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) Knightly Prof. J.C. Coetzee contends that: "Hy in ontwikkeling van 'n opvoed-kundige politiek vir die toekoms in een land is dit dus nodig om rekening te hou met al die moontlike draers van die opvoedings en met die prinicipiële en histories-geworde gegevens."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 South African 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 "Surafrican" is applied to those inhabitants of South Africa who are of mixed racial descent. It excludes all persons who are Europeans, Asians 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

2) Coetzee, J.C.: "Vragstuks van die Opvoedkundige Politiek" (1939) p.117.
4) NO 54 - 1937, para. 1, 2, 14.
5) (a) Court vs. Town Council, Pretoria, Transvaal High Court 1906 (b) Mollier vs. Welbogen School Committee, S.A. Law Reports, A.D. 1911, p.639 - 637.
Persons, which has been adopted from the Old Age Pensions Act 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 ethnic home is Asia; nor (b) a member of an aboriginal race or tribe of Africa; nor (c) a pure-blood Hottentot, Bushman or Korena; nor (d) a person who is residing in a native location as defined in section nineteen of the Natives' Taxation and Development Act, 1925 under the same conditions as a native; nor (e) an American Negro. It does, however, include a person known as a "Kafir 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 Africa. 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 Bushmen 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.

1) Act No. 22 of 1928 and amended by Act No. 74 of 1931.
2) Act No. 41 of 1928.
3) UC 41 – 1926, para. 19.
4) Purkitt: "South Africa's Past in Stone and Point" p. 15, 55, 93, 106.
5) Some 7,000.
6) UC 41 – 1926 paras. 19, n. 4.
The Hottentots made only sporadic contact with the Bushmen1), though they figure often enough in van Riebeeck’s Journal.2) In December 1655 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, “en de al hun goet geen eygen, maar rooffgoet van de Saldanherd is, die haar derhalve in alle gelanghetheden vervolghden, ende gevonden crijgende onder genade dootsloegen en voor de honden wielsen.”4) In March 1655 Jan Hinterwolgel 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.5)

A good account of the Bushmen was given by Bassen in 1668. He referred to them in the following terms: “The Soncaus are a people dwelling in a very 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 Hottentots6) all the cattle they can get, with which they can flee immediately to the mountains where they cannot be found in their retreats.7) 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, Bassen, etc. referred to them variously as Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Soncaus, Son
Eighteen years later, W. Ten Rhyn also referred to the Songas 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 1668 he and his party came upon a number of Ubiques in the vicinity of the present-day Swellendam.\(^4\) The Ubiques, who were described as being of mixed origin from Bushmen and Hottentots,\(^5\) were in possession of a large herd of cattle, which had probably been stolen. When these Ubiques 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 1695 Simon van der Stel undertook a journey to the copper mountains in Namakaland and in the Khamesberg came upon numbers of Bushmen. These he found to be "zeer zager en tenger van gedaante, koeende van den grooten honger en ongenoegen die zij lyden. Zij eeten niets anders als bolien van de bloemen, die zij ajoentjes noemen; ook de schilppadden, en een zedere groote soort van ruzen, mitsgaders spinnekammen, die hier in menigte gevonden worden.\(^7\)

These primitive people, who were essentially hunters,\(^8\) and lived upon the kill and were wholly improvident, were in later years to become embittered in bloody clashes with Europeans and non-European tribes.\(^9\)

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

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1) VBS XIV p.51, 73.
2) Van Niebeeck referred to the Bushmen as robbers, subject to none, desiring upon their arrows and assings. See Nagermaal 31.11.1668.
3) VBS XIV p.111.
4) Nagermaal 31.11.1668.
5) Nagermaal 31.11.1671; 20.3.1673.
6) Nagermaal 31.11.1668.
8) (a) Schapera, I: "The Khosaan Peoples of South Africa" (Bushmen and Hottentots) : Ch.V, VI, VIII.
9) (a) R.C.C. VI p. 144; A 29'62; A 25'65, 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 "zo veel meer engeziants nogelyk zal zijn, wyven en onserbare menspersonen gespaard mogten worden."2) Bloodshed could, however, not be avoided and in 1774 more than 500 Bushmen were killed and some 250 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 1770 to 1795 the landlords of Stellenbosch and Graaff-Reinet reported several instances where the cattle and sheep of the colonists had been stolen by Bushmen and the herdsmen killed.5) Retaliation by the colonists resulted, with disastrous effects to the Bushmen.6) When in later years, the travellers R. Collins and G. 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 Stockenstrom 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)

