1. INTRODUCTION.

When van Riebeeck and his party founded the first European settlement at the Cape of Good Hope, attempts were immediately made to convert some of the Hottentots to Christianity. In his prayer at the sitting of the Political Council on 9th April, 1652, while still on board of the vessel Dromedaris, van Riebeeck expressed the hope that the true reformed Christian religion might be propagated and spread among the wild and brutal people.

Soon after the landing repeated attempts were made by the Sick Comforter Uylant and by van Riebeeck himself to teach some of the Hottentots the art of reading and writing with a view to converting them to Christianity. Uylant found these "Strandloper-Hottentots" "een seer arm elendick volck na siel ende na lichsen, beroft van alle kennisse Gods". His attempts at teaching them were, however, unsuccessful because they were unaccustomed to a settled life and could not be subjected to discipline. He held out very little hope for these people, for in his own words: "maer het wilde nyet lucken oversits sie dat lopen uit wilde so gesent zijn datse (haer) nyet en koneen begeven omder subjectie van ons sodatter luttick hoop schaent te wezen van diesel natie" But Uylant persevered in his work of trying to teach and convert the aborigines. Van Riebeeck too, interested himself in the evangelisation and education of the aborigines, as is evidenced in a report submitted by him to his superiors in 1659. In this report he related how Eva, a Hottentot

1) Baggenho.1, Part I : Note on p. 9-10.
2) Uylant to Classis Amsterdam, 20.4.1655, in Spoelstra, "Bouwstoffen voor de Geschiedenis der Nedersch(.)nkerken in Zuid-Afrika" I p.4.
3) Ibid, p.4.
4) Spoelstra, "Bouwstoffen.... ....I, p. 4.
woman, of whom mention has already been made and who later married
van Meenhoff, had begun to speak the Netherlands tongue fluently,
and was being instructed in reading and "in de gebeiden ende manieren
van onse Gods dienst".

When in 1659 the Cochoqua tribe under Cadosa visited
the environs of the fort to barter with the Dutch settlers, Eva in
her turn tried to teach her people "hoe dat men onse lieven Beer
hidden route", and this pleased van Niebeck immensely.

On 1st January 1659 a celebration was arranged for a
party of the Cochoqua Hottentots who visited the fort. These
Hottentots were impressed by the sermon that was preached and by
the entertainment that followed. In the Journal of van Niebeck
of that date are the following contents: "De voorsz. Hottentoes
van de Choowas wyl den oversten Cadosaai lager, waeren des voor-
middags met Eva de tolcalines made onder 't seroen geweest, ende
vertegen geweven synde, wat daar geheert wierde, hebben daerinnna
't soneen goedt behaen genomen, en des voormeelyck in 't
goede trachtment dat men haer liet menen."

This interest in religion and the spreading of the
gospel by van Niebeck and his followers is not surprising for the
Hollander had just concluded in 1648 a long and arduous conflict
with Spain, which had been largely a struggle for religious liberty.

Universal education had been a cardinal principle of
the Reformation and the Protestants aimed at giving every child
elementary religious instruction. In Holland especially there was
deep interest in the propagation of this religious education.

2) C. 633, Uitr. Erweken 1658-'61: van Niebeck - Here XVII (5.3.1659
pp. 854, 915.
3) Deagvernal II, 29.10.1659, p.660.
4) Theal, Dist. and Ethnography of Africa South of the Zambesi before
1785 II, p.86.
6) Kuiper, J.: "Geschiedenis der wording en ontwikkeling van het
Christelijk Lager Onderwijs in Nederland, p.17.
Indeed, every teacher was required to comply with the Articles of Faith as laid down by the Synod of Dortrecht in 1618/9. 1)

The Dutch East India Company, though a commercial concern and interested in the first place in profits, was, nevertheless concerned with the religious well-being of its employees. 2)

In its overseas possessions the Dutch gave much attention to education and religious instruction.

