

CHAPTER II.

THE ORIGIN AND HISTORY OF THE COLOURED PEOPLE.

1. INTRODUCTION:

Every educationist must have an adequate knowledge of the historical background of the educand if his educational directives for the future are to bear fruit. "In the presence lies the past", is also valid on the educational front.¹⁾ Rightly Prof. J.C. Coetzee contends that: "By 'n ontwikkeling van 'n opvoedkundige politiek vir die toekoms in ons land is dit dus nodig om rekening te hou met al die moontlike draers van die opvoeding en met die prinsipiële en histories-geworde gegewens."²⁾

By reviewing briefly the origin and history of the Coloured People in South Africa, one is better able to evaluate the development of and future prospects for Coloured education.

2. THE ORIGIN OF THE COLOURED PEOPLE:

Sarah Gertrude Millin in "The South Africans" makes the rather rash contention that "the Surafican is the fruit of the vice, the folly, the thoughtlessness of the white man."³⁾ Many Europeans hold this point of view, but only a scientific investigation will reveal the true origin of the Coloured People.

The name "Coloured", "Cape Coloured" or "Surafican" is applied to those inhabitants of South Africa who are of mixed racial descent. It excludes all persons who are Europeans, Asiatics or Natives.⁴⁾

The meaning of the term "Coloured Person" has been the subject of litigation in the South African Law Courts,⁵⁾ but for the purpose of this treatise the following definition of Coloured

1) Coetzee, J.C.: "Die Moderne Opvoeding" (1939) p.7.

2) Coetzee, J.C.: "Vraagstukke van die Opvoedkundige Politiek" (1930) p. 117.

3) Millin, S.G.: "The South Africans" (1937) p. 236.

4) HC 54 - 1937, para. 1, 2, 14.

5) (a) Swart vs. Town Council, Pretoria, Transvaal High Court 1906
(b) Moller vs. Keisoos School Committee, S.A.Law Reports, A.D. 1911, p.630 - 657.

Persens, which has been adopted from the Old Age Pensions Act¹⁾ is accepted, viz:- "A Coloured Person means any person who is neither white nor (a) a member of a race or tribe whose national or ethnical home is Asia; nor (b) a member of an aboriginal race or tribe of Africa; nor (c) a pure-blood Hottentot, Bushman or Koranna; nor (d) a person who is residing in a native location as defined in section nineteen of the Natives' Taxation and Development Act, 1925²⁾ under the same conditions as a native; nor (e) an American Negro. It does, however, include a person known as a Malay or a Griqua".

There are several constituents that have gone to make up the racial composition of the Coloured People. In the first place there were the Bushmen, Hottentots and Griquas who were among the earliest inhabitants of Southern Africa. In addition, European and Bantu blood intermingled in the veins of the Coloured People.

3. THE BUSHMEN.

It is commonly believed that the Bushmen were the true aborigines of Southern Africa³⁾. They are believed to have occupied the whole of the sub-continent until a century or so before the discovery of the Southern point of Africa by Europeans. The Bushmen were subjected to constant warfare on the part of the Hottentots, Bantu and later the Europeans. They therefore had to flee towards the arid interior north and south of the Orange River and the Vaal River, and had to seek refuge in the inaccessible parts. Today the last remnants of the Bushmen⁴⁾ live in the Kalahari, the Namib Desert that strip of sand in South-West Africa, which extends from the coast for about 50 miles inland, and in the waterless and uninhabited country between Grootfontein in South-West Africa and the Okavango River.⁵⁾

1) Act No. 22 of 1926 and amended by Act No. 34 of 1931.

2) Act No. 41 of 1925.

3) HG 41 - 1926, para. 19.

4) Burkitt: "South Africa's Past in Stone and Paint" p. 15, 25, 92, 106.

5) Some 7000.

6) HG 41 - 1926 para. 19, n. 4.

The Hollanders made only sporadic contact with the Bushmen¹⁾, though they figure often enough in van Riebeeck's Journal²⁾. In December 1652 van Riebeeck referred to a suggestion made by the Hottentot Harry that the Bushmen be exterminated and their cattle taken away from them.³⁾ There were constant clashes between the Bushmen and the Hottentots, and in this connection van Riebeeck wrote that the Bushmen lived on plunder, "ende al hun goet geen eygen, maar roofgoet van de Saldanhard"⁴⁾ is, die haar derhalven in alle gelegentheden vervolghden, ende gevangen krijgende sonder genade dootsloegen en voor de honden wiemen.⁵⁾

When in March 1655 Jan Wintervogel and a party of volunteers went into the interior, contact was made with some Bushmen, who tried to attack them, but desisted from doing so when offerings were made of tobacco and beads.⁶⁾

A good account of the Bushmen was given by Dapper in 1668. He referred to them in the following terms:- "The Sonquas are a people dwelling in massive mountainous country. They number several thousands and are very small in size, both men and women. They have no cattle, but live by shooting rock-rabbits, with the bow and arrow, which they use with remarkable skill..... They are extremely great plunderers and marauders. They steal from other Hottentots⁷⁾ all the cattle they can get, with which they can flee immediately to the mountains where they cannot be found in their retreats..... Their huts, made only of branches turned together, without woven mats, and covered solely with rushes, are several thousand in number, for they move about from one place to another, and never break up the huts, but erect still others wherever they

1) van Riebeeck, Dapper, etc. referred to them variously as Sonquas, Souquas, Sanguas: V.R.S. XIV p.31 - note.

2) Dagverhaal, 16.12.1652; 7.1.1653; 3.4.1655; 31.10.1657; 7.3.1659; 8.11.1660; 19.12.1660.

3) Dagverhaal, 16.12.1652.

4) The Hottentot tribe living in the vicinity of the Fort.

5) Dagverhaal, 7.1.1653.

6) Dagverhaal 3.4.1655.

7) Dapper looked upon the Bushmen or Sonquas as a type of Hottentot.

camp". 1) 2)

Eighteen years later, W. Ten Rhyné also referred to the Sonquas as people living in the woods and seeking a means of livelihood in the desert, chiefly by hunting wild animals. 3)

When Hieronymus Cruse undertook a trade expedition into the interior in 1669 he and his party came upon a number of Ubiquas in the vicinity of the present-day Swellendam⁴⁾. The Ubiquas, who were described as being of mixed offspring from Bushmen and Hottentots,⁵⁾ were in possession of a large herd of cattle, which had probably been stolen. When these Ubiquas attempted to seize the merchandise of Cruse and his men, a clash resulted and the Hollanders fired upon the blacks and seized all their cattle.⁶⁾

In 1685 Simon van der Stel undertook a journey to the copper mountains in Namaqualand and in the Khamiesberg came upon numbers of Bushmen. These he found to be "zeer mager en tenger van gedaante, komende van den grooten honger en ongemakken die zy lyden. Zy eeten niets anders als bollen van de bloesen, die zy ajuintjies noemen; ook de schildpadden, en een zekere groote soort van ruizen, mitsgaders sprinkhaanen, die hier in menigte gevonden worden."⁷⁾

These primitive people, who were essentially hunters⁸⁾ and lived upon the kill and were wholly improvident, were in later years to become embroiled in bloody clashes with Europeans and non-European tribes.⁹⁾

After 1770, as a result of extensive Bushmen depredations, Boer commandos were established on the Northern frontier.