(b) See also: Pouw,P.J.: "Die Verdedigingsstelsel en die Kom onte dien H.G.I.N." p.149-6; 149: 14.
3(a) Verregister G 643 : 17.1.1775.
(b) Mobile, B: "The Record"III : 36-7.
4) (a) CR 15/85 A, 3.4.1777; CR 15/43.
(b) R.C.C.IV p.186-9; Stockenstrom's Regulations; 26.12.1923.
5) (a) Notulen van Burgerskryggraad G.R.7.7.1792; Res.v.d.Krygsgraads 7.5.1776, St.696.
(b) GR. 12/2: Letters or Reports from Fieldcomts & others: p. 17 ff.
6) G.R.18/6: p.32, 41.
8) Instruction 1782-1786: G.3.1781; G.R.17/85 A,3.4.1787;also GR 15/43.
10(a) 50 of 1835 p.56-7; R.G.C.XI p.265-7
(b) See also 30 of 1835 p.22,114-5; R.G.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 Bokeveld to the Roggeveld and Nieuwveld Mountains.\(^1\) 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 horsemen. In 1818 Campbell found that all the farmers along the border had Bushmen servants, principally women and children.\(^3\)

In 1834 there were in Graaff-Reinet alone 191 Bushmen children living "under the care and protection of the inhabitants", while at Cradock 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.

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.

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(c) 63 of 1835 p.117-4.  
2) (a) 63 of 1835 p.113-4; 127; (b) Burchell, V.I.: "Travels in the Interior of Southern Africa" I p.225; II, p.230; (c) Moffat, Rt  
"Missionary Labours........" p. 65.  
3) Campbell, J: "Travels in S.A. (1818) Ch.X - XI.  
4) (a) 63 of 1835 p.142-4; (b) R.C.O. XXXV p.320.  
5) (a) 252 of 1835 p.10.  
(b) See also A.R '66 p. 10 - 13.  
(c) R.C.O. X p. 94 - 8.
4. THE HOTTENTOTS

then the Dutch arrived to settle at the Cape in 1653 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 men,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 Cangayqua, Keyguna, Chainouqua, Hancouqua and Kangouqua.5) Parker referred to the Kochouques or Saldenhaers, who dwelt at the time near and in the valleys of Saldenha Bay.6) They owned a large number of cattle as well as sheep.7) He also spoke of the Hottentots named Gorochouques, Goringhaikens, Goringhaikones, Grest and Little Karichuriques and Mososas, who were found close to Table Bay,8) and other tribes such as the Chainouqua Namaqua, Neusaqua and Hankaqua, 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 1658 an alliance was entered into with the Hottentot tribe living in the environs of the Port to assist in bringing back runaway slaves.11) The Dutch settlers were, however,

1) Daguerre 15.10.1652; 8.12.1653.
2) Daguerre 1 6.12.1652; 6.5.1650.
3) Daguerre 1 16.10.1652; 30.10.1653.
4) Daguerre 1 16.5.1653; 12.5.1654; 19.5.1659; 22.12.1658; 10.3.1655.
5) Daguerre 1 15.11.1657, also 16.12.1656.
6) V.R.G. 14, p.27.
7) Ibid.
8) V.R.G. 13, p. 37.
9) Ibid.
10) Daguerre 1 ; 22.10.1658.
11) Daguerre 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 mention
was made that the Hottentots were assisting the Europeans in trans-
porting wood and were learning to speak the Dutch language.\(^2\) 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 smallpox broke out at the Cape
among the European and slave population, and caused numerous de-
athes, and in greater measure among the Hottentots.\(^5\) In May 1713 some of
the "overgebleeewe Bosch Hottentots, de siekte wilde ende ontvluchtte"
killed some of their less fortunate brethren, who were suffering
from the dreaded disease\(^6\). The visitation of this disease was one
of the most serious calamities that overtook the Hottentots and re-
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 Euro-
peans, 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".\(^6\) 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 Poor farmer employed five
Hottentot servants for every two slaves.\(^9\)