Though van Niehbeek had to contend with hostile attacks from the Hottentots, 4) his interest in them never waned and when his maidservant Ewa became converted to Christianity on 3rd May 1662, a few days before his departure, it must have been a great day in his life. 5)

When the founder of South Africa left its shores on 7th May 1662, after ten years of toil and labour, he was proud of his achievements, and particularly too of his good relationships with the aborigines. Not only had he built a fort “sterck, set stene wooning”, but he also managed to cultivate “goede intelligentie met deze lands natie.”

3. THE FIRST SCHOOL FOR SLAVES:

The first public school to be started in South Africa was opened on 17th April 1669 in Cape Town. 7) It was a school for the slaves of the Dutch East India Company, and there appears to have been no restriction on the ages of the pupils, for a register was to be kept of all scholars “social geneerda als ongeneerda jongh on oudt.” 8)

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1) See also De Plancius, F.A. “Valcooch's Regel der Duijtsche Schoolemeesters”, p. 72.
2) Leibbrandt, H.C.V. "Precis of the Archives of the Cape of Good Hope", Part II, p. 413 - 415.
4) Sugvorselli III (7 June A1669) p.97; also ibid, 5 and 6 April 1660, p.261-263.
5) Speelstra, Konstofen I.............p.23.
6) Nolsbergen, Fr. B.C. Codee: "De Stichter van Hollands Zuid-Afrika, Jan van Niehbeek" r.162-163.
7) 0.594, Registrator 1655-1659: 17.4.1669: p.439.
8) Ibid.
The purpose of the school was to enable the Company's slaves to learn the Dutch language and to receive religious instruction. Pieter van der Stael, a brother-in-law of van Niebeck and the man who succeeded Uijlant on 4th March 1656 as Comforter-of-the-sick or "ziekentrooster", was appointed as the first schoolmaster. 2)  

In order to encourage the pupils to be diligent in their studies, the Political Council recommended that every pupil be given daily "een cossen brandewijn ende 2 duijn tabacc". 3) The procedure adopted at this school was in conformity with that in use in the schools in Holland and in the Dutch possessions overseas. 4) All the schools of that period were controlled by officers of the church and the curriculum was essentially religious. 4) The idea of giving pupils something to stimulate them in their studies was also not novel. In the East Indies rice was often given to pupils to attract them to school. 5)  

Van der Stael persevered with his task, although it could not have been an easy one. By 1661 a few Hottentots had also enrolled as pupils, for in March of that year van der Stael informed the Political Council that his contract had expired and that he desired to continue in his post. 6) He asked for an increase in emoluments, because in addition to his other duties he was engaged in "somsze Hottentoos te leeren lezen en toe Nederlandsche tale, alsmede des homo ende haar dienaren lijfruggen." 7) It was agreed to re-appoint him for a further three years and to increase his salary provided he continued to teach the slaves and

2) 0.364, Surinamregister 1655-1658, 17.4.1658, p.439.  
3) Ibid.  
4) Ibid., p.439: The scholars had to "horen off leeren van de Christelijke gebeden...."  
5) Ruyschens, I.f.: Geschiedenis van haar Onderwijs in Nederlandsch Indië, p. 23.  
6) Dagverhaal III 15.3.1661, p.565.  
7) Ibid.
Hottentots the Nederlands language and the christian religion. 1)

In 1663, however, van der Staal left for Batavia 2) and he was succeeded to the post of Sieckenrooster by Ernestus Back. 3)

3. THE FIRST MIXED PUBLIC SCHOOL.

With the appointment of Back the first mixed public school was established in 1663. It was a school for "Caepse schoolkinderen, soo Duijtsce als Swarte". No colour bar existed in this school and out of the 17 pupils there were 12 Europeans, 4 slaves and 1 Hottentot. 5) The parents of the European children who could afford to do so, were obliged to pay school fees, amounting to "een halve Reisel" per month, but for the non-Europeans the education was gratis. 6)

In the early years of the settlement and for many years thereafter, there was no segregation on the basis of colour or race in the schools, and Europeans and non-Europeans sat side by side on the same school desks. This was not at all surprising for at that time, both in the Cape and in the East Indies, colour consciousness had not developed to any extent and was not pronounced as in the case today. 7)

