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SISEKELO

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40 / item 19 (1-13)

The Tugt Question.

Person examined: - Sisekelo, age about 35.

Position: Constable in charge of Tugt Barracks, Point

It is nearly ten years ago since I was placed in charge of the Tugt barracks at the Point but I have made several visits home which reduces my actual residence ~~at the Point~~ to about 5 years. I am familiar with all sides of the Tugt question.

People who have permission to stay at the Tugt barracks pay $\$2/6$ a month. In addition to this they have to pay $\$1/2/6$ for license and badge. A man who wants to stay at the barracks applies for an order at the Tugt office and comes with it (red paper), hands it to me and I find him sleeping accommodation. If a man comes with a sleeping ticket but there is no room at the time I put him into the kitchen where no one sleeps, until, somebody leaving, room is found. Every Tugt boy goes himself every month to the Tugt office and takes out a ^{fresh} sleeping ticket giving $2/6$ for it.

If I find the Tugt Serjnt. is issuing too many sleeping tickets I go and advise him not to give any more until there is room. During the last 9 months I have had to go the Tugt Serjnt. 3 times. The Tugt Serjnt

Mr. Forrester we call him Potopoto.

Togt boys have a grievance about the Barracks and that is they are inadequate to their needs. Those who are actually in the Barracks complain of overcrowding whilst those who cannot get in complain of having to go and hunt about in the town for a place to live in.

The present buildings had all been erected when I first went to take charge. At first Dambuzas and Madevus boys, who are monthly servants, used to occupy the Togt barracks. These boys had sleeping accommodation built by their masters (Renaud) and when this was ready - a year or more ago now - the great bulk of them ~~boys~~ left off living at the Togt barracks. Some of Madevus boys, about 20, are still sleeping at the Barracks and these are all "monthly" ~~boys~~ servants.

There are nine compartments used by Togt boys for sleeping purposes; there are three kitchens; one washing room; and one ~~place~~ set of closets with urinals; there are two compartments used by Coolies for sleeping purposes at the same place.

Formerly, when I first came, coolies belonging to Hutchinson? used to occupy two of the compartments now reserved for natives.

The nine native compartments referred to are all the same size. The maximum number that can be got into one of these sheds, and a number which does as

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a matter of fact, ^{sometimes} sleep in one shed is eighty. The usual numbers are sixty ^{five} to seventy per shed i.e. 30 to 35 on each side. There is a plank dais ~~is~~ constructed on each side, ^{about 6 or 7 in. above the cement floor} on which the boys sleep and every ~~body's~~ body's belongings are hung up in ~~the~~ the room. There is no storeroom in which property can be temporarily placed.

Last night every ~~room~~ shed was full and I should think ~~75 a shed~~ ^{and fifty} or more were sleeping there. About three weeks ago I counted how many did actually occupy the sheds and found ~~700~~ 701. That day was the occasion of the Magistrate and Sept. Alexander's visit. I counted because I was questioned as to the actual numbers.

The times at which the barracks are most densely crowded are Saturday night and Sunday morning, for ^(e.g. from the outer anchorage) some do not get back from their work until very late at night.

A number of Togl boys go off on ships to Delagoa Bay, East London and other ports close by & are away a week or even more from the barracks. I have reason to think that a week ago some 8 or 10 Togl boys went off to Australia. They are not back yet, so it ~~is~~ must be a long way off. Australia is a place where meat comes from in large quantities. This fact may attract them as well as the representations made by Europeans that that place is a more pleasant one to live

live in then Natal. I hear that boys who do go to Australia do not leave their ships on getting to port there to go into the towns, for they are employed merely in off-loading and loading up cargo.

Those who go off to other ports do not come and report to me that they are leaving seeing they are still engaged on their work.

There are a number of natives ^(Togt) who have been voyages to Australia and come back again. I have spoken to them and they tell me they are not allowed, on getting to port, to leave their ships. These men are paid at the rate of 4/- a day for all the time they are away. I have heard no complaint about their not being fully paid up.

All natives working in the outer anchorage are paid properly, I hear no complaints. A man who passes through the "gate" i.e. through the piers ^{+ out to sea} outside is paid 4/- a day, those employed on the Bay or at the wharf are paid 3/- a day. I hear of many complaints from those working on the wharf + Point generally about not being fairly paid. "monthly" servants

Large employers of labour, at the Point are: -
 Dambuza, Madrovu, ^{+ Ebbsworth (mfukwaya)} Mapeche,
 Mr. Galloway, McEwan, Mhlotshana, ^{Makizane,} Matandutshukela,
 Of these Ebbsworth, Galloway, ^{? Mapeche,} Dambuza, Mhlotshana and Madrovu seem to have the largest numbers.

and Mlomouepipi
Madeou seems to me to be in charge of a number of men in Government employ^{as well}. These men sleep in their own quarters. They are not Tugt boys and they are dressed in a uniform.

The name of the place where the Tugt barracks & Coolie barracks are is called Bamboo Square.

Tugt boys are employed in all sorts of work. Men have a very strong desire to do Tugt work even young boys.