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1) Dagverhaal : 7.4.1674.
2) Dagverhaal : 27.2.1669; 24.10.1662; 3.1.1664.
3) Dagverhaal : 15.5.1656.
4) Dagverhaal : 7.10.1672.
5) Dagregister : 8.4.1712, 19.4.1712, 1.5.1712, 3.5.1712, 10.5.1712.
6) Dagregister : 16.5.1712.
7) (a) C.510, Book v. Col. - Eester Middelburg, 30.5.1712, p.1165-4
8) V.R.S. 14 p. 271, 2.
When in 1752 Bentler undertook an expedition from Cape Town towards Mossel Bay and inland towards Longkloof and then towards the Cangoos River, he came upon Hottentots who had been dispossessed of land and cattle by Bushmen bands. Some of these Hottentots had "sิก net er woon begeven by once landbouwers". He found numerous Hottentots who had become detribalised and had been living upon the chase such like the Bushmen, and who had as a result of hunger been compelled to eat such things, "waarven de natuur een afgrijsen heeft".

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.

In 1776 Governor van Plettenberg travelled inland to Graaf-Reinet, and to the Sneeuberge 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 Familie onder deseelve (Colonisten) ter voorn waren gekomen zo vond men deselve van hare eerste groot zaeden en gewoonten geheel vervreemd, en men konde bij dit don en oorstand nakaoste: daar van niets meer ontdekken of te masseuren."

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 insolent. "Zij zullen jaagen, zeggen zij, of wij zullen slaanen." He further said of them: "En

1) Theal, Belang, Hist. Dok. No.2, p. 34.
2) Ibid p. 34 - 6.
3) (a) Thunberg: "Travels in Europe, Africa and Asia" II p. 83.
          (b) See also : Spearron, * Reize naer de Kaap de Goede Hoop.....* p. 746 - 747.
4) Theal: "Belang, Hist. Dokumenten". Reis van Gov. van Plettenberg, No. 1 p. 11.
5) Le Vaillant : "Reize in de Pinnenlanden van Afrika" I p.399.
diepe onverschilligheid doet hem tot werkloosheid en luiheid neigen; het houden zijner kunde en de zorg voor zijn bestaan, zie daar zijne voornaamste bezigheden; hij doet de jagt niet als jagter, maar als een man, die door den honger gedreven en geprikkeld wordt. Voor het overige, het voorledene vergoetende, onbekommerd over het toekomende, kan het tegenswoordige alleen hem treffen en belang inslepen.\(^1\) Other travellers confirmed this and lamented upon the "incurable laziness" of the Hottentots.

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 Criques, who retreated to the Orange River beyond the Zek River and the Pokkerveld; other parties of Hottentots were to be found in the North-West. In 1760 Jacobus Costeë travelled over this territory and came upon Criques and Namacunes in the territory of the Cows\(^2\) and north of the Orange River. The Namacunes (also called Amacunes) had resided along the Orange River for several years\(^3\) according to Costeë. He also came upon the Criques who were in possession of numerous herds of cattle and buck. During 1778-1779, Sikar travelled through the territory now known as Little Namaqualand and came upon some Hottentots under the leadership of Claes Barend, "in Coeysen Hottentot uyt 't boovenland\(^4\), who could speak Dutch. Other Hottentot tribes were also encountered. These Bastard-Hottentot communities tended to seek refuge in the inaccessible parts of the Zwartberg and the Cederberg.\(^5\)

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

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2) (a) Barrow, J: "Travels........" I, p.100-2; (b) V.R.S.VI p.136.
3) Also Founde ov Buffalo River.
4) V.RS 15, p. 276 - 291.
5) Ibid, p. 300.
was really supplied by the European traders, and even the land-
droste requested the government to supply liquor for the purpose
of trading with the Hottentots.\(^1\) On the farsa a practice arose by
which European masters supplied liquor to their servants in part
payment of wages.\(^2\) By 1830 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. Hulbeek.\(^4\)