It would thus appear that van der Stael's slave school was continued from 1663 under Back as a school for all children irrespective of race and colour. This school was incidentally the first school in which provision was made for the education of the...
European children at the Cape. 1)

The main aim of the instruction at this school was to lay the foundation of a Christian education with the object of preparation for church membership. Its doctrine of salvation by faith brought with it the personal obligation that every individual had to be able to read the Bible in order to meet his personal religious duty. The children were taught the elements of reading, with religious instruction the main basis of the teaching. 2) Pupils were required to become proficient in prayer, in a knowledge of the Catechism and the Ten Commandments. Schools were essentially in the service of the Church, with the synod constantly striving for schools "waarin de jonge jeugd in de godzaligheid en de fundamenteen der christelijke leer behoorlijk onderwezen wordt." 3) It was the duty of the teacher to ensure that the pupils attended church services and understood the sermons of the preacher. 4)

In the beginning this school succeeded in meeting with success for in April 1666 the political council was able to report that the school was making progress, 5) and that in addition to the European children, there were some "zwarte off slave kinderen, ben-van een jongh Hottentoesje of twee", and that some of these latter pupils had acquired a knowledge of the Netherlands language and could recite prayers. 6) The enrolment had increased to twenty-nine children. 7)

Ernestus Bock was, however, found to be a man not of exemplary character and had to be deported to Batavia in 1665 because of insobriety. 8)

2) Vc4, Dagregister, 1663-1666 (30.11.1663) p.495.
3) Veralgvs, S: "Geschiedenis van de Ooovering en het Onderwys II n.l14-5.
4) Vc4, Dagregister 1666-1666 (1.1.1665), p.756.
After Zeck's departure the school was continued with Daniel Engelgraf, an ex-soldier, as the teacher. Since Engelgraf did not occupy the dual position of comforter-of-the-sick but was engaged solely in teaching, he may be regarded as the first authentic teacher in South Africa.

Various incumbents held the post of teacher after Engelgraf's death, and the practice of instructing European and non-European children together was continued for many years.

The number of slave children who attended school must have been very small, for in 1666 the Church Council requested the Political Council to see to it that "de slavinvae kinders uit de tuijn die alreeds begueekelijt hadden", be sent to school. It would therefore appear that very few, if any, female slave children attended school. By 1871 only twelve slave children were attending school.

The Church was beginning to extend its interest in the spiritual well-being of the non-European, and through its minister, the slaves were being taught the fundamentals of the Christian religion. This was regarded as a sacred duty, for the minister hastened the instruction of heathen parents, on the undertaking of the parents to bring up such baptized children under the tenets of Christianity. This was in contradiction to a decision of the Synod of Pori-drecht to the effect that "uiteens te en inlandse Theologen... kinderen der Heidenen tot den H. Doop niet moeten worden toegelaten".

1) G.588, Dagregister, 1662-1666, 12.9.1662, p.205.
2) G.590, Dagregister, 1663-1666;1.9.1666, p.305.
3) C.709, Instructiën voor Comander bij ouder Stel door H.A. van Rheede, 1659, p.53.
4) In 1679 only 5 slave children were at school, according to Van Bever, L: "Onze Eerste Scholen", p.19.
9) Speculatii, C: "Eeunsstoffen II", p.18.
The ministers of the church thus felt it incumbent upon them to see to it that the children whom they had baptised would grow up in the knowledge of God and the external values.

Notwithstanding the interest of the Church, the conditions in the Slave quarter had continued to deteriorate, and when Isbrand Goske, the Governor-General, visited the Cape in 1671, he found a high degree of immorality prevalent among the slaves and ordered that all slaves, young and old, were in future to attend religious services daily. 1)

The firstblings of a policy of segregating European and non-European children into separate schools, made itself felt in 1676 when the Church Council expressed the desirability of having a separate school for the slaves and requested that a special school for slaves be established in the slave quarter. 2)

The Political Council received the request sympathetically, but ruled that the best among the non-European children were to continue attending the existing school, until such time that suitable provision could be made for the education of the non-European children. 3) In the meantime it would make provision for a suitable non-European person "om oengeschickte slaoven de predemen 't savants en s' morgens voor te houden en te instruieren." 4)

Here we have the beginnings of a system of separate schools for non-Europeans in which the teachers too would be non-Europeans.