There is no doubt that the war has largely increased the demand for Tugt work.

The reason why ~~too~~ people like Tugt work is because in the first place they are paid by the day a high rate of wages and # in the second because when they get news of anyone being ill at home they are free to leave at once without getting a master's permission who ~~will~~ will often positively refuse to let them go. A master is too apt to look at things from his own point of view and be disinclined to entertain a reasonable request. Another reason is they are not subjected to the inconvenience of being refused their pay by grace of ~~the~~ ^{inconsiderate} employers.

It has often been borne in upon me how remiss the Government is in regard to this Tugt question: - The Government evidently looks favourably upon boys engaging their services in this way, it appreciates men coming forward to do various kinds of work, and yet, on the other hand, fails to see the necessity of setting apart a clearly defined area ^{+ premises} for the occupation of Tugt boys alone to the exclusion of all those who work

work by the mouth and in order to gather up all the Togh boys scattered in various places throughout the town, imposing on and inconveniencing others, into one place. The desirability of constructing a set of barracks for the occupation of Togh natives alone seems to me a natural inference from the facts.

For Togh boys do go in all directions into the town to get sleeping accommodation. A number ^{much} larger than that which resides in the barracks is thrown on the town in this way.

I know of the Togh barracks at the back of the General Cemetery ^{Some years ago I used to be in charge of them.} there are three compartments there. I don't know exactly how many sleep ^{in them.} there. Formerly 40 and 50 used to sleep in one room i.e. 140 or so in the three rooms.

I often check the natives sleeping at my barracks. I get the assistance of several police who stop at the doors ^{to prevent exits.} I call out to all to produce their licenses + sleeping licenses, the white paper being held in one hand and the red in the other ^{as I go round checking.} If any one has not got a sleeping ticket I arrest him if he be a Togh boy or even if he is a friend of some Togh boy. But this rarely happens. The rule is for only those who have ~~to~~ sleeping tickets to sleep there * I am rarely troubled by outsiders. ~~to~~ Old Togh boys sometimes come and sleep ^{24 or 5} ~~30~~ days before taking out badges or sleeping tickets, or those

those who have come on a visit to their friends, even though they have not come to engage in togt work.

Our barracks are sometimes searched by the Sanitary Inspector. Our inspector is Mr. Kendall. His duty is to see that the place is not overcrowded.

Togt boys sleep in every direction in town, they go beyond the boundaries of the Borough e.g. to Samuseni ^{is beyond Ridge Road, ~~and~~ ^{to other far off parts}} and often are very late in getting ^{to their destination.} ~~there~~, they may or may not be arrested for being out after 9 P.M.

All people who leave the barracks to go home report the fact to me.

As regards food, some boys buy their food ^{day by day} and eat it in their ~~res~~ shed (where they sleep) and others eat it at 'hotels'. Most of the Togt boys, especially Julius, are very fond of ~~eating~~ bread. They take tea with it. Natives are also very fond of sholl (they call it dali). Very little porridge is taken, the reason, I think, is this, that it requires time to cook. Much time is not allowed for meals ^{by} employers so that food ^(ready for consumption) already cooked, has to be partaken of. Meat is also partaken of ~~at~~ course.

Togt boys do not keep ^{little} boys to work for them, they have to cook for themselves. Boys to cook are not required as being ^{too great an} unnecessary expense.

Fires are made with boxes + rubbish taken from ^{the}

wharf. But the Corporation Police ^{do not look approvingly on} ~~will not permit them~~ ^{to} ~~take~~ ^{their} ~~broken~~ ^{to} ~~boxes~~ ^{to} ~~to~~ ^{to} ~~make~~ ^{to} ~~fires~~ ^{to} ~~with~~ ^{the carrying them through the streets gives rise to suspicion.} No one, however, is obliged to buy wood. They all, ^{as a matter of fact} ~~bring them~~ ^{of planks &c} from the wharf. Wood cannot, of course, be got from the bushes round about. People living on private premises in town, what Togr boys call "amakhobolo, may have to pay. It is not right that natives should be arrested for taking wood (boxes) ^{which happens sometimes} even though they got the owner's permission to take it.

If a man wants to go and buy fat on the ships he is obliged to get a pass at the Customs ^{House} for which he pays a shilling.

At first Togr boys had great difficulty in getting wood but now it is easier for the Police are not so suspicious, so much so that natives may often be seen carrying small bundles of planks ~~and~~ ^{to} their quarters and not be questioned.

The following are the names of natives who are staying at the barracks and never go home:— Ngunya, Ndhlazi, Falaza (proper name unknown). Ndhlazi says all his brothers at home died and the whole house vanished. He is afraid of going ~~go~~ home lest he too should die. As he escaped by being here, so here, at the Togr barracks, he intends for the present to remain, and so it goes on. Ndhlazi used to have a wife.

I don't know why Ngunya is staying so long. I have not questioned him. Ngunya is not married.

The majority of Togr boys lead moral lives. There are

are, however, some who speak of visiting prostitutes living close to Bamboo Square. There are 8 of these prostitutes known to me.

