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GRADING SUBMISSION

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SAHRIS SITE CATEGORY: Place/Site

Significance Category (THEMES): Historical: Association with person/groups & events

ENQUIRIES: Heidi Weldon, Ben Mwasinga, Nkululeko Ntanzu

ITEM: Proposed Nomination of Site for Grade 1 Site Status: A Portion of the Ratelgat, Farm 1697 (Formerly Portions 1, 2 And Remainder of Farm Luiperskop 211), Van Rhynsdorp Magisterial District, Matzikama Municipal Area, Van Rhynsdorp, South Africa

A1. BACKGROUND

- A1.1. The Farm Ratelgat, in Van Rhynsdorp is the site where Paramount Chief AAS Le Fleur I, reverently known as the Kneg, lived up until a few years before his death. The Farm Ratelgat is the place where he would go on spiritual retreats in order to communicate with God and receive his many visions and revelations that would result in the many prophecies that have an integral part of Griqua folklore.
- A1.2. In 1992 a monument was erected within the sacred precinct (*gewyde gebied*) at Ratelgat to celebrate the memory of Die Kneg, his prophecies and his role in the cultural, social and spiritual psyche of the modern Griqua. The monument was consecrated by Paramount Chief A A S le Fleur II in 1997. Paramount Chief Andrew Abraham Stockenstrom le Fleur II was buried at Ratelgat on 8 August 2004, after his death in July. His grave is situated in the sacred area near the monument. Elsewhere on the farm, graves of the followers of and leadership under Die Kneg can be found, their associated memories celebrated and kept alive by the *Volkmond* (oral history) of the Griqua.

- A1.3. Today, especially since 2000, Ratelgat is a place of pilgrimage over the weekend closest to 11 May, consecrated as *Ratelgatnaweek* (Rategat-weekend), in order to give thanks to God for Die Kneg and his prophecies, His blessings bestowed upon the Griqua people and the long life of A A S le Fleur II and his sacrifices for his people.
- A1.4. In effort to enhance the Farm Ratelgat, the Griqua National Conference Trust are currently undergoing the Griqua Ratelgat Eco, Cultural, Heritage and Tourism Development Project which entails the enhancement of the Farm Ratelgat and transforming it into a cultural, heritage and tourist destination, as a part of the aforementioned, national declaration of a portion of this site will complete the aspects of the tourism, development project with regards to culture and heritage.
- A1.5. A portion of the Farm Ratelgat is currently a Declared Provincial Heritage Site. Representatives of the Griqua National Conference Trust, then reached out to SAHRA to explore the nomination of the portion of the Farm Ratelgat to be graded as a grade 1 heritage resource and further to that be declared a National Heritage Site. SAHRA then conducted a site visit to access the characteristics and condition of the portion of the Farm Ratelgat.

A2. EXECUTIVE SUMMARY

- A2.1. The Farm Ratelgat, a holy place where the Griqua community visit to and feel the presence of God and their late chief. A portion of the Farm Ratelgat is proposed for Grading and Declaration, this portion is characterized by a monument in honour of A.A.S. Le Fleur I as well as the grave of A.A.S. Le Fleur II. The Griqua people believe that the portion of the Farm Ratelgat proposed for grading is an area where they may appropriately thank God for their first chief A.A.S. Le Fleur I, who was able to prophecies the future of the Griqua people.
- A2.2. The narrative of the Farm Ratelgat is based on the significance of the Griqua paramount chief A.A.S. Le Fleur I, who related the Farm Ratelgat to his calling. This is the place where the Kneg, A.A.S. Le Fleur would get his visions from God. In the present context the Farm Ratelgat is a place of pilgrimage to the Griqua people, it is the place where the Griqua community goes to give thanks to God for the paramount chief and his prophecies. The Kneg (A.A.S. Le Fleur I) regarded his frequent visits to the Farm Ratelgat as an integral part of his calling. It is said that during his stays there he would isolate himself at the site to communicate with God and write letters to the authorities.
- A2.3. Ratelgat is a significant cultural property that was handed back to the Griqua National Conference in 1999 after a successful land claim. A portion of the Farm Ratelgat, which includes a memorial to the Griqua Kneg A.A.S. Le Fleur and the grave of his grandson, the Paramount Chief A.A.S. Le Fleur II who died in 2004, was recently declared a Provincial Heritage Site by Heritage Western Cape. Upon realization that the Farm Ratelgat has a higher significance than that of provincial protection, which led to the Griqua National Conference reaching out to SAHRA and pursuing grade 1 status and national declaration.