5. THE SLAVES:

The most important constituent in the racial compositio
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 Hiebeeck, 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 on 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, had difficulty with
manual labour. Already on 25th May 1655, barely six weeks after his
arrival, van Hiebeeck wrote to his superiors in India, that he
desired slave labour.\(^5\) No slaves could, however, be secured and for
six years he had to suffice without slave labour, though a few
slaves had during the interim period been brought to the Cape.\(^6\)
The Commander's request for Chinese banished for crimes or Chinese

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1) Moodie, G. "The Record." III, n.d. In 1774 the landdrost of
Xellendam requested 354 casks of arrack to be used in the
Hottentot trade.
3) R.C.C. XXXV p. 231.
5) Leibbrandt, B.C.V.: Precia of the Archives of the Cape of Good
Hope 1651 -1655, Letters & Occ. Received No.1 p. 1-7.
6) Letters Discharged 1 p. 45.
7) The number did not exceed 12 according to Bloemaeart.
8) See Regerheiu 15.6.1666; 29.9.1657; 5.8.1658.
insolvents to work at the Cape, was also unsuccessful, as were his attempts to employ the indigenous Hottentots. Van Biebeek even thought of enslaving the Hottentots.

Van Biebeek'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.

However, the labour position at the Cape was suddenly eased by the unexpected arrival in Table Bay on 26th March 1658 of the ship Amerispoort 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 Porto on the coast of Guinea. 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. 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 countrymen, who would have murdered him at the first opportunity, had he not been afforded every possible assistance and protection.

1) Letters Dispatched 1 p.27; Letters Received 1, p.95.
2) S.594, Beversbe 1 16.11.1658.
(b) C.594: Beversbe 19.7.1694; C.667; Beversbe 1 5.3.1673.
5) Beversbe 1: 23.5.1658; also Ibid 9.5.1658; 28.5.1658; 17.7.1694.
6) (a) C.703: Memorien en Instructiën 17.7.1694.
(b) C.509: B.H.1856, 18.6.1705, W.A.v.1.Stel to Domingo aone Principal Insulae Madagascar.
7) C.704, p.117 Instructiën : 8.5.1776.
Slaves were also acquired from Bengal\textsuperscript{1)}, and in 1751 a commercial establishment was set up at Delagoa Bay, with the possibility of trading in slaves. Only a small number was obtained, and in 1780 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.\textsuperscript{2)}

Many slaves were acquired from English, French and Portuguese ships, either by purchase of by capture, and stirring tales were often told of encounters with buccaneers and pirates, in which the slaves at times fought bravely side by side with their captors.\textsuperscript{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 Madagascar, 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 man in a small canoe and gave himself over into bondage.\textsuperscript{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 freeburghers. These included both males and females and they were employed in "lantbouw, houtaen, visserije.\textsuperscript{5)} Colonists were also allowed to buy slaves on the open market in Cape Town.\textsuperscript{6)} Though permission was granted by the Council

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\textsuperscript{1)} (a) G.412: Inkosende Brieven, 31.10.1676.; (b) G.63, p.167; Resolution, 10.4.1771.
\textsuperscript{2)} Archives Year Book 1946, Vol.ii: Die Kompanjie se besetting van Delagoabaai deur C.J. Coetze.
\textsuperscript{3)} (a) C.566: Regverbal 23.8.1729; (b) V.C.13: Regverbal 14.6.1696; (c) G.16, p.1: Inkosende Brieven, 24.1.1685; (d) Regv.13.11.1694
\textsuperscript{4)} (a) G.413: Inkosende Brieven. Colombo, 20.1.1677; (b) G.566; Regverbal 23.8.1677; (c) C.404: Uitg. Brieven 1662-7.
\textsuperscript{5)} Regverbal 1: 9.5.1656.
\textsuperscript{6)} (a) C.703, Regverbal 1 24.1.1684; (b) C.591 Regverbal 23.4.1686.
of Policy in 1799 to Isaac Stronbow to sell along the East Coast to purchase slaves his venture never materialised, and thus the Burgher Senate could write to Lieutenant-Governor Bourke in 1826:—

"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 engaged by individual officials, burghers and farmers. The privately owned slaves were acquired from the Company, or were purchased at public auctions.

