

HISTORY

After the establishment of a refreshment station at the Cape, Jan van Riebeeck was to ensure a constant supply of fresh fruits, vegetables and meat for VOC ships. When the company allocated land to company employees in 1652 and 1657 with various incentives, they were not provided with labour.

The Dutch initially did not have a sufficient labour force to grow enough fresh food supplies to meet the needs of their ships. It soon became apparent that if the free burghers were to be successful agricultural producers, they would need access to substantial labour. There were three possible sources of labour, the local Khoikhoi pastoralists, Dutch immigrants or people from passing ships, and the importation of slave labour.

Van Riebeeck was instructed by the VOC not to set up a colony or imprison the local population for use as labour. Furthermore the Khoikhoi were not willing to become labourers for free burgers.

CORAM DEO

At the foot of Simon's Mountain
our Ancestors once Dwelled
They put their faith in
the living Fountain
And so Pniël became the well
They were but a few
God-fearing men
Back in eighteen forty three
They had the glorious vision then
Of what Pniël would one day be.

*So let us lift up our voices
and give praise
To our proud ancestors for
their struggles so brave*

The VOC was already familiar with the practice of using slave labour in the East Indies. In 1653, Abraham van Batavia, the first slave at the Cape arrived aboard a ship named the Malacca. The following year a slave voyage was undertaken from the Cape via Mauritius to Madagascar to purchase slaves. In 1658 two major shiploads of slaves arrived at the Cape, the first shipload arrived in March on board the Amersfort, marking the beginning of the Cape slave trade. In 1807 the British government passed the Abolition of Slave Act abolishing slave trade in the British Empire. In the Cape, Amelioration laws that were aimed at improving the welfare of slaves in the Cape were introduced. A slave guardian appointed by the British government was appointed to enforce these laws.

As a result, the lives of some slaves improved somewhat after 1807. Slavery continued to exist within the Cape until 1834 when the Slavery Abolition Bill passed in 1833 was enforced. The emancipated slaves became 'apprentices' to their previous masters for four years until 1838 when the British administration ended slave apprenticeship.

*Honour and respect them
for what they have done
Let us stand united in
our beloved Hometown
Coram Deo, Coram Deo,
united we stand!*

Wake the song of joy and gladness
For glorious vic'tries won
For years of strife and struggle
In our beloved town
We praise the Lord Almighty
Guarding and guiding us
And pray for blessings rich and free
On our beloved town.

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Words: FA Simpson, R Adams | Music: R Adams

Celebrating the Freedom of the Slaves

PNIËL CONGREGATIONAL CHURCH HALL

SAT, 1 DEC 2018

09:30 FOR 10:00

1653

SLAVE REGISTRY OF
Cape of Good Hope



1838

*Never, never and never
again shall it be that
this beautiful land will
again experience the
oppression of one by
another.*

- Nelson Mandela

Die Pniël Erfenis- en Kultuur Trust, Pniël Congregational Kerk en die Stellenbosch Museum bedank u hartlik vir u teenwoordigheid.

Let us together reveal the face of God to the World



PNIËL MUSEUM

Tribute to our past. Light for our future.



175
Years

DIE GESPREK

Gespreksleier: Michael Janse van Rensburgh:

Adjunk-direkteur van Museumdienste: Wes-Kaapse Departement Kultuursake en Sport.

Dr. Hans Heese, 'n boorling van die Klein Karoo wat op Stellenbosch studeer het voordat hy in Malawi en Namibië onderwys gegee het. Hy het sy PhD in Geskiedenis aan die Universiteit van Kaapstad behaal en was navorser aan die Instituut vir Historiese Navorsing aan UWK vanaf 1976 tot 1998. Na sy aftrede as argivaris by US het hy vanaf 2010-2014 in opdrag van die Stellenbosch Museum navorsing oor slawe geskiedenis in die uitgebreide Stellenbosch distrik gedoen. Die navorsingsresultate is in 2016 onder die titel *“Amsterdam tot Zeeland: Slawestand tot Middestand”* - 'n Stellenbosse slawe geskiedenis, 1679-1834 gepubliseer.