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1. PURPOSE OF THE SUBMISSION

- 1.1. The purpose of the submission is to assess whether The Farm Ratelgat contains the appropriate elements and characteristics to be graded with Grade 1 status.



Figure 1: Monuments and Inscriptions. Ablution and parking facilities have been provided.

2. DESCRIPTION AND LOCATION OF THE SITE

- 2.1. Farm Luiperskop 1697 (prev. 211) is situated in the Matzikama District Municipality (Van Rhynsdorp Magisterial District), approximately 35 km north of the town of Van Rhynsdorp on the N7 route from Cape Town to Namaqualand. The farm measures 7043.5282 hectares. See Fig. 2: Location of the Farm Ratelgat.

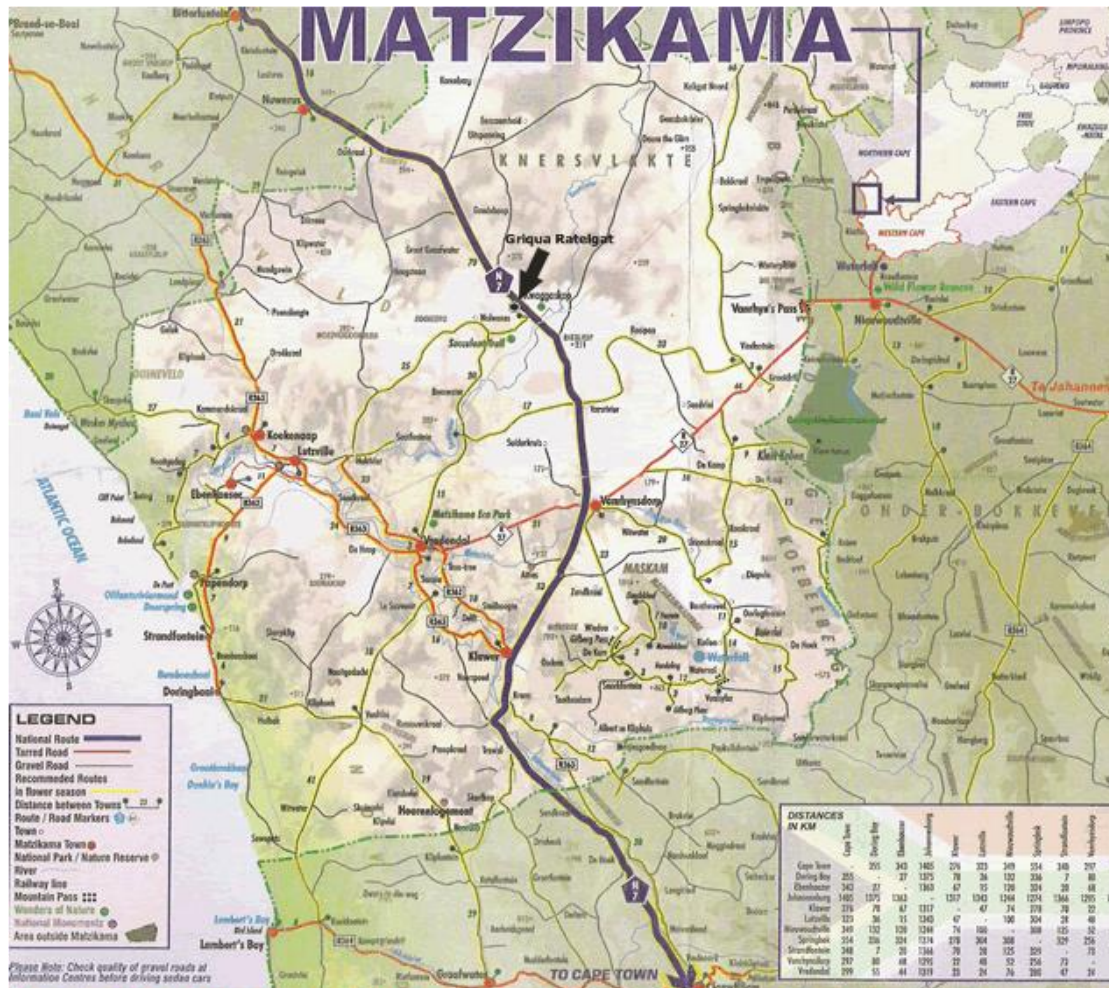


Figure 2: Location and Regional Context of the Farm Ratelgat

- 2.2. Ratelgat also forms part of the Knersvlakte Biosphere, itself part of the Succulent Karoo ecoregion confined to the western parts of South Africa that receive mainly limited winter rainfall and experience hot, dry summers. Rainfall is low, averaging about 250 mm per annum, but is reasonably predictable, although the occurrence of extended droughts is not uncommon.
- 2.3. It is important to note that it is only a portion of the Farm Ratelgat that is proposed for grading and declaration. The portion of the Farm Ratelgat is physically bounded by a low-lying fence. On this bounded portion there is a monument in honour of the Griqua Paramount Chief A.A.S. Le Fleur I, and there is also the grave of the second Griqua Paramount Chief A.A.S. Le Fleur II. There are also men and women's toilets that support the main function of this portion of the Farm Ratelgat.

3. SHORT HISTORY OF THE SITE

3.1. The name Ratelgat (direct translation means "hole of the *ratel*, or honey-badger") was the name used by the Griqua people for generations when referring to this farm, the home of Griqua Paramount Chief (*Opperhoof*) Andrew Abraham Stockenstrom le Fleur (the Kneg), who visited this district from as early as 1915 and formally settled on the farm from the late 1920's until the 1930s, and continued to visit until his passing on 11 July 1941. It is said that when the Kneg first visited farm Luiperskop, he found a waterhole by following the wet tracks of a ratel. He set up his first camp there, and in gratitude named the place **Ratelgat**.