The prices of slaves varied considerably. In 1793, when prices were high, a slave was sold for 1,551 rixdollars.6)

In van Heecken'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. The first extensive set of rules and regulations for the treatment of slaves at the Cape was drafted by Commissioner Hendrik Adrian van Rheede when he visited the settlement in 1693.7) 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.6)
By the end of the eighteenth century there were almost one thousand slaves in the employ of the Dutch East India Company. A comprehensive account of the conditions of the Company's slaves is contained in a report by C.G. Hühne, Superintendent of the Slave Lodge, and dated 15th June 1793.

It could appear that the slaves at the Cape were treated reasonably well. Van Nieboer concerned himself with their clothing and food. A traveller to the Cape in 1797 wrote that the slaves were treated with great humanity and kindness. Slaves who were in bad health were placed under medical observation in the Company's hospital.

In Hühne'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. Hühne 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.

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.

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

1) C.O. 56, p.376; Letters Dispatched within the Colony 1797–8.
2) C.R. 510, p.639; Bijlagen tot Resolutien, 1792...
3) Bap. 30.5.1692; 18.7.1693; 25.6.1766.
4) Edited in Archives' Year Book, 1944, p.65.
5) (a) V&Z 7 Bap. 15.11.1676; (b) C687 Bap. 15.3.1673; (c) C586 Bap. 27.2.1697; 15.3.1697; (d) C551 Bap. 11.12.1696.
6) C619, p.639; Bijlagen tot Resolutien, 1793.
7) VRS 6 p.112.
of 1823 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 tasters;
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, 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 existent
laws. Thus we read of a slave who "set een negatie in de 
straaten in rand gegaan en zijn goedere openlijk by uijtroep
aan haar uitgewijlt heeft." Female slaves were used as domestic
servants and there are cases on record of female slaves acting as
wet-nurses.3)

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 inhabitant
of the Cape lazy and ashamed to work with their own hands.4)

6. HISTORICATION.

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

1) Act 73 of 1823 only came into force in 1834.
2) (a) "Lijst van Godsdienstige e' compounders": Slave Office 7/34,
      No.1; (b) also C 314, p.151 Blijlagen 1794; (c) BCC XIX p.394-
      395; BCC XXVII p.494 - List of government slaves during the British
      occupations.
3) (a) C J 2296 No.67 Contracten, 33-12-1773; (b) C J 2296 No.51,
      Contracten, 23-11-1769; (c) C J 2294 No.36 Contracten, 2-2-1756;
      (d) C 70, Resolutien 20-1-1770; (e) C 90, Res.15-2-1791; Res.
      10-1-1791; (f) C 314, p.147 Blijlagen 31-10-1763.
4) (a) C J 387 p.283 Grijsbroeders Stukken; also C J 395 p.506 (a)1710
      also C J 380 p.56 Grijs.Proc.Stukken 1763; (b) VC 17 p.459, Dagr.
      11-5-1716.
6) (a) C 386 Inkomende Brieven, 24-6-1716; (b) VRS I p.177 Bopp.
      over vryen i.n.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 freeburgher Jan Schaarhuis to marry the female slave Maria of Bengal. 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.

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

In 1676 Abraham van Niebeeck, son of the founder of South Africa, consented 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.

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. 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 could be prohibited from marrying any woman other than this concubine.