The majority of Togat boys are from Zululand. There are some from ~~other~~ parts of Natal but very few, for the tendency of Natal natives is to sleep emakoboleni. There are a few Togat boys at our barracks from Ngwanaza (Tongaland), none from Swaziland, no Nyambana boys or amatshangana, there are a few Basas, ~~there are~~ ^{and} a few Ponder, (4 or 5), no Basutos. But Basutos, Nyambanas, Swazis and others will be found ezikwateni. The isikwata means the body of men in the service of any particular European.

If sickness overtakes a man I report to Asst Sanitary Inspector Kendall and ^{the invalid} ~~he~~ is removed ^{to his} home or to the hospital (Addington) just as he likes. Togat boys sometimes die ^{at the barracks} I have known of 2 deaths ^{at} ~~the barracks~~ and 3 died ^{just after leaving barracks.} on the way home. The 2 who died at the place were not attended by an European doctor. They died over a year and a half ago and were ~~the~~ buried at the General Cemetery.

The boys all get up at 5 ^{on working days} some however rise at 4. They go to work at 5 or 5.30 according to the ^{strictness of} rules of the respective places to which they are attached. ^{The general} rule at the Point is that breakfast is at 8 and Togat boys act accordingly. The majority come back to
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to the barracks whilst some ~~to~~ go to 'hotels' in Bamboo Square or to "amajuda" shops near the barracks. One hour is allowed for breakfast, ^(~~at~~ ibulakufesi) and work is resumed at 9, but they proceed leisurely to work and, ~~many~~ with some employers, nothing is said if a man does not resume till 9.15 or so. At 1 is lunch time, ^(idina = dinner) an hour is allowed & people go back to work at 2. At 1 the boys will come and have their meals at the barracks & as at breakfast time. The day's work is over at 6 or 7, usually 6 P.M. when all return ^{to their quarters} to sleep.

The men who become Togat boys are of the ages of the following regiments: Felapakati (Ngubokakundhla), Mbokodwebomvu, Falaza, Uve, Ngobamakosi. The majority are aged from 24 to 35. There are none as old as the Dhlokwe regt. 60. Among the isikevata people, ^{however} there are the dhlokwe regiment.

Women take out badges or licenses to do washer-woman's work. I have noticed that some Togat men induce their women ^(wives) to leave their homes and come to Durban there to become washerwomen. The man works in one way she in another and the two hire quarters from some Indian and pass the nights together. At Samuseni, ^{many} cases of this kind will be found. The women at this part do their washing in the small stream which flows into the Ungeni. I don't think badges ought to be issued to married women. Women

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must do their work at home.

I know the names of a large number of the
Togt boys at the barracks but cannot know all as
they are always changing.

I am the only person in charge of the Togt boys at
the Point barracks, but police patrol round about
outside.

Of a Sunday the boys sit down, ~~or~~ lie down & do nothing
or they go out into the yard and dance, but I do not
allow them to hold ^{or have} sticks when dancing. There are
some kolewas among the Togt boys, these play concert-
inas and dance sometimes after their own fashion.

Six or seven Togt boys go to a night school & return
at 9 P.M. I don't know where this school is.

The water-closet and urinal is altogether too small,
people are kept waiting much too long for others
inside to finish. The washing-room is too small
~~and~~ it would be an improvement if, instead of the tank
having to fill whilst people are waiting, for there to be
a steady flow of water carrying the filth ~~down~~ away.

A coolie washes out the urinals &c once a day at
9 am, although Mr Kendall directed him to clean
twice a day. I have never complained because I have
never been asked. I think the coolie is somewhat careless.

I find Togt boys very law-abiding ^{on the whole} and ^{therefore} afraid
of the Police. I think, therefore, there would be

nothing to fear in having large barracks put up ^{all in one place} to accommodate all the 5000 boys in Durban. I think 4 police to every 800 or so persons ^(to maintain order) would be sufficient. I have never known of any fighting or disturbance of any consequence during the whole time I have been in charge. Two or three do sometimes have a fight but this is usually easily put a stop to.

I would suggest that the police who sleep at the barracks viz myself and 3 others should be given quarters outside the sheds themselves, but close to them. I have spoken to Mr. Kendall about the matter but he said he could do nothing as that was no concern of his.

People do sometimes come and call boys ~~to~~ who have stayed too long to return home and assist them in their troubles. There is no doubt that Togat work creates a tendency to forget domestic affairs at the kraal but this tendency is apparent also amongst ordinary "monthly" servants at the Point and elsewhere.

The average length of a Togat boy's service goes from 8, 9, ¹⁰ and 12 months to 15 and 20, and after staying 2, 3, and 4 months ^{at home} return again. I think there is a tendency to shorten visits to their homes.

The above statement made in my presence and taken down from Sisekelo's lips this 13th April 1902.

[Signature]

1. To ask - Sise Kelo [13]

petty thefts, assaults & offences
at barracks, how settled.

Get me top boys who go to
Australia. to give evidence

What is the rule about holidays &
half holidays? What time is work
over of a Saturday?

Do these boys obtain liquor?
where from.