4. THE SLAVE SCHOOL AND THE SEGREGATION OF EUROPEAN AND NON-EUROPEAN INTO SEPARATE SCHOOLS.

The introduction of a system of segregation of Europeans and non-Europeans into separate schools took effect only in 1685,

1) C.73;:;l Memoriën en Instructiën : 1657—185, p.275 276.
4) Ibid.
when Commissioner Hendrik Adriaan van Rheede visited the Cape in that year. He was particularly interested in the slaves, and referred to them as "daese arwe menschen...... vorvreesent en on-
kundig van den waren Godt." He found a high degree of immorality in the Slave quarter and hence made provision for it to be re-
organised into three sections. There was to be a section for the 
married inhabitants, a separate section for the unmarried females 
and young girls, and a third section for the young men and boys. 
He hoped that this would bring about a better moral standard and 
would set a better example for the children. He further provided 
for the establishment of a school for slave children only in the 
Slave quarter. All slave children were thus to be removed from 
the school for "duytsche" children that was established by Ernestus 
Baek in 1663. For this school the Commissioner provided that "een 
slaven kinder van nicomb sangenomen, naar de sodenipe na 't 
quartier gewezen, en aldaer onderwezen mogen worden."

This slave school, the second that was established by 
the Dutch East India Company, was intended for children under the 
age of 12 years. At this school the children were to be instructed in "goeboden, Catechissuus en gronde van de religie so moede leeren 
leeren, ende Nederduytsche Talc prompt te leeren spreken." Boys and girls would be taught separately, the former by the half-
breed Jan Pasqual and the latter by the freed female slave Margaret.

Van Rheede also left instructions for the teacher and 
pupils at the slave school, thus formulating the first set of 
school regulations in South Africa. The regulations "Voor den

2) Ibid., p.56.
3) Ibid.
4) Ibid., p.132.
6) Ibid.
Schoolmeester provided, inter alia, that the teacher was to be at school from eight o'clock in the morning until four o'clock in the afternoon; he had to listen to the lessons "twee neal teclkena"; he had to instruct the children the concepts of Christianity; he had to accompany them to church; he had to teach the older pupils to sing psalms and hymns and also to write.

The children had to obey the teacher and be respectful to the Commander and other officials.

The minister of religion was instructed to visit the school twice per week and inspect the progress made. 3)

The insistence of van Rheede on separate schools for Europeans and non-Europeans is shown by the fact that in his regulations for the slave school he directed the teacher not to admit "Gwijzen in de Scholen" 3) per contra to his instructions for the school for European children.

By 1685 there were some 60 children produced as a result of miscegenation between European males and female slaves. 4) Provision for the education of these children was made in the slave school, but the fathers of these half-breed children had to pay for their education. 5)

This slave school in the Slave Quarter of Cape Town had a long, and on the whole, a successful existence, and even after the Cape had become a British possession in 1806, the school was continued.

In the beginning many slaves were enthusiastic about their education and a number over the age of twelve years was 7) desirous of attending school. Many of the pupils made good progress.

2) Ibid.
4) G.703, Instruction.... p.57; actually there were 58.
7) G.703, Instruction....p.57.
and pleased their mentors with their diligence and interest. 1) In
addition to the work at school, women of standing in the slave
quarter were required to instruct the girls and young women in
domestic duties, while the historian Theil comments that "some of
the cleverest youths were selected and placed with master mechanics
to be taught trades, so that they might become more useful." 2)

The Dutch authorities at the Cape at all times attached
great importance to the slave school, for as Simon van der Stel
pointed out, schools were to be regarded "als plantkoven en
kwekerijen aller dingen en voornamelijk onder deze rasse en grove
ingezetenen." 3)