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2) (a) G.C. 11236 No. 183 Attestation, 19.12.1660; (b) Also C.J.I p. 83, 4.9.1660.
3) Bergherhand 3.6.1664.
4) V.C. 154 p. 25, Bergherhand van Joas van Hoorn in het schip "De Vrijheid", 30.11.1676.
5) (a) V.C. 20, Dagv. 16.7.1714; (b) V.C. 6 Dagv. 26.7.1671; (b) Moltsbergen, Reizen II, p. 336.
6) (a) C.C. p. 14 Resolution 1.7.1696; also ibid 20.12.1696; (b) C.591, Dagv. 30.10.1696.
It was, however, Commissioner van Rheede, who, while visiting the Cape in 1695, 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 Rheede contended: "Het Trouwen van onze Nederlanders aan vrij gemaakte slavinnen, moet verboden worden, d'og het dogters van Duitjtsche Vaders uit slavinnen gebooren, onder Conditie, boven broeder uitgedrukt sal gecoerloft zijn, zits dat de Men sij goed van leeven, hebbende gelegenheit zijn vrouw en kinderen buijten dienst en last van de Compagnie te moogen voeden, van voor den Commandeur en raad sullen aöfflen besorgt zijn, so maede denselven doe professie van onze Religie."

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 women. In 1733 sailors spoke of the good time they could have at the Cape with black women, provided they had the money.

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 zogten worden enige Europeseen, deselve uit de logie te doen vertrekken, en die met goethed daeruit niet willen gaan, in arrestte te neemen; daer af rapport doene aan de heer fiscaal."
Some ten years later, the authorities again formulated
regulations to the effect that: "Iemand bij dag off roep in 's
Compagnies slavenatier gevonden werden, zal zonder onderscheecond
strengek gevangen worden". 1)

O.F. Mentzel, who sojourned at the Cape from 1728 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: - "seen flushed
with wine these young men speedily part with their scarce cash in
visiting merry houses of entertainment in the company of female
slaves." 3)

On another occasion he wrote: - "The labour requirements
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 missspend 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 mestizo class - but a slight shade darker than some
Europeans." 4)

Though there certainly had been a measure of miscegena-
tion 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) VBS 4, p.115.
3) VBS 6, p.61.
4) VBS 8, p.129.
slaves and European residents. Prof. H.P. Cruse contends that the
number of children born of slave women and Europeanburghers was
small,1) and quotes such instances as could be determined from re-
squests to the Political Council by citizens of the Cape to emanci-
parate slave children.2)

Cases of miscegenation between Europeans and Hottentots
were rare and the marriage of van Meurhoff 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 bap-
tize 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 Niebeek himself referred to the Hottentots as
"daze botte, please ende luys atindeende natie".4)

Dr. H.T.Colenbrander, who made a detailed study of the
origin of Boer families in the Cape, comments: "Vooral in de eertie
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 geslachtswiern met
slavinnen plaats."

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

2) Leibbrandt, Bevraagten F - 0, p. 694; Ibid. p. 491; Ibid. p. 524.
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. 3) 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) GO 41 - 1926 p.16.
2) See testimonies of Späemann, Thumberg, van Blettenburg, etc. p. 21 & 32 above.
3) VOS Dagverh. 31.3.1699; C 584, Dagv. 10.10.1658; C 594, Dagv. 15.10.1658; VOS 13 Dagv. 35.11.1658; also Dagv. 3.9.1658; Dagv. 22.10.1658.
4) Dagverh. 32.6.1658.
5) C 300, Dagv. 17.12.1707.
6) VOS 31: Dagv. 7.9.1714; C J 318, Crim. Proces Stukken 1714, p.34.
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 Bantu-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 "voortuist-baster" and "agterruitbaster" 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 farm 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) 5G of 1825 p.19; (b) R.C.C. VIII p. 385-7; (c) R.C.C. XVI p.349 – 360.
2) 9G 54 - 1907, para.8

3) 9G 41 - 1926, para. 64, p.18.
4) (a) R.C.C. XXXV p.145 - 7; 307 - 8; (b) Sec also C.17, Resolution, 24.11.1728; C.486, p.415 Htt. 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 Zambian Mission School, it was found that one-fifth had comparatively pure Malay characteristics.²

3. THE GRIQUES:

The Griquas are the descendants of an old Hottentot tribe known variously as the Chariguiques, Charuingueine or Chariguas. According to van Niekerk they dwelt between Saldama Bay and midway between Robben and Passen Islands, about 4 or 5 hours walk away from the coast inland. They had been subjects of Guedassou. They used to be his cattle herders, but afterwards rebelled against him and appropriated all his cattle 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 Adan Kok. Here it gradually was joined by other half-breed Hottentots or "Hastards", a name by which these people now began to call themselves. From the Khamiesberg they moved to Fellia on the Lower Orange River and then to the middle Orange River valley, where they were found by the missionary Campbell in 1815, who induced them to adopt their old but almost forgotten and mutilated name of Griqua.⁴