1) VRS XIV p.31, 33.

2) Van Riebeeck referred to the Bushmen as robbers, subject to none, depending upon their arrows and assegais. See Dagverhaal 31.10.1668. 3.11.1668.

3) VRS XIV p.111.

4) Dagverhaal 26.1.1669.

5) Dagverhaal 28.11.1671; 20.2.1673.

6) Dagverhaal 26.1.1669.

7) Godeo-Holsbergen, E.C.(Ed): Reizen in Zuid-Afrika in de Hollandische Tijd Vol.I, p.163.

8) (a) Schapera, I: "The Khoisan Peoples of South Africa" (Bushman and Hottentots) : Ch.V, VI, VIII.

(b) Burchell, W.J.: Travels in the Interior of Southern Africa, 1822- 24th Vol. I, p. 227, 230.

9) (a) E.C.C. VI n. 242; A 29'63; A 25'66, p.17.

(b) Stow, G : The Native Races of S.A. p. 151 - 171.

These commandos engaged in clashes with the Bushmen.¹⁾ The commandos were instructed to avoid unnecessary bloodshed and that "no veel meer enigssints wogelyk zel zijn, wyven en onseerbare manspersonen gespaard mogen worden."²⁾ Bloodshed could, however, not be avoided and in 1774 more than 500 Bushmen were killed and some 280 taken prisoner.³⁾ Bushmen who were captured were placed under contract and suitably cared for.⁴⁾

But the Bushmen depredations continued and during the period 1776 to 1795 the landdrosts of Stellenbosch and Graaff-Reinet reported several instances where the cattle and sheep of the colonists had been stolen by Bushmen and the herdsman killed.⁵⁾ Retaliation by the colonists resulted, with disastrous effects to the Bushmen.⁶⁾ When in later years, the travellers R. Collins and C. Thomson toured the colony, they came across Boers who boasted of the warlike exploits against the Bushmen in their younger days.⁷⁾

Bushmen who were captured by the colonists were distributed as apprentices amongst the farmers.⁸⁾ These apprentices worked for the colonists on conditions similar to the slaves. There were, in fact, allegations made that commandos went out with the express purpose of capturing apprentices and thus relieving the labour shortage,⁹⁾ while in 1817, Andries Stockenström warned the government that he had "strong reason to suspect" that Bushmen children were being improperly obtained and distributed by the colonists especially on the northern frontier.¹⁰⁾

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- 1)(a) Res. Burgerkrygsraad te Stellenbosch St. 698, 18.12.1773.
(b) See also: Roux, P.E.: "Die Verdedigingstelsel aan die Kaap onder die H.O.I.K." p.140-6; 148; 154.
- 2) Res. Raad v. Politie 17.5.1774; C66; Inst. D. Opperman 19.4.1774.
- 3)(a) Regregister C 643 : 13.1.1775.
(b) Moddie, B.: "The Record" III p.36-7.
- 4)(a) GR 13/85 A, 3.4.1787; GR 15/43.
(b) R.C.C.XV p.186-9; Stockenström's Regulations: 26.12.1822.
- 5)(a) Notulen van Burgerkrygsraad G.R.7.2.1792; Res. v. d. Krygsraad 7.5.1776, St. 698.
(b) GR. 12/2: Letters or Reports from Fieldcornets & others: p. 17 ff.
- 6) G.R.12/6: p.22, 41.
- 7) R.C.C.VII n.35-6; Thomson G: Travels & Adventures in Southern Africa p. 395-8
- 8) Instruction 1783-1786: G.3.1781; G.R.17/85 A, 3.4.1787; also GR 15/43.
- 9) R.C.C.VII, p.114; also Philip J: "Researches" II, p.10.
- 10)(a) SO of 1835 p.56-7; R.C.C.XI p.365-7
(b) See also SO of 1835 p.22, 114-5; R.C.C.II p.99.

After the first British occupation of the Cape, attempts were made to improve the condition of the Bushmen on the frontier ranging from the Onder Bokkeveld to the Roggeveld and Nieuwveld Mountains¹⁾. Travellers who journeyed through Bushman country during the first quarter of the nineteenth century found many of the Bushmen living in peace with their neighbours, and though wild, they were grateful for kindness shown to them; many had given up warfare with their neighbours.²⁾

During this period, too, Bushmen were taken into the service of the colonists on the Northern frontier chiefly as herdsmen. In 1813 Campbell found that all the farmers along the border had Bushman servants, principally women and children.³⁾

In 1824 there were in Graaff-Reinet alone 191 Bushman children living "under the care and protection of the inhabitants", while at Gradock there were Bushmen living with the farmers. Some of the adult Bushmen were apprenticed to the farmers.⁴⁾ In 1827 Landdrost Mackay of Somerset East wrote that the Bushmen, when once accustomed to habits of industry, were equal to any class of people as useful servants, and that he thought that a general influx of these people into the colony would be of great and lasting benefit.⁵⁾

It can therefore, safely be assumed that some of the blood at any rate of such Bushmen who were in the service of the Europeans, became intermingled with that of other non-Europeans and formed one of the constituents of what later became the Coloured People.

1) (a) Theal, *Republiek van Suid-Afrika*, III, p. 395.

(b) R.C.C. VII p. 116-7; R.C.C. XV p. 186-9

(c) *ibid.* of 1835 p. 113-4.

2) (a) *ibid.* of 1835 p. 113-4; 153; (b) Burchell, W.J.: "Travels in the Interior of Southern Africa" I p. 436, II, p. 290.; (c) Moffat, R.: "Missionary Labours....." p. 63.

3) Campbell, J.: "Travels in S.A. (1816) Ch. X - XI.

4) (a) *ibid.* of 1835 p. 143-4; (b) R.C.C. XXV p. 330.

5) (a) *ibid.* of 1835 p. 16.

(b) See also A.S. '66 p. 10 - 13.

(c) R.C.C. X p. 34 - 6.