As the settlement at the Cape expanded the need for more
schools arose and during the seventeenth and eighteenth centuries
various public and private schools were established in Cape Town
and the rural areas. The public schools were controlled by a
special education comission, the Scholarch, under the supervision
of the Governor and Council. 5) The Scholarch also took an interest
in the activities of the slave school. 6)

When in 1717 changes were affected in the buildings of
the Slave Lodge, provision was also made for changes and renova-
tions to the building in which the school was housed. 7)

It was the practice during the rule of the Dutch East
India Company to employ as teachers in the slave school the more
enlightened members of the slave community, either slaves of freed
slaves. 8)

1) C.501, Deegregister, 1698-16, 30.10.1698, p.485.
3) Theil, C.S.: "History of Africa South of the Zambesi, before
1795," p.289, cit.
5) (a) C.7, Resol.Raad Pol.1706-1714, 14.7.1707, p.279. (b) See also
C.9, Res. Raad Pol.1713-1715, 21.8.1714, p.276, p.242: Appoint-
ment of certain members "des scholaren onder 't opgergesagh van den
cielen Heer Gouverneur en den Raad."
8) (a) In compliance with van Rheede's instructions: C.706, p.56;
(b) C.83, Requesten en Nomination, 1791, No.16.
Though the first teacher in this second slave school, Jan Pasqual, made himself guilty of immorality and had to be imprisoned "ten Castele," others, carried out their duties satisfactorily, and even received freedom from slavery for their conscientious work. Thus we find that Jan van Renda, who was proficient in the Netherlands language and who had "jaaren herwaerd den dienst als schoolmeester in 't Comps. slavenlogie tot genoegen waargenomen", being freed from slavery in November 1731. His successor, Hans Jacob von Mariabeen, was also freed from slavery. This occurred in 1744 after he had served as schoolmaster "na behooren" in the Lodge for almost fifteen years, but he had to pay for his freedom. 4)

In 1751 Christoffel of Simocia applied for permission to be freed from slavery. In his request he said that he was 49 years old and had served as schoolmaster for nineteen years. The Political Council received the request favourably and agreed to his release from slavery, provided that he would continue as schoolmaster for a further period. 6)

The relevant resolution of the Political Council reads: "Synde lefstelijk 's Comps. slaeft Christoffel van Simocia op desselven hierom by request gedaen verzoek, ter consideratie dat deszelven nu bereeds den tijd van 19 agter een volgende Jaaren den dienst als Schoolmeester in 's E.Comps. Slavenlogie tot genoegen heeft van genomen uijt slavernhee ontzagen, en in vrijdom gestelt, mits verplicht blijvende in erkentenisse van die gunst den genoegen dienst van Schoolmeester in 's E. Comps. slavenlogie op

3) C.36, Res. Raad Pol.: 1744, 2.5.1744, p.249. He could not have served for more than 13 years.
4) Ibid.
5) C.45, Res. Raad Pol.1751, 27.1.1751, p.140. If he taught for 19 years, there must have been more than one teacher serving during the same period for a time.
6) Ibid, See also : C.250, Requesten en Dominationen, 1751, No.16.
In 1763 the teacher Christian Stents purchased his freedom from slavery but had to continue teaching 2).

Female slaves who were employed as teachers in the slave school, were also liberated from slavery in consideration for the services they had rendered. Thus we find that Presenna, who had served for four years as "meesteres in 's Combes. Slave Logic," had purchased her freedom in 1764. 3)

In 1763 Christina Magdalena Smith, who had in all probability succeeded Presenna, obtained freedom from slavery for herself and her daughter, after she had paid to the Dutch West India Company the sum of "een honderdt Gaebea guldens", and also in consideration of the fact that "dezevme van al oostrent 20 jaren den dienst van Matræs in 's Companies slave logic na behoren heeft waergenomen." 4)

