMENT OF INTERNAL AFFAIRS

COPY OF SHIP'S LIST OF INDIAN IMMIGRANT

Serial Number	:	285
Colonial Number	:	17652
Date of Arrival	:	18 - 7 - 1878
Name of Ship	:	GLENROY
Place of Registration	:	—
Date of Registration	:	—
Number in Register	:	—
Name	:	SONIA
Father's Name	:	DOOKEE
Age	:	8 YEARS
Sex	:	FEMALE
Caste	:	CHAMAR
District	:	GHAZEEPORE
Thanna/Taluq	:	ZUMONIA
Village	:	BAWARAY
Height	:	—
Bodily Marks	:	—
Name of Next-of-Kin	:	DHOOKHEE (FATHER)
Relations Accompanied	:	—
Small Pox/Vaccinated	:	VACCINATED
Remarks	:	—

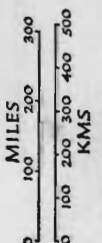
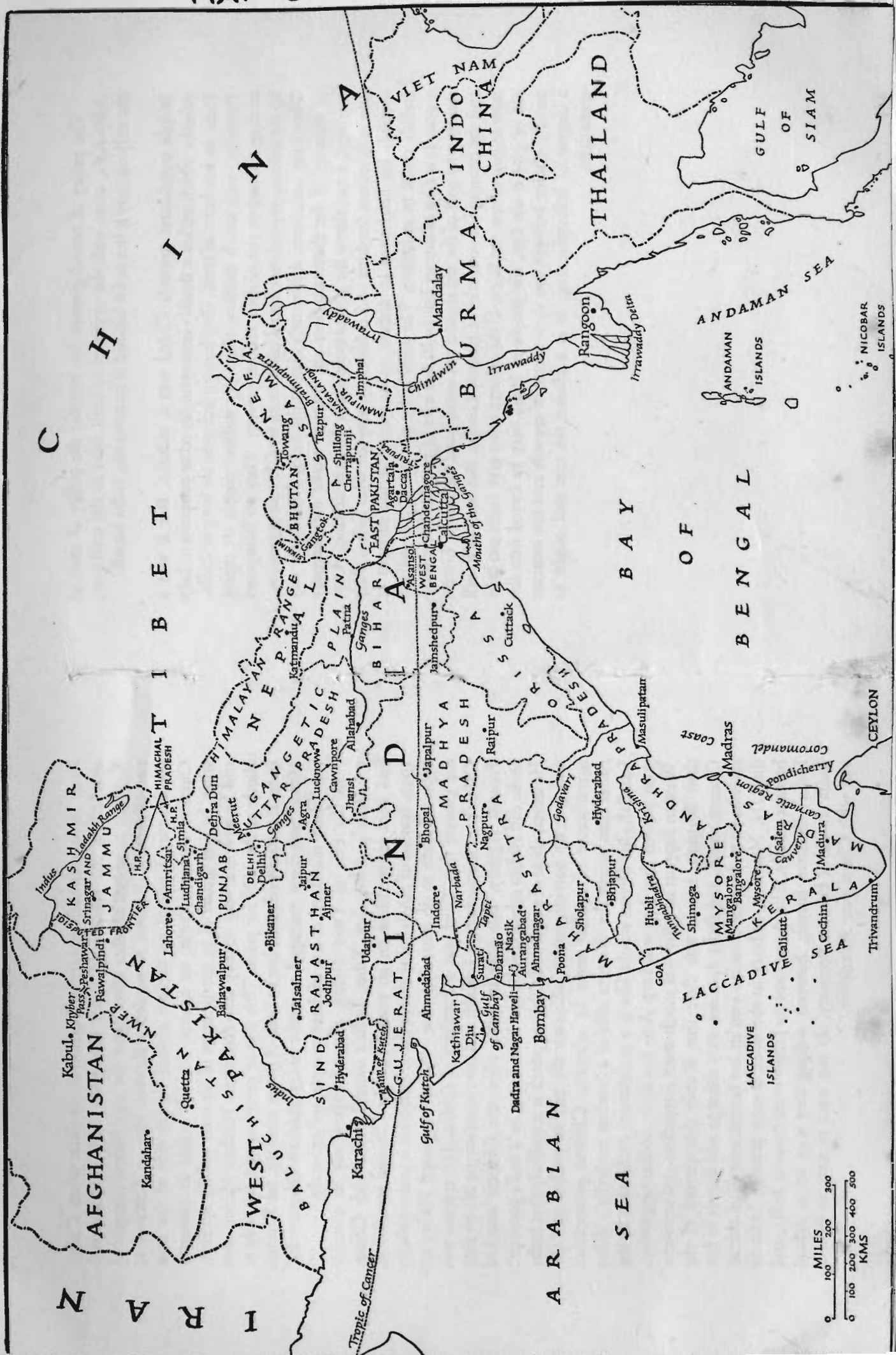
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Native Americans 603

MAP OF INDIA



SURFACE FEATURES OF INDIA



MAP OF INDIA