4. THE HOTTENTOTS:

When the Dutch arrived to settle at the Cape in 1652 they found various Hottentot tribes in possession of the land.¹⁾ The Hottentots readily entered into commercial relations with the European settlers bartering their cattle for the iron, copper, tobacco and beads of the white man,²⁾ and in time even selling to the Europeans vast tracts of land. The Dutch settlers sent expeditions into the interior from time to time to purchase cattle by barter from the Hottentots.³⁾ Skirmishes also occurred between the Hottentots and the settlers in connection with land and cattle and at times these even resulted in bloodshed.⁴⁾

The various Hottentot tribes with whom the Hollanders made contact included the Oengayqua, Kayguma, Chacumqua, Haucumqua and Kaynguma.⁵⁾ Dapper referred to the Kochoguas or Saldanhas, who dwelt at the time near and in the valleys of Saldanha Bay.⁶⁾ They owned a large number of cattle as well as sheep.⁷⁾ He also spoke of the Hottentots named Gorachonguas, Goringhaiguas, Goringhaikonas, Great and Little Karichuriquas and Hosaks, who were found close to Table Bay.⁸⁾ and other tribes such as the Chainouqua, Namaguas, Heusaguas and Hankumguas, who lived further inland.⁹⁾

There was for some time direct contact between the Hottentots and slaves employed by the European Settlers and the result was the union of blood between the indigenous Hottentot and the exogenous slave. Slaves often ran away from their masters to join the Hottentots.¹⁰⁾ In 1653 an alliance was entered into with the Hottentot tribe living in the environs of the Fort to assist in bringing back runaway slaves.¹¹⁾ The Dutch settlers were, however,

1) Dagverhaal 13.10.1652, 2.12.1653.

2) Dagverhaal 1 6.12.1653; 6.8.1660.

3) Dagverhaal 1 13.10.1657; 30.10.1655.

4) Dagverhaal 1 10.3.1653; 12.5.1658; 19.5.1659; 23.12.1658; 10.3.1658; 6.7.1658.

5) Dagverhaal 15.11.1657, also 16.12.1660.

6) V.R.G. 14, p.23.

7) Ibid.

8) V.R.G. 14 p. 37.

9) Ibid.

10) Dagverhaal 1 : 22.10.1658.

11) Dagverhaal 1 : 5. 7. 1658.

compelled from time to time to engage in bloody conflict with Hottentot tribes.¹⁾ But in spite of this a number of Hottentots joined the service of the Europeans and already in 1656 mention²⁾ was made that the Hottentots were assisting the Europeans in transporting wood and were learning to speak the Dutch language.³⁾ The Hottentots also assisted in building the new fort.⁴⁾

In this way the Hottentots came further into direct contact with the slaves.

In 1713 an epidemic of small pox broke out at the Cape⁵⁾ and caused numerous deaths among the European and slave population, and in greater measure among the Hottentots.⁵⁾ In May 1713 some of the "overgebleevane Caabse Hottentots, de siekte willende ontvlygte" killed some of their less fortunate brethren, who were suffering from the dreaded disease⁶⁾. The visitation of this disease was one of the most serious calamities that overtook the Hottentots and resulted in a heavy death toll.⁷⁾

As the European colonists extended their land holdings and settled further away from Cape Town, the Hottentots became dispossessed of land, and they went into the service of the Europeans, or moved further inland. By the end of the seventeenth century the Hottentots were spoken of as assisting the farmers in the lighter agricultural operations and as providing "cheap labour for the Dutch".⁸⁾ When John Barrow toured the Cape Colony at the end of the eighteenth century, he came to the conclusion that in the district of Graaff-Reinet the average Boer farmer employed five Hottentot servants for every two slaves.⁹⁾

1) Dagverhaal : 7.4. 1674.

2) Dagverhaal : 27.9.1660; 24.10.1663; 3.1.1664.

3) Dagverhaal : 15.6. 1656.

4) Dagverhaal : 7.10.1672.

5) Register : 8.4.1713, 18.4.1713, 1.5.1713, 3.5.1713, 10.5.1713.

6) Register : 18.5.1713.

7) (a) C.510, Raad v. Pol. - Komar Middelburg, 20.5.1713, p.1182-4

(b) C.510, Raad Pol. - R.G.G. Insid, p.1189 - 1900.

8) V.R.S. 14 p. 271, 3.

9) Barrow, J.: "Travels into the Interior of Southern Africa" I, p.536 - 7.

When in 1752 Sentler undertook an expedition from Cape Town towards Mossel Bay and inland towards Langkloof and then towards the Gamtoos River, he came upon Hottentots who had been dispossessed of land and cattle by Bushmen bands. Some of these Hottentots had "sig niet er woon begeben by onse landbouwers"¹⁾. He found numerous Hottentots who had become detribalised and had been living upon the chase much like the Bushmen, and who had as a result of hunger been compelled to eat such things, "waarvan de natuur een afgrijzen heeft"²⁾.

Twenty years later a Swedish naturalist, Thunberg, travelled over the same territory to the Sunday River. He came upon the Conaguas, who because of their dialect were unable to converse with other Hottentot tribes.³⁾

In 1778 Governor van Plettenberg travelled inland to Graaff-Reinet, and to the Sneenberge and thence to van Plettenberg's Beacon. In all the territory he traversed, the Governor found no independent tribes of Hottentots. He only came upon Hottentots who had for some years hired out their services to the European colonists. He wrote of these Hottentots that they "het geheele Familien onder dezelve (Colonisten) ter woon waren gekomen zo vond men dezelve van hare eerste grond zeden en gewoontens geheel vervreemd, en men konde bij dit doen en omzetend nakrooste daar van niets meer ontdekken of te naspeuren."⁴⁾

Le Vaillant, a French traveller, toured the Cape in the eighties of the eighteenth century, and came upon small parties of Hottentots. He found them lazy and indolent. "Wij zullen juagen, zeggen zij, of wij zullen slapen"⁵⁾. He further said of them: "Een

1) Theal, *Belang. Hist. Bok. No.2*, p. 34.

2) *Ibid* p. 34 - 5.

3) (a) Thunberg: "Travels in Europe, Africa and Asia" II p. 83.

(b) See also: Sparrman, "Reize naar de Kaap de Goede Hoop....." p. 746 - 747.

4) Theal: "Belang. Hist. Dokumenten". Reis van Gov. van Plettenberg, No. I p. 11.

5) Le Vaillant: "Reize in de Binnenlanden van Afrika" I p. 299.

diepe onverschilligheid doet hen tot werkloosheid en luiheid neigen; het hoeden zijner kudde en de zorg voor zijn bestaan, zie daar zijne voornaamste bezigheden; hij oefent de jacht niet als jager, maar als een man, die door den honger gedreven en geprikkeld wordt. Voor het overige, het voorledene vergeetende, onbekommerd over het toekomstige, kan het tegenswoordige alleen hen treffen en belang inboezemen.¹⁾ Other travellers confirmed this and lamented upon the "incurable laziness" of the Hottentots.²⁾

While parties of the Hottentots were settling on the Eastern frontier of the rapidly expanding colony, there were others later to be known as the Bastards and the Griquas, who retreated to the Orange River beyond the Zak River and the Bokkeveld; other parties of Hottentots were to be found in the North-West. In 1760 Jacobus Coetzé travelled over this territory and came upon Griquas and Namacguas in the territory of the Koué³⁾ and north of the Orange River.⁴⁾ The Namacguas (also called Amacguas) had resided along the Orange River for several years⁵⁾ according to Coetzé. He also came upon the Eneguas who were in possession of numerous herds of cattle and buck.⁶⁾ During 1778-1779, Wikar travelled through the territory now known as Little Namaqualand and came upon some Hottentots under the leadership of Claas Barend, "in Goeyezan Hottentot uyt 't boovenland"⁷⁾, who could speak Dutch. Other Hottentot tribes were also encountered.⁸⁾ These Bastard-Hottentot communities tended to seek refuge in the inaccessible parts of the Zwartberg and the Cederberg.⁹⁾

Apart from their indolence, the Hottentots readily succumbed to the temptation of intoxicating liquor. This liquor

1) Ibid, II p. 105 - 6.