Another person employed in teaching at the slave school was Anna van Jacobs. By 1763 she had already been employed in the capacity of "matros" for some time. In 1764 she was given freedom from slavery, contingent upon her remaining in service until a suitable substitute could be found. 5) She has been variously described as "schoolmeesteres" and "matros." 6) Her successor was in all probability Johanna Sophia Maria Fatima "van de Cenb", who by 1763 had been in service as "matros" for some years. 7) That the role of the female teachers was not quite clear, but it would appear that they were chiefly matrons in the Slave Lodge engaged in giving instruction in domestic duties and also devoting some

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2) G.63, Gen. Raad Fol. 1751; 374.1751, p.140.
3) G.251, Bequesten en Nominatien 1764, No.1.
4) G.25, Gen. Raad Fol. 6.5.1762, p.296.
5) G.261, Reg. em Nominatien, 1762, No.100.
7) Ibid.
8) G.386, Reg. em Nominatien, 1767-9, No.91.
time to giving instruction in ordinary book learning. 1)

In 1779 the Political Council instructed the Scholarch to report on the position of education in the settlement at the time and to recommend improvements. 2) In the subsequent report of the Scholarch, 3) the statement was made that there was nothing "remarkable" about the ordinary schools, but that the teacher at the slave school was not receiving sufficient emoluments and had to undertake additional duties in order to make a livelihood. This was to the detriment of his pupils. 4) The Scholarch also found that the attendance of the children at the slave school was not satisfactory. Children were kept out of school to do odd jobs of work and as a result the children would "in een maand meer agteruijtgaan als in drie a" vier hebben gerofticeerd. 5)

To remedy the defects the Scholarch recommended an improvement in the teacher’s salary or subsistence and also that steps be taken to ensure a more regular attendance on the part of the pupils. The Political Council accordingly recommended for the teacher, "behalve het genot van dubbeld randsoen van Brood en vleesch nog in plaats van twee Konalden kostgeld, die denselven tot hiertoe heeft genoten, voortaan drie Bijjeds pr.m. tot onderhoud aan hen uijt ‘s E. compagnies Cassa zal worden betaald. 6)

From the resolution of the Political Council it is clear that the slave teacher at the slave school was paid for his work, notwithstanding the fact that he was a slave and the property of the Company. 7)

In 1779, at the time of the investigation of the Scholarch, it was found that 84 children attended the slave school; 8)

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1) Leibbrandt, keeper of the Archives, translates “matres” or "matrassen" variously as teacher of matron.
5) Ibid., p.29; 6.7.1779, p.361.
7) Ibid., p.367; Also C.280, Res. and Rec. (Request of Christoffel Sbosie) 1761 - no.16.
of this number, 44 were the children of slaves owned by the Dutch East India Company, and 40 were the children of slaves who were owned by private individuals. 1)

By 1799 there were only 47 slave children at the school. Of this number 26 were boys and 21 "meisjes", all under the age of ten, and all the children of the slaves of the Dutch East India Company. No particulars are available of any other children of slaves attending the Slave School at that time. 2)

This interest in the education of the slaves is further shown by resolutions taken from time to time by the Church Council, in which improvements were asked for and in which the authorities were urged to make education free for all slaves. 3)

5. FURTHER PROVISION FOR THE EDUCATION OF SLAVES DURING THE REIGN OF THE DUTCH EAST INDIA COMPANY AT THE CAPE.

Outside the established school for slave children, interest in the education and Christianising of slaves was at all times maintained. The Political Council decreed that children of European fathers and half-caste mothers had to be baptised provided their parents also tried to qualify for baptism. 4) Thus when the first minister of religion of the Cape, he interested himself in the education of the slaves and their baptism. 5) His successor, Mr. de Vooght, continued to display great interest in the "onvoeding en onderwysing onser slaven jeugt", and instructed them "in alle civiliteijt" in the Christian religion. 6)

When Governor-General Isbrand Goske visited the Cape in

1) Ibid., p.367-369.
2) C.105, Generale Lijst van alle s° Compagnies Slaven, HcX.Raad Pol.I.17.1.1794, p.204.
4) Speci trava, Bonstofien 1, p.39-20.
7) C.B. Brieven 1669-71, Fol.R-Heren XVII, 22.3.1669, p.35.
1871 he decreed that all slaves, young and old, were to attend religious services every evening and twice on Sundays and they had to learn to recite prayers so that they might 'meer en meer opgeweekt worden tot de gewenschte gelukkigheid moge geraken, waartoe God zijn zeegen en genade gheleeve te verleenen.'