3.2. In the 1930's, Le Fleur visited Namaqualand in an attempt to include the Nama people in the Griqua National Conference. Once, when walking north from the Klawer, it was very hot, and he could not find any water. He then prayed to god who told him to follow the spoor of the "ratel" (honey badger) and when he did so, they led him to a pool of water, hence the name Ratelgat. The Kneg regarded his frequent visits to Ratelgat (previously known as Luiperskop) as an integral part of his calling. During his stays there he would often isolate himself at the site to communicate with God and write letters to the authorities. He also received many of his visions at Ratelgat. In addition to the prophecies, these "prophecies" are part of the rich oral legacy of the Griqua people. Some, however, dissociate themselves from the current publication of these prophecies because they believe it exacerbates tension and because they cannot all be supported by documentary evidence.

3.3. In pre-colonial times, both San hunter-gatherers and khoekhoe herders lived on Ratelgat and surrounding properties. They left behind rock paintings and engravings. Rock paintings in the 'fine-line' tradition have been found at two rock shelters on Ratelgat on the ridge to the west of the "matjeshuis" camp site, and there is a painting of a single eland on the western edge of the communal meeting place next to the cooking area for the camp.

3.4. HISTORICAL SIGNIFICANCE:

3.4.1. The rich history of the Griqua nation is widely documented. A constraint presented by this fact is that some accounts contradict others, while a few are blatantly derogatory. For the purpose of this study, I have attempted to find as many commonalities in these various sources as possible so as to present as balanced a record as possible. A full list of sources will be tabled at the end of this report.

3.5. THE KHOI-KHOI, SLAVES AND THE DUTCH:

3.5.1. The Griqua, as a defined group, were largely founded on the Khoi-khoi (*men of men* - also *Khoekhoen*), an indigenous pastoralist group reputed to have migrated from the northern parts of Botswana, first through the grasslands of western Zimbabwe and Transvaal, along the tributaries of the Gariep (Orange), then south and west along the coastal plains to the

Cape of Good Hope.¹ By the time the first European explorers rounded the Cape, the various tribes of the Khoi-khoi had an established economic and social system, with cattle and fat-tailed sheep being their major stock and symbols of wealth and status, while their relationship with the land and its resources was one of custodianship rather than ownership, and their exploitation of these resources conducted by mutual agreement with one another through simple systems of treaty.