Eerw. Dr Jerome Slamet: Uitvoerende Bestuurder: Rektoraat Universiteit Stellenbosch (US). Hy is ook 'n deeltydse leraar van die Moraviese Kerk in Suid-Afrika wat die Kuilsrivier-gemeente in die noordelike voorstede van Kaapstad bedien. Hy het sy loopbaan as 'n hoërskool handelonderwyser in Elsievrië begin en het vandaar gevorder tot Vakadviseur in die voormalige Bellville-streek en Senior kurrikulum-bepanner, gebaseer by die WKOD-hoofkantoor in Kaapstad. Daarbenewens het hy ook 3 jaar lank as ekumeniese genoot in die Badische Landeskirche in Karlsruhe, Duitsland, gewerk as deel van 'n uitruilprogram. In 2004 sluit hy by die US aan as Koördineerder: Internasionale Fondswerwing en is later bevorder tot Senior Direkteur: Gemeenskapsinteraksie, voor sy huidige aanstelling.

Dr. Francois Verster: Oud-onderwyser wat later by die Staatsargief in Kaapstad gewerk het en sedert 2007 historikus en argiefbestuurder by Media24. As skrywer en vryskutjoernalis het hy reeds 'n geskiedenis saam met Pniël; hy het vanaf 2007-2017 etlike artikels oor die Pniël-gemeenskap in die streekskoerant Bolander geskryf en was al betrokke by die Adam Small boekfees en ander geleenthede hier. Een van die boeke wat hy geskryf het heet “Een teen Adamastor”, 'n historiese roman wat handel oor 'n gesin wat deur slawehandelaars na die Kaap weggevoer is. Hierdie boek het in 2013 Maskew Miller Longman se eerste prys vir Afrikaanse jeugromans gewen, en is spesifiek geskryf om as voorgeskrewe boek die jeug oor slawerny op te voed. As opgeleide opvoedkundige, historikus en joernalis het hy die afgelope 20 jaar gepoog om die verlede vir die publiek oop te skryf en daarvoor het hy in 2008 reeds 'n spesiale toekening van die Minister van Kuns en Kultuur ontvang.



Mev. Eleanor Damon: 'n boorling van Pniël en oud-onderwyser wat ook haar beroep oorsee beoefen het. Sy is vir die laaste aantal jare verbonde aan UWK en US. Haar studies vir die Doktorsgraad sluit temas soos slawehandeling, identiteit en genealogie in.

PROGRAM

Pniël Congregational Kerk

09h30 – 10h00

Aankoms van Gaste

10h00 – 10h10

Opening

Eerw. Leon Klate

10h10 – 10h15

Verwelkoming

Mnr. Matthew Cyster: PEKT

10h15 – 10h30

Spraakkoor: “Slavery”

Me. EC Petersen

10h30 – 11h30

Die Gesprek:

Die rol en lot van slawe

olw Mnr. Janse van Rensburgh

11h30 – 11h40

Bedankings

Me. Debbie Gabriels

Stellenbosch Museum

Gaste beweeg na die Werf vir Kranslegging

12h00

**Lui van Slaweklok
Kranslegging**

Mnr. Arthur Williams

Eerw. L Klate

FAMILIE VERTEENWOORDIGERS

Adams:

Kathlene (Green)

Februarie:

Elisabeth (Myburgh)

November:

Sydney

Ontong:

Katie (Davids)

Jefthas:

Sammy

Van Graan:

Francois

Samuels:

Bertram

Ruthford:

Yolanda (Williams)

Jeug / Skool

Coram Deo

Afsluiting

Eerw. L Klate

Gaste word hartlik uitgenooi na 'n vingertete in die Teetuin