As the settlement at the Cape grew and expanded the need for more schools and teachers arose. Thus we find that in Cape Town alone there were four public schools in 1777. By 1779 the number had grown to eight, while in addition there must have been private schools as well.

In the meantime the practice of enrolling non-European children in the schools for Europeans came into being again. Thus it was found in 1779 that in all the eight public schools of Cape Town there were slave children. Out of a total enrolment of 606 children no fewer than 25 were slave children. The most popular school at the time was that of George Knoop. Out of an enrolment of 136 pupils, 25 were slaves. In the other seven schools the numbers of slave children were respectively: 17, 5, 6, 8, 2, 3, 6. In every one of these public schools the percentage of slave children was small except in the school of Job Jacobse, where 16 out of the 50 pupils were slaves. Jacobse was permitted to open his school in 1756.

As there were no special schools for slaves in the country districts, it can be assumed that such slave children as did

1) C.700, Memoriën en Instructiën, 1657-1855, p.376-78.
   (b) Also C.71, Res.Reed Pol. 1779, (C.7.1779), p.316.
6) Ibid.
attend school at the time were permitted to attend the schools for European children. In the case of the church schools at
Stellenbosch and Franschoek that was the case. When P.B. Borcherds
visited the school at Stellenbosch during the period 1793 to 1796,
he found it being attended by some sixty children of different
race and colour.

More numerous than the public schools in Cape Town and
the villages in the rural areas, were the private schools on the
farms, where farmers hired instructors to teach their children. 1)
Such private schools were defined as "een school, het volk buiten
de gemene weren gegoed en waar, of door een public maister of door
iemand anders die by particulieren aan de huizen rondgaat". We
can assume, too, that at such private schools the children of the
slaves of farmers were given the opportunity of receiving education.

Borcherds related how well some of the slaves were treated
by their masters and says of these slaves: "I have seen several of
the latter nursed by the mistress of the house and treated
precisely like her own children. In fact they have become almost
members of the family." 2)

In 1799 the Church Council of Stellenbosch decided that
since no slave school had yet been established in that village
"zullen de meester prediken voor alle private schoolmeesters
recomendeeren om ook de slaafkinderen in het lezen en de be-
ginselen van den Christelijken goedtien te onderwijzen." 3)

There is a case on record, too, where a farmer engaged a
teacher to educate his whole family and also his slaves. In 1718
Pierre Rousseau engaged Corrit Davumen to teach his "geheele

2) Ibid.
3) 0.07, Ges-Reed Pol.1799 III (27.7.1798) p.1061-1062.
4) (a) WP 68, Briefen en Mijlagen van den Gouverneur A.J. Oljijaken
1, p.120. (b) See also: Franken, J.B.: "Huismeeleys aan die
Kap" ("Die Nuisgenoot - 5,13 Aug.1932"); (c) Also Hogen, J.: "Prive-
Lakkoolmeesters aan die Kap in die 18de Neat" (Annales v.d.
Univ. Stellenbosch, Jurajng XIII, Becks B, af 1 July 1834).
familie tot slaoven daar ondergesleept". This case could surely not have been an exception.

It has also been established that farmers allowed their slaves to attend religious services in their homes and gave them instruction in the Bible and the external values. Borchers relates in his Memoirs: "I knew when yet young, that religious instruction was given in the evening even to the slaves belonging to the household." 3)

One can readily understand the reason for the farmer's interest in his slaves. Skilled slaves in Cape Town were allowed to hire themselves out in their spare time and thus earn money with which to buy a substitute and win their own freedom. 3) Colonists were not permitted to ill-treat slaves and the Dutch East India Company ordered the public sale of a slave who had accused his master of crime as the best means of saving him from domestic vengeance. 5)

It was in the interests of a colonist to have his slaves educated, but not in the demoralising environment of the slave lodge.