2) (a) Barrow, J: "Travels....." I, p.100-2; (b) V.R.S.VI p.126.

3) Also Kouele or Buffalo River.

4) VRS 15, p. 276 - 291.

5) Ibid, p. 280.

6) Ibid, p. 284 - 6.

7) Ibid p. 22, Wikar's Journal.

8) Ibid p. 28.

9) R.C.G. VII p. 121 - 2 ; R.C.G. IX p. 307 - 8.

was readily supplied by the European traders, and even the landdrosts requested the government to supply liquor for the purpose of trading with the Hottentots.¹⁾ On the farms a practice arose by which European masters supplied liquor to their servants in part payment of wages.²⁾ By 1630 the position had so deteriorated that Commissioner Bigge was compelled to report that "the propensity of the Hottentots to the use of spirituous liquor forms the greatest obstacle to their moral improvement."³⁾

The moral deterioration of the Hottentots was also confirmed by Rev. H.P. Hallbeck.⁴⁾

5. THE SLAVES:

The most important constituent in the racial composition of the Coloured People was that provided by the slaves, who were brought to South Africa from Madagascar, Bengal, the Malabar and Coromandel Coasts, Mauritius, Ceylon and the East Indian Islands.

Almost from the time he landed, Jan van Riebeeck, who came with the intention, not of acquiring colonial possessions for the Dutch East India Company, but for establishing a base at the Cape, where the ships en route to and from India could be anchored, overhauled and repaired, while the seamen could rest and the supplies of the ships could be replenished,⁵⁾ had difficulty with manual labour. Already on 28th May 1652, barely six weeks after his arrival, van Riebeeck wrote to his superiors in India, that he desired slave labour.⁶⁾ No slaves could, however, be spared and for six years he had to suffice without slave labour, though a few slaves⁷⁾ had during the interim period been brought to the Cape.⁸⁾ The Commander's request for Chinamen banished for crime or Chinese

1) Moodie, op: "The Record....." III, p.3. In 1774 the landdrost of Swellendam requested 334 cans of arrack to be used in the Hottentot trade.

2) R.C.C. VII p. III; Ibid XXXV p. 330.

3) R.C.C. XXXV p.331.

4) SO of 1835, p. 26 - 7.

5) Leibbrandt, H.C.V.: Facs of the Archives of the Cape of Good Hope: 1651 -1653, Letters & Inc. Received No.1 p. 1-7.

6) Letters Dispatched 1 p.45.

7) The number did not exceed 12 according to Blaauwaert.

8) See Dagverhaal 15.6.1656; 29.5.1657; 5.6.1658.

insolvents to work at the Cape, was also unsuccessful,¹⁾ as were his attempts to employ the indigenous Hottentots.²⁾ Van Riebeeck even thought of enslaving the Hottentots!³⁾

Van Riebeeck's request for slave labour was not at all surprising, as slavery was an almost universal institution amongst the civilised nations of the day. The Portuguese, who were the European pioneers of the East, were the first great slave merchants of modern times. With the rise of Dutch colonisation in the East and their conquest of the Portuguese, the Dutch continued the practice of slavery. In fact, slavery was not regarded as being incompatible with Christianity and prayers were constantly offered up to the Creator for ensuring the success of the slave trade and for slaves captured in piracy on the high seas.⁴⁾

However, the labour position at the Cape was suddenly eased by the unexpected arrival in Table Bay on 25th March 1658 of the ship *Amersfoort* with one hundred and seventy four Angola slaves aboard, taken from a Portuguese ship bound for Brazil. Some few weeks later, the yacht *Hasselt* arrived with two hundred and twenty eight slaves purchased at Iopo on the coast of Guinea.⁵⁾ From then onwards slaves were continually brought to South Africa. A trade in slaves was kept up with Madagascar and small vessels were from time to time sent from Table Bay to procure them.⁶⁾ In the negotiations with the Chieftains from whom slaves were obtained, use was usually made of a trustworthy slave from the Cape. This slave served as interpreter, but he incurred the intense hatred of his country-men, who would have murdered him at the first opportunity, had he not been afforded every possible assistance and protection.⁷⁾

1) Letters Despatched I p.27; Letters Received I, p.85.

2) C.584, Dagverhaal 16.11.1658.

3) Dagverhaal 13 and 19 Dec.1652; 28.1.1654.

4) (a) C.702: Instructiën, 19.6.1686, p.6; Ibid p.97 -110.

(b) C.594: Dagverhaal 19.7.1694; C.587; Dagverhaal 5.3.1673.

5) Dagverhaal : 30.5.1658; also Ibid 9.5.1658; 28.9.1658; 17.7.1694.

6) (a) C.702: Memoiriën en Instructiën 17.7.1694

(b) C.598: Mitg.Brieven 16.6.1705, W.A.v.d.Stel to Domino atome Prinsipi Insulae Madagascar.

7) C.704, p.117 Instructiën : 2.5.1776.

Slaves were also acquired from Bengal,¹⁾ and in 1731 a commercial establishment was set up at Delagoa Bay, with the possibility of trading in slaves. Only a small number was obtained, and in 1730 the East India Company abandoned Delagoa Bay after an occupation of nearly ten years. In the whole of that period only about two hundred and eighty slaves had been obtained, and these were generally of a criminal disposition, inclined to murder, theft and desertion.²⁾

Many slaves were acquired from English, French and Portuguese ships, either by purchase or by capture, and stirring tales were often told of encounters with buccaniers and pirates, in which the slaves at times fought bravely side by side with their captors.³⁾ When the Ceylon squadron arrived at Table Bay in March 1677 there were one hundred Tutucorin slaves on board. According to the letter which accompanied them, hard times had fallen on Madaira, and these unfortunate beings, pressed by famine, had sold themselves as slaves. It may possibly have been for a similar reason that a young negro of Madagascar sailed towards the ships of the white men in a small canoe and gave himself over into bondage.⁴⁾

The slaves were not only employed by the authorities at the Cape, but were also sold to the colonists, who pressed them into service. With the arrival of the first batch of slaves in 1658, a number was sold to the free burghers. These included both males and females and they were employed in "lantbouw, houtzagen, visserije."⁵⁾ Colonists were also allowed to buy slaves on the open market in Cape Town.⁶⁾ Though permission was granted by the Council

1) (a) G.412: Inkomende Brieven, 31.10.1676. ; (b) C.63, p.167: Resolutiën, 16.4.1771.

