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TRITTON, DR.

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A. 73/69

B. 73/38

of a child by a native. He has seen coolies for (several years past) some time past.

Per Grehle, who has just returned from the north part of the Alexandra Division whence I had sent him for native curios. 11. 8. 99. Spoke to several natives some miles (say 10-20) from Mzimba about the Indians who are numerous in the direction in which G. went. Natives consider Indians are very industrious when hoeing &c for they will plough uphill and down dale for miles! Natives however complain a good deal about Indians because they are pushing them off land they have bought or say they have bought. Natives are unable to tell if land has been bought or not. Had renderfest not cleared the cattle off there might have been some serious disputes with the Indians.

Dr. Tritton tells me (last night) that within his (District Medical) Circle there are about 3800 coolies, i.e. up to Highflats, to Inkomanzi + I think Mzimba, also the coast line. He also mentioned two large settlements in this Division, (a) at the Mpambanyoni River, and at Charlie Reynolds' estate. There is an Indian Mission in Durban under Canon Booth, last house in Leopold St.

Ginga tells me (11. 8. 99) he is a policeman here. That coolies in his opinion are very great liars. If a person is buying anything in a store alone with the salesman it is quite possible for the Indian to accuse the native of having taken & money or not paid &c and this quite falsely. Ginga has for years lived at Mzimba + he thinks this characteristic of lying is one of the most notable in the coolie.

17. 8. 99 Balizwe had a conversation today with a kehla, about the age of his father (58) named Mageza, chief Ishonkweni who lives about 1/2 or 2 miles from the village of Mzimba. He said many natives have been compelled by coolies to leave the neighbourhood of Mzimba, their kraals + families for Sauti's (Dumisa) and Ishonkweni's tribes in other parts of the Division. A coolie will turn up suddenly and gqumeka his house right in front of a native kraal without notice. The native is then directed to clear out. Many kraals have to leave in this way. Mageza wonders when the natives will be permitted to busa (enjoy life ^{not} having incessant cares). They do everything they are ordered by the white people to do. Even though they are in the habit of paying taxes when living on land they are ordered to quit because it is said a coolie has bought the land. Natives do not see the reason for this. They are at present in the midst of troubles but do not know where to fly to. Natives, Mageza says, see that the white people treat the coolie with greater consideration than ^{that with which} ~~themselves~~ they are treated. Mageza lives on a white man's farm. Has for many years past lived near the village of Mzimba. Has one wife, there are 3 huts in his kraal. Mageza blames the white people for causing natives

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to make way for the coolies. They (natives) have been conquered and are obedient in every respect to their conquerors. There is no white person who represents the natives and stands up for them, they are afraid of ~~and~~ stating their own grievances to the authorities.

Today (17.8.99) Gedhle had a conversation with a native kehla (elderly) called Mapeka, lives on Crown Lands ^(ntela Kapile) 3 miles or so from Umzinto to left of road going to Park Rynic. He lives close to a coolie. The coolie was placed ⁱⁿ his present position by a white man. The coolies are men of ability, the natives have cause to complain because coolies do not permit native cattle to go into their amahlanga, should cattle get into their amahlanga, which are very extensive, coolies will get angry very quickly and swear + use terms of abuse, it is fortunate rinderpest has broken out + killed cattle for natives would have quarrelled with coolies in this matter.

Generally speaking, Mapeka says, there is no objection except the above to the coolies although it must be added they buy land, plough ~~and~~ ^{and} ~~disregard~~ ^{disregard} native gardens and so force natives to leave and build elsewhere. Coolies are not good neighbours and, more than this they have an idea that they are of higher standing than the native. Gedhle was not satisfied with the validity or force or reasonableness of the objections brought by Mapeka against the coolies. No fault was found against those living in the town.

18.8.99. per Dalizwe in conversation with Bangizwe (v. p. 2). Bangizwe said that the coolies are driving natives out, the reason for this is, he believes, because coolies are thought by Europeans to have more money (wealthier). Bangizwe lives on private land. Dalizwe noticed that a garden came right up to his kraal which Bangizwe pointed to + said was a coolie's. He called them izilwane ezonayo. 73/69

21.8.99. I had a conversation with Dr. Tritton (v. p. 38) who says he has ~~only~~ ^{only} heard of one case in which an Indian had sexual intercourse with a native. A fine Indian man on some Umzinto sugar estate caught a native girl in the cane, he frightened her into allowing him and she bore a ~~fine~~ ^{fine} girl by him who is said to have wonderfully fine features Asiatic and African combined. Dr. T. has not seen this girl but was told by a young fellow who is now clerk at Urculam (I think he said). There is a great deal of syphilis among the Indians, those who have not been properly cured in India are sent out. - Was on the Commission which, with Sir Walter Wragg as President, sat on Indian Affairs in Natal ~~in~~ some 5-7 years ago. - Thinks Indians + Natives will not have connection with one another because of natural antipathy. - The Indian-Native girl is said to be living somewhere near Isafar, in this Div.

21.8.99. On Saturday evening ^{19th inst} had conversation with Dr. Trilton, District Medical Officer, Indian
 Circle, who has been at Umzinto for about 17 years. He said that during the last 3 or 4 years
 natives have been coming to him with woman complaints from all parts of the Colony.
 They come from Ixopo Divn, from near Maritzburg and near Durban &c. The
 chief complaint is that they cannot become pregnant. People also with syphilis &
 kindred diseases come. About 4 years ago he was successful in causing a woman to
 become pregnant who had been married some 7 or 8 years but had never had a child.
 She then had a fine boy and this news seems to have at once spread in all directions. Dr. T.
 quoted one or two other successful & striking cases. The result is that natives far &
 near have a deep and growing confidence in him. He is fond of natives. His servants are
 natives. Says syphilis is getting more & more common amongst natives due to contact
 with Johannesburg. Does not think a hospital for syphilitic patients would be a
 success as people would be afraid to come to it if they had to be there for one or two years
 before they could be cured. The native name jwela is for gonorrhoea whilst Dr. T. does
 not know the name for syphilis either primary, secondary or tertiary. - Very often women
 who don't have children are prevented by some trifling obstruction. Dr. T. has a woman
 to attend to his women cases, women are stripped and made to lie down for examination
 when he is out of the room attending to other work. Says natives pay up well. Considers
 that a woman who is hlobongad with spends even though there is no internal connection,
 and this spending is ~~of~~ ^{more so than when having internal connection} very enervating. When parties complain of not having
 children he prescribes medicines both for man & woman & orders them to keep apart
 a month or more until they are in a fit state. His native practice appears to take up
 a good deal of his time & is growing. He seems to think an assistant could not do his
 work as far as natives are concerned. (see p. 69)

~~21.8.99. I had before me case today of a woman charged with leading an immoral life &c.
 She says she has 4 children, all by a white man in Umzinto, that this man has chased
 her away, that her brother (father being dead) will not allow her to come and live with
 him with her hybrid progeny. I sent for her Chief Moxinwa (of Missⁿ Str close by)
 and her brother. Her mother I think is dead too. - 30.8.99 This woman, her brother and
 Moxinwa came up before me a few days ago as arranged. She gave an account of herself,
 said she had tried on several occasions to return to her brother but he had refused to allow
 her to return to him. The brother admitted this and gave as the reason of his refusal the wo-
 man's temper. The Chief testified ⁱⁿ the same manner. The woman broke down when under
 examination. Her condition was most pitiable to me. I ordered the brother to receive her back &
 directed the Chief to see that the order was obeyed. It appears the Magistrate of Umzinto had~~