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

2) V R S 14, p.24 - note.
3) Letters Resenched III, p.24; 1763 26, 23.4.1661.
4) V R S 12, p.22. Hottots cisse across some of these under Glass Carren in 1778-9.
5) V R S 14, p.25 note; see also Shogera, "Hoiisan Peoples of S.A.", p. 45.
-10-

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 Koranas or by the previous hunting parties of the Hottentots. By 1572 the Bushmen had all but disappeared from the land of the Griqua.2) By 1613 the Griqua population had already reached 1366 souls, 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.3)

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 Kleinwater, Hardcastle and Deniscksuill. 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, but the attempt at self-government by the Griquas was a pathetic failure, and as a result of improvidence and insolence the Griquas became dispossessed of land and cattle.6)

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

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4) 50 of 1535, p. 134 – 6.
6) 50 of 1535 c. 52; Arnot & Ormen, "The Land Question of Griqualand West", p. 53, 54, 102, 266, 270.
7) (a) 50 of 1535 p. 211–215; (b) 60. 206: Stockenstrom to Col. Secr., 27 Aug. 1805; (c) See also Stow, p. 317; (d) Backhouse, J.: "A Narrative of a Visit to the Mauritius and South Africa", p. 284.
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 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 Faure-smith, 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 COLONISTS OF THE NORTH-WESTERN CAPE.

In addition to the Griquas, there was also a group of Coloured People known as the Bastards or "Basters", 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.\(^3\) The other section settled in and around Bushmanland at Ammidelboom, Schietfontein, Fella and de Ruin.\(^4\)

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(b) See also: Dower, W. "The Early Annals of Eland and Griqualand East", p. 34 - 97.
3) The word "Baster" (Bastard) is not a term of zoobrimsian, it merely refers to the fact that the person is the offspring of European and non-European.
4) G.60790, p. 4-5; A 7'96, p.1-4; A 5'69, p.204-210.
5) A 7'99 v. 340; 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 bands and Boer farmers were continually encroaching upon their lands and using these for grazing purposes. 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. The upshot was that the Bastards gradually lost possession of their land, so that by 1861 they had almost ceased to exist as a landholding community, while the Boer farmers in Bushmanland had large unsurveyed holdings. 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. In 1899 the Civil Commissioner of the Cederberg Division wrote that with a few exceptions, "the Bastards are going backward year by year.

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

A small party of Bastards left de Jolin 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. They crossed the Orange River into the territory which later became German South West Africa and by 1870 some 300

1) A.112'61 p.3; C.61'70 p.1-xv; 1-170.
2) A.113'61 p.8: In 1848 the Fieldcornet of the Onder Poppeveld wrote of the "many white inhabitants who have no farms."
3) A.112'61 p.3-10; C.7'89 p.7-19.
4) A.62'60 p.3-10.
5) C.20'61 p.84.
6) UG 41'90 p.59.
families had settled at Bethoboth, where their descendants live to this day. As a result of struggles which they had with Hotten-
tots and Hereros, the Bethoboth Bastards developed a corporate
spirit, and became an independent people with a constitution and
laws of their own. 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
Bethoboth Reserve, and that the Bethoboth Bastards should be trained
to make the best possible use of the magnificent tract of country
which was in their possession.

The Bethoboth Bastards have at all times prided them-
selves upon the European blood in their veins, and those with
complexions similar to Europeans look down with contempt upon their
darker compatriots.

1) A.8'06 p. 13-15; also Fischer, E: "Die Bethoboth Bastards" p. 26-32
2) (a) Fischer, E: "Die Bethoboth Bastards" p. 25, 301-302;
    (b) (a) also in 41's6 p. 31-32.
    (c) Veddor, H: "Das alte Südwestafrika" p. 538-39.
3) EC 41's6 p. 56-99; Fischer, E.: p. 231-38.
4) EC 41's6 p. 66.