2) Archives Year Book 1948, Vol.11: Die Kompanjie se besetting van Delagoabai deur C.J. Coetzee.

3) (a) G.605: Dagverhaal 23.3.1720; (b) V.C.13: Dagverhaal 14.6.1694
(c) G.416, p.2: Inkomende Brieven, 24.1.1685; (d) Dagv.13.11.1694

4) (a) G.413: Inkomende Brieven, Colombo, 20.1.1677; (b) G.588: Dagverh.23.3.1677; (c) G.404 : Uitg. Brieven 1662-7.

5) Dagverhaal : 9.5.1658.

6) (a) G.590, Dagverhaal 24.1.1684;
(b) G.591 Dagverhaal 23.4.1686.

of Policy in 1795 to Isaac Stroomboer to sail along the East Coast to purchase slaves his venture never materialized,¹⁾ and thus the Burgher- Senate could write to Lieutenant-Governor Bourke in 1836:--
 "The inhabitants of this colony have never embarked in any expedition to obtain slaves by conquest or barter in other countries, nor has a single individual of the numerous tribes of savages by whom we were surrounded, ever been enslaved by us."²⁾

The slaves at the Cape thus fell into two main classes: Those belonging to the Dutch East India Company and those employed by individual officials, burghers and farmers. The privately owned slaves were acquired from the Company,³⁾ or were purchased at public auctions.⁴⁾

The prices of slaves varied considerably. In 1763, when prices were high, a slave was sold for 1,551 rixdollars.⁵⁾

In van Riebeeck's time, the slaves of the Dutch East India Company were housed in the Fort of Good Hope; later they were removed to a lodge situated outside the Castle and near the Garden. The slave lodge was enlarged and renovated from time to time; regulations were drafted from time to time concerning the supervision of the slaves in the lodge.⁶⁾ The first extensive set of rules and regulations for the treatment of slaves at the Cape was drafted by Commissioner Hendrik Adriaan van Rheeke when he visited the settlement in 1685.⁷⁾ He also drafted regulations in connection with the slave lodge. The living quarters of the building were to be divided into three divisions: one for those who had decided to cohabit as married couples, a second for the women and girls, and a third for the men and boys.⁸⁾

1) C.320, p.115,399: Bijlagen Jan.-April 1795; C.232,p.571 Bijlagen May-Jeet. 1795.

2) P.C.9.XVII p.91, 30.6.1836.

3) (a) C.586, Dagv. 22.12.1677; (b) C.589, Dagv. 21.1.1679.

4) C.728, p.29: Diverse Vrybrieven en Billieten.

5) (a) Kaysche Geschillen Vol. IV p. 25.; (b) C.686, p.291: Original Placcat Book 1767 -82.; (c) C.85, p.126: Resolutien, 9.7.1760.

6) (a) Dagv. 22.12.1639; 22.1.1670; 28.7.1679; 19.3.1679;

(b) C.37,p.185: Resolutien 12.6.1732; C10, p.371, Resol.10.3.1714

(c) C.11,p.463:Resolutien 30.3.1717; C.4,Resol.27.4.1679.

(d) C581, p.101: Uitg.Brieven, 4.3.1733.

7) C708, Instructien, p.53-65.

8) Theal, Belang.Hist.Dokumenten I p. 22 - 26.

By the end of the eighteenth century there were almost one thousand slaves in the employ of the Dutch East India Company.¹⁾

A comprehensive account of the conditions of the Company's slaves is contained in a report by C.G. Höhne, Superintendent of the Slave Lodge, and dated 18th June 1793.²⁾

It would appear that the slaves at the Cape were treated reasonably well. Van Nieboeck concerned himself with their clothing and food.³⁾ A traveller to the Cape in 1787 wrote that the slaves were treated with great humanity and kindness.⁴⁾ Slaves who were in bad health were placed under medical observation in the Company's hospital.⁵⁾

In Höhne's report he makes mention of those slaves who were disabled, infirm or of old age. Many of them, he said, were so weak or deformed that no outsider would care to be burdened with them; but in the lodge they all received compassionate and understanding treatment. Höhne then added that it was a comfort for the slaves to know that they would always be welcome to spend the evening of their lives in security in the sanctuary of the lodge.⁶⁾

Another traveller to the Cape, O.F. Mentzel, who sojourned there from 1733 to 1741, though critical of the conditions under which the Company's slaves laboured, spoke well of the privately owned slaves. He found these house slaves clean and neatly attired, though not allowed to wear shoes, for the bare foot was the mark of the slave.⁷⁾

When the Cape became a British possession at the turn of the nineteenth century, slavery was continued, until Act 73 of

1) B.O. 50, p.376: Letters Dispatched within the Colony 1797-3.

2) C.210, p.539: Bijlagen tot Resolutiën, 1793.

3) Dagv. 30.5.1659; 18.7.1669; 25.6.1670.

4) Quoted in Archives' Year Book, 1944 p.65.

5) (a) VC 7 Dagv. 30.11.1676; (b) C587 Dagv. 18.3.1673; (c) C596 Dagv. 27.2.1697; 15.3.1697; (d) C591 Dagv. 13.12.1686.

6) C210, p.539: Bijlagen tot Resolutiën, 1793.

7) VRS 6 p.112.

of 1833 was adopted by the British parliament and all slaves were liberated in the British Empire.¹⁾

The slaves were occupied in multifarious duties. The government slaves were employed as labourers on the farms; they worked in the kilns, mills, potteries, dairies, stables, wine-cellars, hospital and bakery. Some were bookbinders and thatchers; others unloaded ships and worked in the gardens of the Company.²⁾

Many of the residents of the Cape depended to a large extent for their livelihood on the work done by their slaves, who were trained in various trades and occupations. Amongst the slaves were tailors, coachmen, masons and carpenters,³⁾ while others acted as pedlars.

There were instances of slaves peddling food and other articles on holy days and on sabbaths and in that way contravened the exist-
lance. Thus we read of a slave who "oet een negotie bak lange de-
stractien is rond gegaan en zijn goederen publiekelijk by uijtroep
aan haer uitgeveijlt heeft."⁴⁾ Female slaves were used as domestic
servants and there are cases on record of female slaves acting as
wet-nurses.⁵⁾

So much was done by the slaves that the authorities at times expressed the fear that the excessive use of slaves in skilled and unskilled occupations might tend to make the European inhabitants of the Cape lazy and ashamed to work with their own hands.⁶⁾

6. MISCEGENATION.

The miscegenation which was to produce the Coloured People began early with unions, regular and irregular, between

1) Act 75 of 1833 only came into force in 1834.

2) (a) "Lijst van Sodakenige s' (Comp.-Leijfeijzen": Slave Office 7/34, No.1; (b) also C 214, p.151 Bijlagen 1794; (c) RGC XIX p.264-268; RGC. XXVI p.494- List of govt.slaves during the British occupations

3) (a) C J 2925 No.67 Contracten, 23.12.1772; (b) C J 2896 No.51, Contracten, 2.2.1766; (c) C J 2894 No.36 Contracten, 2.2.1756; (d) C 70, Resolutiën 20.1.1778; (e) C 90, Res.15.2.1791; Res. 1.2.1791; (f) C 214, p.147: Bijlagen 31.12.1793.