- 3.5.2. The major groups or tribes at the Cape Peninsula were the Goringhaiqua and Gorachoqua (collectively referred to in some records as *Kaapmans*), both cattle-owning groups, and the Goringhaicona (or *Strandlopers*), stockless groups who largely survived by hunting and gathering.



Figure 3: Early Artistic Renderings of Khoi-Khoi Groups

- 3.5.3. Contact between European visitors and the indigenous groups almost always ended in skirmish, from as early as November 1497 when Vasco da Gama attempted to "barter" cattle from them with little shiny bells and pewter rings. Between 1498 and 1509, approximately 14 (recorded) European expeditions stopped at Table Bay, with 8 recorded landings and at least one expedition inland, when Portuguese explorer João de Nova and four of his men sailed a *barque* (narrow flat-bottomed boat) up the Salt River. Some accounts of bartering with the local Khoi-khoi tribes (Goringhaiqua and Gorachoqua) were also recorded, most notably by De Nova's diarist.

- 3.5.4. One such "landing" for trade was not so successful, though. On 1 March 1510, on his way back to Portugal, the Viceroy of Portuguese India, Francisco d' Almeida, disembarked near the Salt River mouth after witnessing many head of cattle grazing nearby. He noticed some Khoi-khoi herdsmen hiding in the bush and, through a series of gestures, proceeded to attempt to barter with them. They would not trade with him, however, and D'Almeida, himself being used to compliance by "lesser beings" throughout his career, gave the order to his men to seize whatever cattle they could get their hands on. The Khoi-khoi herders had an answer for this, however, calling their cattle to them using a harmony of low whistles and gestures. The sailors then attempted to abduct children accompanying the herdsmen to force compliance, but the Khoi-khoi used their whistles and gestures to cause the cattle to encircle the

¹ Elphick & Giliomee, 1989: pp 4-7

sailors, thereby trapping them. They then proceeded to attack the Europeans with stones from slings and fire-hardened sticks and, since many of the sailors wore no armour, killed 57 of them, including D'Almeida who was fatally wounded in the neck.

- 3.5.5. The same Francisco D'Almeida, who had built a fort at Sofala near the mouth of the Zambezi River as a trading station for slavery, who had sacked and garrisoning Kilwa and Mombassa, and who had virtually caused the annihilation of the Deccan dynasties of Dabhol and the Adil Shahi dynasty of Bijapur to ensure the submission of India, was defeated by a group of primitive cattle-herders.
- 3.5.6. Reports by the sailors to their principles in Europe of the savage barbarians at the Cape led to the Portuguese traders tending to bypass the Cape for a while, relying on Robben Island for fresh meat and water.
- 3.5.7. The negative attitude of European explorers and colonists towards indigenous groups were by no means confined to the Khoi-khoi at the Cape but prevailed wherever colonization took place. It was with a similar negative attitude that Jan van Riebeeck and his group came to the Cape in 1652 to start a refreshment station for passing Dutch East India Company (VOC) ships, only to begin a quick, steady process of annihilation of the cultural and social systems of the indigenous groups.
- 3.5.8. Between 1652 and 1655, Van Riebeeck had little success in bringing the Khoi-khoi pastoralist groups to submission so that he could build up the VOC herds at the Cape. Despite many representations to the *Heeren XVII* (or *Council of Seventeen*, the board of control of the VOC), he was not allowed to use force against the Peninsula herdsmen to seize their cattle and was forced to mount expeditions further and further into the interior to trade with other Khoi-khoi tribes such as the Cochoqua and Chainoqua.² Also, the agricultural endeavours in the Upper Table Valley had been dismal failures up to this point and he needed to salvage some favour with the Company. He devised a plan to settle company employees on tracts of land to be allocated to them as citizens or *burghers*, a plan he put in a letter to the *Heeren XVII* on 28 April 1655, and on 16 May the following year, he was granted permission by resolution to grant as much land as could be cultivated to men who had families at the Cape, free of taxes for the first three years³. This was the advent of the free burgher system, and from February 1657, five farms, collectively named *T'Groenevelt* along the eastern bank of the *Varshe* (Fresh) *Rivier* (later known as the Liesbeek River) and four farms (*de Hollandshe Thuijn*) on the western banks were allocated to prospective farmers. Other burghers were allowed to pursue various trades and industrial practices to the benefit of the new colony, practices which