O.F. Mentzel, who sojourned at the Cape in the middle of the eighteenth century, between 1732 and 1741, found the female slaves always ready to offer their bodies for a trifle. Of the life in the slave lodge Mentzel said: "The male and female slaves were supposed to occupy different compartments, but generally they live promiscuously as man and wife." 7)

Concentrating further on conditions in the slave quarter,

1) Cf. 1136, Contrachten tuschen Vrijburgers en Perselver Knechts 1716-'18, No.21.
3) Reauesten en Nomination, 1715-1806; pp.1, 3, 689.
4) Thumberg, C.P.: "Travels... 1772 and 1779", p.114-115, states: "If a slave is too severely treated by his master, he may complain to the fiscal, and if it then appears that he has been ill used, the owner is made to pay a considerable fine." (Cape in 1772).
6) See also: Leibnitz, Journal 1698-1732, p.46, 169.
6) V.O.S. No.6, p.109, 125.
7) V.O.S. No.4, p.116.
Mentzel said: "I have been inside this building once only to deliver a wagon of salt for the slaves, but I can give no description of the quarters inside for the stench made me best a speedy retreat." 1)

An order to arrest such Europeans who visited the Slave Lodge and misbehaved themselves was issued in 1716, 2) and in July 1727 revised instructions were issued, "om deseigen wederom har voorige kragt en vigeur te geven." The instructions provided that: "Inschijt by dag off nakt in 's Compagnies slave quartier gewonden vererd, sol. sonder onderscheijd strengelijk gearrest werden." 3)

A further picture of conditions in the slave lodge towards the end of the eighteenth century is given by the Superintendent of the Lodge at the time, C.G. Rhine. 4) According to him the inhabitants of the slave quarter were a motley lot, including bandits, who were either engaged "aan het gezamen werk", or "onbegnaas", condemned slaves, as well as a number of children and female slaves "die hoog zwanger zijn, of sulgende kinderen hebben. The supervision of all these slaves, whom he referred to as "die arme mensch", required "een zorgzaamige doch des niet te min subordinatre behandeling". Many slaves had to work so hard that "haar sedert lang geen Zondag, of liever geen dag van reiniging voor deselve te vinden gewest is." 5)

As against the condition of slaves in the slave lodge, Mentzel was able to say concerning the slaves who belonged to the European burghers and worked in their homes, that these house 6) 7) slaves were clean and mostly attired.

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1) V.B.S. No.6, p. 81.
2) C.602, Orijindeg Placentaak 1713-1734, 17.11.1716, p.118.
3) Ibid, 1.7.17.7, para.33.
4) C.610, Bijlagen 1793, p.589.
6) V.B.S. No.6, p.113.
7) See also Thumberg, C.P.: "Travels in Europe, Africa and Asia between the years 1770-1779," I, p.115.
If one considers the circumstances under which the slaves lived in the slave lodge of Cape Town, it is reasonable to conclude that the colonists made every effort to keep the slaves who lived and worked in their households uncontaminated from the demoralizing and destructive influences which they were bound to be subjected to, had they come in contact with the slave lodge. At the same time, colour-consciousness was not as marked during the eighteenth century as it is the case today. Thunberg who visited the Cape in 1775 made mention of the baptism of and instruction given in the Christian religion to slaves, and gave as a possible reason for this that any of the slave children had "European fathers to whom they [were] the most striking resemblance. There were also colonists who purchased the freedom of young slaves aged 3 or 4 years in order that the latter might "worder vrelijk en Christelijk te kunnen opvoeden en groot brennen". These children must without a doubt have been the offspring of those burghers who purchased their freedom.

Having regard to the circumstances at the time, one can readily understand why slave children were permitted to attend the same schools as Europeans or were taught by the same teachers.

1) Thunberg, "Travels............" p. 308 - 309.
2) (a) G.135, Boekweit en Nominatien 1758, No. 94.
   (b) G.379, ibid 1775, No.64.