4) (a) C J 363 p.383 Grim.Proces Stukken; also C J 395 p.806 (a)1761 also C J 380 p.56 Grim.Proc.Stukken 1763; (b) VC 17 p.459, Dagv. 11.5.1766.

5) C 256; Hequesten en Nominatiën 1769, No.127 H.v.d.Graff.

6) (a) C.436 Inkomende Brieven, 24.6.1716; (b) VRS I p.127 Rapp. over vryen i.p.v. slaven.....1717.

Europeans on the one hand and slaves or Hottentots on the other. Unions also occurred between slaves and Hottentots. Already in 1658 permission was granted by the Council of Policy to the free burgher Jan Sacharias to marry the female slave Maria of Bengal.¹⁾ Another early recorded instance of miscegenation between a European soldier and a female slave dates from 1660. In the court case that followed, it was pointed out that concubinage was expressly forbidden and the soldier was severely punished.²⁾

The first authentic case of inter-marriage between European and Hottentot occurred in June of the year 1664 when the explorer Pieter van Meerhof married a Hottentot woman Eva, who had been brought up in the residence of the Governor of the Cape, Jan van Riebeeck.³⁾

In 1676 Abraham van Riebeeck, son of the founder of South Africa, commented upon the relationship between European seamen and female slaves, when some two hundred and fifty slaves were landed at the Cape from Madagascar. He found that the female slaves departed with great lamentation from the sailors and mentioned that the slave women had bestowed their favours upon the seamen.⁴⁾

Half-bred children continued to be born during the seventeenth and eighteenth centuries, and children of varying hue and colour could be found at the Cape.⁵⁾ Marriage between slave and European was tolerated and in one case, Simon van der Stel, when Governor of the Cape, decreed that a certain European who had lived promiscuously with an emancipated female slave would be prohibited from marrying any woman other than this concubine.⁶⁾

1) Transporten 1, Deeds Office, Cape Town: also in Cruse, Opheffing v.d. Floulingbevolking, p.273.

2) (a) C.6 No.183 Attestation, 19.12.1660; (b) Also C J I p. 83, 4. 9.1660.

3) Dagverhaal 2.6.1664.

4) V.C.154 p.25, Dagverhaal van Joan van Hoorn in het schip "De Vrijheid", 30.11.1676.

5) (a) V.C.20, Dagv. 16.7.1714; (b) V.C. 6 Dagv. 25.7.1671; (b) Molsbergen, Reizen II, p.236.

6) (a) C.6 p.34 Resolutien 1.7.1686; also ibid 20.12.1686; (b) C.591, Dagv. 20.12. 1686.

It was, however, Commissioner van Rheeke, who, while visiting the Cape in 1685, gave serious attention to this matter and decided to prohibit marriages between Europeans and emancipated slave girls, though he had no objection to marriages between European men and slave women, who were the dependents of European fathers. Van Rheeke contended: "Het Trouwen van onse Nederlanders een vrij gemaekte slavinnen, moet verboden werden, dog met dogters van Duitjsche Vaders uijt slavinnen gebooren, onder Conditie, boven breeder uijtgedrukt sal geoorloft sijn, mits dat de Van sij goed van leeven, hebbende geleegentheid sijn vrouw en kinderen bujten dienst en last van de Compagnie te moogen voeden, waarvoor den Commandeur en raed sullen moeten besorgt sijn, so mede denselve doe professie van onse Religie¹⁾."

Though marriages between Europeans and non-Europeans were rare, a fair measure of illegitimacy occurred between visiting soldiers and sailors of different nationalities and slave women. Even the soldiers at the Castle and some of the residents at the Cape had made themselves guilty of all sorts of irregularities with slave women²⁾. In 1723 sailors spoke of the good time they could have at the Cape with black women, provided they had the money!³⁾

Various regulations were promulgated from time to time by the authorities prohibiting Europeans from visiting the Slave Lodge. Thus in November 1716 it was ordered that: "Zoo er des avonds onder het doen der visite gevonden mogte worden eenige Europeanen, dezelve uijt de logie te doen vertrekken, en die met goetheid daeruit niet willen gaen, in arreste te neemen; daer af report doende aan de heer fiscal"⁴⁾

1) Theol. Belang. Hist. Dokumenten I p. 41.

2) C.538, Dagv. 9.12.1678; V.C.9 Dagv. 27.11.1681.

3) C J 327 p.690; Crim. Proces Stukken, 1723.

4) C 682 p.118; Origineel Placcantboek, 1714 - 1724, 17.11.1716.

Some ten years later, the authorities again formulated regulations to the effect that: "Inand bij dag off napt in 's Compagnies slavequartier gevonden worden, sal sonder onderscheyd strengelyk gelaesat werden".¹⁾

G.F. Mentzel, who sojourned at the Cape from 1732 or 1733 to 1741 described this "promiscuous intercourse between soldiers, sailors and female slaves".²⁾ Referring to the visiting sailors and soldiers, Mentzel observed as follows:- "When flushed with wine these young men speedily part with their spare cash in visiting merry houses of entertainment in the company of female slaves."³⁾

On another occasion he wrote:- "The labour requirement are, nowadays, fully met through the natural increase among the slaves. They herd together like animals, and have no higher moral sense. Female slaves are always ready to offer their bodies for a trifle; and towards evening, one can see a string of soldiers and sailors entering the lodge where they misspend their time until the clock strikes 9. After that hour no strangers are allowed to remain in the lodge. The Company does nothing to prevent this promiscuous intercourse, since, for one thing, it tends to multiply the slave population, and does away with the necessity of importing fresh slaves. Three or four generations of this admixture (for the daughters follow their mother's footsteps) have produced a half-cast population - a mestizze class - but a slight shade darker than some Europeans."⁴⁾

Though there certainly had been a measure of miscegenation between female slaves and Europeans who visited the Cape in passing ships, there were very few cases of miscegenation between

1) Ibid 1.7.1727.

2) VRS 4, p.116.

3) VRS 6, p.81.