² Elphick & Giliomee, 1989: p 10-11

³ Elphick & Giliomee, 1989: p 69-71; Böeseken, 1977, pp 15-17

included milling (Wouter Mostert) professional hunting (Christiaan Janssen) and a tailor (Elbert Dirksen).

3.5.9. The following year, 1658, saw the advent of slavery at the Cape with the arrival of the *Amersfoort* on 28 March with 170 Angolan slaves and the *Hasselt* on 6 May with 228 slaves from New Guinea⁴. The free burghers were given the option of purchasing 89 of these slaves on credit, while the VOC kept the rest for its own use.

3.5.10. Needless to say, there was a growing discontent among the Khoi-khoi tribes at the Cape due to the fencing off, of land that had been used to graze their stock for centuries. In January 1659, the Goringhauqua and Gorachoqua returned to their summer grazing grounds along the Liesbeek, probably with the remote hope that the Dutch had gone home. By now the farms had been firmly established, with some permanent dwellings having been built and the land securely fenced by hedges and timber posts. The Khoi-khoi organized a series of raids on the burgher farms, destroying crops and driving off cattle and sheep. These raids intensified when a young Khoi called Doman by the Dutch joined the raiding parties. Doman, who along with Krotoa (niece of Autshumato or Herrie, as he was known to the Dutch), served as interpreter at the fort and was taken to Batavia in 1657 where he picked up valuable knowledge of Dutch weaponry and general affairs. He became the self-styled leader of the raiding parties. On 19 May 1659 Van Riebeeck passed a resolution that allowed the burghers to organize themselves into militia groups and to attack the Khoi-khoi, confiscate their stock and take as many prisoners as they could in order to force them into submission. This was, in effect, a declaration of war against the indigenous people; the first was between black and white in South Africa and the first between opposing forces with regard to the ownership of land.

3.5.11. The raids continued, resulting in substantial losses to the Dutch. Doman used his knowledge of Dutch tactics and weapons to full advantage, planning raids to take place during wet weather when the muskets of the Dutch were useless as the matchcords could not be kept alight in the rain. The Dutch were forced to adopt desperate, cruel retaliatory measures. A reward of 30 guilders was offered for the bottom lip of a dead tribesman, while 100 guilders was offered for Doman. Accounts of Dutch militia cutting off the lips of Khoi-khoi men, women and children, even while they were still alive, were noted by the diarist of the fiscal Gabbema.

3.5.12. In late July 1659, Doman was wounded⁵ by the same Gabbema who, with three mounted cadets, managed to surround him and four tribesmen after they had ambushed a soldier. He managed to escape, however.

⁴ Böeseken, 1977, pp 11, 13

⁵ Elphick & Giliomee, 1989: p 12; Thom, 1957: Vol III p 161

In early August the leader of the Goringhaicona, Trosoa, and two of his group were attacked and killed by Dutch Burgher militia. Their lips were presented to Van Riebeeck as proof and 60 guilders were paid to the burghers. This incident led to the surrender of the Goringhaicona on 6 August 1659.⁶ The other two tribes continued their raids, but these too petered out with the onset of the harsh Cape winter and the injury to Doman. Overtures of peace were made by the Goringhaiqua and Gorachoqua early in 1660, which brought about the end of the conflict.

3.5.13. This series of events went down in history as the first Khoi-Dutch War (1659-1660), and it resulted in the first colonial boundary being laid out by Van Riebeeck on 20 July 1660, consisting of a hedge of bitter almonds and *sterkdoring*, stretching from the eastern slopes of Table Mountain along the boundary of Van Riebeeck's own farm Bosheuwel, through present-day Kirstenbosch along the banks of the Liesbeek near its source as far as Wynberg Hill. It was then continued by means of a fence along the campground in the direction of the mouth of the Salt River. The boundary was strengthened by a series of blockhouses, and it effectively served to exclude the Khoi-khoi from entering their ancestral lands for all purposes except to provide service to the VOC.

3.5.14. The end of this first formal conflict also gave the Dutch the perfect excuse to appropriate more land for the extension of the young colony, an act which they could now justify by "having won it by the sword".

3.5.15. Needless to say, trade relations between the Peninsula Khoi-khoi and the Dutch became severely strained, also notwithstanding the fact that the herdsmen had lost much of their herds and grazing land through punitive measures imposed on them as a result of the war. Over the next decade the Dutch increasingly mounted trade expeditions into the interior, formalizing trade links with the Chainoqua and Cochoqua. Also, during this time, especially after Cornelius Wagenaer succeeds Van Riebeeck in 1662, the company expanded its geographical area of influence at the Cape and proceeds to entrench their permanent colonization of this region. Work begins on the Castle of Good Hope in 1666 (completed in 1674), Heronimus Cruse is sent to explore the southern coast up to Mossel Bay (1668), outposts are established in the Hottentots Holland area (1670-72) towards increasing the production of wheat and the Dutch begin a systematic "bartering" of fertile grazing land to the northeast of the Hottentots Holland within the Khoi-khoi chiefdoms of the Hessequa, Chainoqua, Cochoqua and Gouriqua (1673). The Dutch believe that these "land acquisitions" through their perceived system of trade are perfectly legal, but the Khoi-khoi are far from happy with the Dutch terms of trade, as their perception of "ownership" is based on custodianship, and not one of exclusive rights of use and occupation. This cultural practice had still not been grasped by the greed-based economic policies of the colonizers, so the ensuing disagreements

⁶ Thom, 1957: Voll III p 110

erupted into the Second Khoi-Dutch War. From July 1673 the Dutch mount full-scale attacks on the Khoi-khoi tribes, most notably the Cochoqua under the leadership of Gonnema, and proceed to seize in excess of 1800 head of cattle.

3.5.16. Between 1673 and 1676, a concerted process to finally bring the Khoi-khoi tribes to submission ensues, culminating in a third Khoi-Dutch War (1676-1677). After this war, the Dutch succeed in forcing Gonnema to accept Dutch rule, and 5000 head of cattle and many weapons are taken from the Cochoqua after their final siege at Klapmuts. The Khoi-khoi submission to Dutch rule was to be expressed in an annual tribute of 30 head of cattle to the company.

3.5.17. In 1680, the settlement of Stellenbosch is established along the banks of the Eerste River by Governor Simon van der Stel. By 1683 over thirty families had settled there. The Khoi-khoi are forced to move further and further from the influence of the colonists, and because slave numbers in this satellite settlement were still relatively low at this time, a system of "indentured" servitude of the Khoi-khoi who remained within the ever-increasing colony intensified, especially in the "outlying" agricultural areas around Stellenbosch and Hottentots Holland.

3.5.18. At the Cape, slaves were often freed by their owners, either after a certain length of service (30 years⁷), for health reasons or upon the owners' death, where their manumission would be decreed in a will. During the late 17th century a number of freed slaves formed what was to be known the "Free Black" population at the Cape. Historical accounts reveal that free black women often married free burghers and acquired the same rights and privileges that the settler at the Cape was afforded. One such story is that of Angela from Bengal, a slave who was brought to the Cape, along with her husband and three children, by Pieter Kemp, a free burgher from Batavia. Kemp had initially sold the family to Van Riebeeck in 1659, but records show that she and her children were owned by the Company fiscal Abraham Gabbema in 1662. No mention is, however, made of her husband at this time. When Gabbema was promoted to serve in Batavia in 1666, he freed Angela and her children. When she became free, she asked for and was granted a piece of land in Heerengracht, her neighbour being none other than Wouter Cornelius Mostert⁷, the miller and one of the Burgher Councilors. Angela was baptized on 29 April 1668 and on 3 June of the same year her son, Pieter, was baptized⁸. Once again, no mention of her husband was made, not even as a witness to the baptism. It may be deduced that Angela's first husband had by this time passed away, as she had a very public romantic liaison with a free burgher named Arnoldus Willemz from Wesel, later known as Arnoldus Willemz Basson. They got married on 15 December 1669 and had three more children, the first being Willem

⁷ Böeseken, 1977, p 79

⁸ Böeseken, 1977, p 80

(baptized in August 1670), Gerrit (baptized 12 March 1673) and Johannes, who was baptized on 5 May 1675. Arnoldus Willemz Basson died in 1689, leaving her an estate worth 6495 guilders as well as a property in Table Valley.