4) VRS 6, p.126.

slaves and European residents. Prof. H.F. Gruse contends that the number of children born of slave women and European burghers was small,¹⁾ and quotes such instances as could be determined from requests to the Political Council by citizens of the Cape to emancipate slave children.²⁾

Cases of miscegenation between Europeans and Hottentots were rare and the marriage of van Meerhoff to the Hottentot woman Eva, was one of the few on record. Prof. MacCrone puts it thus: "Intermarriage as distinct from cohabitation, was most unusual between European men and Hottentot women - a fact which was due partly to the utter contempt of the Europeans for the Hottentots and partly to the failure of the efforts made to convert and baptise them. The life of the natives was so remote from that of the European community and their scale of civilisation so low that social contact on anything like grounds of equality such as would have been offered by their conversion to Christianity was out of the question."³⁾

Van Niebeeck himself referred to the Hottentots as "deze lotte, plompe ende luye stinckende natie".⁴⁾

Dr. H.T. Colenbrander, who made a detailed study of the origin of Boer families in the Cape, comments: "Vooral in de eerste jaren der nederzetting, toen de blanke vrouwen schaars waren en de eigenaardige morele eigenschappen van het Boerenras zich nog niet hadden kunnen ontwikkelen, had er levendig geslachtsverkeer met slavinnen plaats".⁵⁾

The ordinary European from the beginning looked upon the Hottentots with utter contempt, and a government commission

1) Gruse, H.F.: "Ophaffing van die Kleurlingbevolking" p. 272.
2) Leibbrandt, Requesten F - O, p.694; *ibid* p.481; *ibid* p. 524.
3) MacCrone, I.D.: "Race Attitudes in South Africa", p. 44.
4) Letters Despatched I p.123 : 14.4.1683.
5) Colenbrander, H.T.: "De Afkomst der Boeren", p.119 -120.

reported:- "No doubt Boer farmers sometimes had illicit intercourse with Hottentot women, but if one may judge from the well-known continence of the Boer-farmer, where the native races are concerned, these must have happened only in isolated cases, and by way of exception. But very few, if any, marriages took place in the way alleged, if for no other reason than that up to the beginning of the 19th century all marriages had to be celebrated in Cape Town, where the presence of both parties was required."¹⁾ Add to this the testimony of travellers who made contact with the Hottentots and reported on the low standard of civilisation of these people.²⁾

By far the most important type of miscegenation in the history of the evolution of the Coloured People, was that of slave and Hottentot.

Almost from the moment of their arrival, slaves absconded to seek their freedom and in this way came in contact with the Hottentots.³⁾ These Hottentots often sheltered the fugitive slaves, and it became necessary at times to send expeditions against Hottentot tribes to get the runaway slaves back.⁴⁾ Sometimes the runaway slaves banded themselves together into marauding bands of criminals.⁵⁾ In 1714 sixteen slaves absconded from their masters, banded themselves together with the object of marching to the land of the Portuguese. They stole a number of muskets, made their rendezvous in a thicket near Wynberg and took an oath that they would rather die than be captured alive. This band attacked a Hottentot kraal, murdered a Hottentot woman and helped themselves to some cattle, before they were eventually brought to justice.⁶⁾

1) WO 41 - 1926 p.18.

2) See testimonies of Spaarmann, Thunberg, van Plettenburg, etc. p. 21 & 32 above.

3) VOS Dagverh. 31.3.1659; C.584, Dagv. 10.10.1658; C 584, Dagv. 15.10.1658; VO 13 Dagv. 25.11.1658; also Dagv. 8.9.1658; Dagv. 22.10.1655.

4) Dagverhaal 23.6.1658.

5) C 600, Dagv. 17.12.1707.

6) VO 30; Dagv. 7.2.1714; C J 518, Grim. Proces Stukken 1714, p.94.

If one further bears in mind that many colonists had both slaves and Hottentots in their service, that the children of slaves and Hottentots were during the period 1775 - 99 and 1812 - '38 apprenticed to the farmers until they were grown up,¹⁾ one cannot but come to the conclusion that a fair amount of cohabitation must have taken place between Hottentot women and slave men, especially since both these races lived side by side and probably shared the same quarters on their masters' properties.

The presence of Santu-blood in the composition of the Coloured People is not unimportant and this has been increasing in recent years, particularly in the urban areas where Coloureds and natives live in the same or adjoining locations. This racial mixing usually occurs as a result of promiscuous intercourse and illegal cohabitation.²⁾

The Coloured People have on the whole always welcomed any new infusion of European blood, and have discouraged the addition of further non-European blood. The expressive words "voortuitbaster" and "agteruitbaster" remain to testify to this fact. In Rehoboth and Rietfontein, according to the custom and law of the half-breed or "baster"-community there, a white man marrying a "baster"-woman obtained a fars with his bride.³⁾

7. THE CAPE MALAYS.

The Malays, of whom there are about 3500 in the Cape today and who are the descendants of the Malay slaves and political exiles that came to the Cape in the seventeenth century⁴⁾, have remained, comparatively speaking, a racial unit of their own. They are on the whole Mohammedans and retain the Malay strain. In an

1) (a) SC of 1835 p.19; (b) R.C.C. VIII p. 395-7; (c) R.C.C. XVI p.249 - 250.

2) SC 54 - 1927, para.8

3) SC 41 - 1926, para. 64, p.18.

4) (a) R.C.C. XXIV p.145 - 7; 307 - 8.; (b) See also C.17, Resolution, 24.11.1722; C.496, p.415 Uit. Brieven 9.2.1673.

experiment made in Worcester by the Anthropological Department of the University of Cape Town in 1934 on some children of the Rhenish Mission School, it was found that one-fifth had comparatively pure Malay characteristics.¹⁾

6. THE GRIGUAS:

The Griguas are the descendants of an old Hottentot tribe known variously as the Chariguriqua, Charingurina or Chariquas.²⁾ According to van Riebeeck they dwelt between Saldanha Bay and midway between Robben and Dassen Islands, about 4 or 5 hours walk away from the coast inland. They had been subjects of Oedassa. They used to be his cattle herdsman, but afterwards rebelled against him and appropriated all his animals to themselves. The other Hottentots, however, at that time refused to acknowledge them as a separate people.³⁾ This group of Hottentots, after receiving a strong infiltration of white blood, afterwards moved away to the North about the middle of the eighteenth century and established itself at the Khamiesberg in Little Namaqualand under the leadership of Adam Kok. Here it gradually was joined by other half-breed Hottentots or "Bastards",⁴⁾ a name by which these people now began to call themselves. From the Khamiesberg they moved to Folla on the Lower Orange River and then to the middle Orange River valley, where they were found by the missionary Campbell in 1813, who induced them to adopt their old but almost forgotten and mutilated name of Grigua.⁵⁾

Jacobus Coetzé, of whom mention has already been made, and who undertook a hunting tour into the interior from Piketberg to the Orange River at Gudaos and beyond in the year 1760, made

1) du Plessis, I.O.: "The Cape Malays" (S.A.Inst. of Race Relations) p.1.

2) V R S 14, p.34 - note.

3) Letters Despatched III, p.240: Dagverhaal 20, 23.4.1661.

4) V R S 15, p.22. Wikar came across some of these under Glas Bearend in 1778-9.

5) VRS 14, p.25 note; see also Shapera, "Bushman Peoples of S.A.", p. 46.

mention of the Griquas and stated that he was accompanied by twelve "Hottentots van de Gerigriquas Natie", i.e. twelve Griquas.¹⁾

As the Griquas migrated northwards, they took possession of the country without hindrance from anybody. None of the Bantu tribes was there to dispute their occupation and the Bushmen made no resistance, the greater portion of them having been cleared out of the country by the roving Korannas or by the previous hunting parties of the Hottentots. By 1572 the Bushmen had all but disappeared from the land of the Griquas.²⁾ By 1813 the Griqua population had already reached 1366 souls,³⁾ and it was being continually augmented by new arrivals either from the region of the middle and lower Orange River Valley or from the North-Western Cape Colony.⁴⁾

From the beginning these Coloureds separated themselves into two communities. One section grouped itself around Barend Barendse as leader, while the other gravitated around the leadership of Adam Kok and his descendants.⁵⁾ The followers of Barendse were the vanguard of those Griquas who migrated eastwards to Klarewater, Hardcastle and Danielskuil. The followers of Kok settled in the present-day Griqualand East and Griqualand West.

The Griquas formed themselves into an organised society and formulated a "constitution" of their own, with the approval and assistance of the government at the Cape,⁶⁾ but the attempt at self-government by the Griquas was a pathetic failure, and as a result of improvidence and intolerance the Griquas became dispossessed of land and cattle.⁷⁾

These people had once owned the richest portion of the earth's surface, namely, where the Kimberley diamond mines were

1) V.P.S. 15, p.376 - 291.

2) Stow, "The Native Races of S.A.", p.326, 344-9, 402.

3) Campbell, J: "Travels in S.A., undertaken at the Request of the Missionary Society", p.349.

4) SO of 1835, p.134 - 6.

5) Campbell, "Travels in S.A....." p. 251.

6) SO of 1835 p.213; Arnot & Orpen, "The Land Question of Griqualand West", p. 53, 54, 192, 266, 270.

7) (a) SO of 1835 p. 211-225; (b) C.O. 208: Stockenström to Col. Secr., 27 Aug. 1813. ; (c) See also Stow, p.317; (d) Backhouse, J: "A Narrative of a Visit to the Mauritius and South Africa", p. 336.

founded, and also Griqualand East, one of the fairest districts in the whole of South Africa. But by 1872 Stow found only remnants of them living in utter poverty and eking out a miserable existence.¹⁾ By 1905 the Griqua landowners had dwindled to a negligible number.²⁾

The story of the rise and decline of the Griqua people falls outside the scope of this treatise, but the missionary endeavour to uplift these people and the educational work that was undertaken on behalf of them are dealt with in a later chapter.

Today remnants of the Griquas and their descendants are to be found in Griqualand East and in the various little villages of the Orange Free State, such as Philippolis and Fauresmith, where they are barely able to subsist on their low earnings. A small number too is found in the Transvaal where the writer has come into contact with them.

9. THE COLOURED PEOPLE OF THE NORTH-WESTERN CAPE.

In addition to the Griquas, there was also a group of Coloured People known as the Bastards or "Basters",³⁾ who attempted to retain a foothold south of the Orange River, in that region which is known today as the North-Western Cape. These Coloureds fell into two groups. One section comprised those who settled in and around Little Namaqualand, on land attached to the mission stations at Leliefontein, Komaggas, Steinkopf, Concordia and Richtersveld.⁴⁾ The other section settled in and around Bushmanland at Amandelboom, Schietfontein, Pella and de Tuin.⁵⁾

1) Cape Monthly Magazine, Aug. and Dec. 1873, p.75-7 and 324-9.

2) (a) S.A. Native Affairs Commission (1903-5) Vol. II p.1089, 1118, 1119.
(b) See also: Dower, W: "The Early Annals of Kokstad and Griqualand East", p.24 - 97.

3) The word "Baster" (Bastard) is not a term of approbrium, it merely refers to the fact that the person is the offspring of European and non-European.

4) G.60'90, p. 4-5; A 7'96, p.1-4; A 8'09, p.204-210.

5) A' 2'09 p. 204; G 7'59 p.7-33; also A 4'72 p.57. Some of the land of the Bastards was usually held under "tickets of occupation" from the Government, A.113'61 p.3.

These people were subjected to many trials and tribulations. They were embroiled in warfare with Korana bands¹⁾ and Boer farmers were continually encroaching upon their lands and using these for grazing purposes.²⁾ The Bastards naturally resented the intrusion of the Europeans. In wet seasons when water was plentiful the Bastards suffered no loss, but during dry seasons much of the water that was used for cultivating the ground had to serve for watering the stock of the periodic intruding Boers.³⁾ The upshot was that the Bastards gradually lost possession of their land,⁴⁾ so that by 1881 they had almost ceased to exist as a landholding community, while the Boer farmers in Bushmanland had large unsurveyed holdings.⁵⁾ The Government at the Cape did not attempt to restrain Bastards from disposing of their land to Europeans. Thriftless and inclined to extravagance, the Bastards spent all they earned, especially when "plied with brandy" by unscrupulous European traders.⁶⁾ In 1899 the Civil Commissioner of the Gordonia Division wrote that with a few exceptions, "the Bastards are going backward year by year."⁷⁾

The work of the missionaries on behalf of these people is dealt with in a later chapter.

A small party of Bastards left de Tuin in the sixties of the previous century because they could not find employment amongst the Boers and because of the refusal of the Government to give them land.⁸⁾ They crossed the Orange River into the territory which later became German South West Africa and by 1870 some 300

1) A.113'61 p.3; G.61'70 p.1-xv; 1-170.

2) A.113'61 p.8; In 1848 the Fieldcornet of the Onder Roppeveld wrote of the "many white inhabitants who have no farms."

3) A.113'61 p.3-10; G.7'89 p.7-19.

4) A.88'60 p.2-10.

5) G 20'81 p.84.

6) UG 41'86 p.29.

7) G 31'89 p.69.

8) A 8'66 p.1-13.

families had settled at Rehoboth, where their descendants live to this day.¹⁾ As a result of struggles which they had with Hottentots and Hereros, the Rehoboth Bastards developed a corporate spirit,²⁾ and became an independent people with a constitution and laws of their own.³⁾ The Government created a Reserve for them, and in 1926 a Commission of Enquiry recommended that Europeans as well as Hereros should be prohibited from acquiring land in the Rehoboth Reserve, and that the Rehoboth Bastards should be trained to make the best possible use of the magnificent tract of country which was in their possession.⁴⁾

The Rehoboth Bastards have at all times prided themselves upon the European blood in their veins, and those with complexions similar to Europeans look down with contempt upon their darker compatriots.⁵⁾

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- 1) A.D.'66 p.12 -15; also Fischer, E: "Die Rehoboth Basterds" p. 26-34
2) (a) Fischer, E : "Die Rehoboth Basterds" p.25, 231-262;
(b) See also UK 41'36 p. 31-33.
(c) Vedder, H : "Das alte Südwestafrika" p.536-38.
3) UK 41'36 p.58-59; Fischer, E.: p. 231-5.
4) UK 41'36 p.66.
5) Fischer, E : "Die Rehobother Basterds" p.20; 237-242; 295-9.