3.5.19. Angela became godmother to the son of Kathrijn, a company slave, as well as to Cornelia, daughter of a female slave belonging to Johannes Coon, a Lieutenant. She therefore maintained her slave acquaintances.

3.5.20. Angela died in 1720 and, through her skillful business acumen, managed to leave behind an estate worth 14 808:3 guilders, as well as property which included her house in Heerengracht, her property in Table Valley and a farm named "Hondswijck". Her heirs included her daughters Anna de Koningh (who had married Oloff Bergh), her granddaughter Catharina van de Sande (*nee* Basson) and grandson Arnoldus Maasdrorp.

3.5.21. The story of Angela one of many, but what makes it so remarkable is that it shows how a person from the humblest of origins could fit into the white community while still not discarding the friends she had as a slave. Whether she was readily accepted and whether her children were treated as equals remain to be seen. After 1685, High Commissioner Hendrick Adriaan van Rhee de tot Drakenstein decreed that all slaves who had white fathers were to be freed upon reaching the age of discretion, which for men was fixed at 25 and for women at 22. Liaisons between European men and slave woman were tolerated, even encouraged at the Cape, although marriage between white men and slave women were prohibited until 1685, except when the slave woman had a white father or if she had been legally manumitted.

3.5.22. During the first twenty years of slavery at the Cape, more than 75% of children born to slave women were of mixed descent. Children from liaisons between white male and slave female served therefore to increase the slave population at the Cape, to the benefit if the Honourable Company.

3.5.23. Sexual relationships between white males and Khoi-khoi women, whether concensual or not, were hardly mentioned in the historical record, but these must have happened on a regular basis, as a growing number of children of mixed descent or *basters* (also known as *bastaards*) were born at the Cape outside of the Slave Lodge. As the Khoi-khoi still lived outside of the political system of the Dutch, little claim for servitude could be placed on these offspring, but the so-called *baster* population increased steadily from the late 17th century onwards.

3.5.24. An exception, of course, is the marriage between the interpreter Krotoa (also known as Eva, niece of Autshumato), and Pieter van Meerhoff, explorer and ship surgeon.

3.5.25. Shortly after their marriage in 1664, Pieter van Meerhoff was made superintendent of Robben Island and they moved there. Van Meerhoff was sent on a slaving expedition to Madagascar in 1668 and was killed at Antogil on 30 September.

3.5.26. Krotoa returned to the mainland shortly after and suffered serious bouts of rejection by both the Dutch and her own Goringhaiqua people, resulting in a life of bitter loneliness and despair. She periodically turned to alcohol and suffered episodes of depression which sometimes turned to violent outbursts. She was imprisoned at the fort and later (1669) banished to Robben Island. Her children were entrusted to the care of burgher families and her daughter, Pieterella was raised in the house of Jan Reyniers from 1669-1677. Reyniers took Pieterella and an unnamed sister to Mauritius, where Pieterella married a free burgher named Daniel Zaaiman. Krotoa died in 1674. After the murder of both her adoptive parents (the Reyniers) by Bartholomeus Borna, Daniel and Pieterella came to South Africa in 1709 when the Dutch gave up the island of Mauritius. They settled in Stellenbosch.

3.5.27. So why is the story of Krotoa an exception? It was the first marriage between an indigene and European at the Cape, and one should remember that the Khoi-khoi were treated with utter contempt at this time, with the possible exception of the children of Krotoa (although we only know for sure of Pieterella; very little is known of Antoneij, Salomon, Jacobus and an unnamed sister) children of settler/slave unions, especially when born in wedlock, were largely regarded or even classified in census records as European. The *bastards* were classified as a different group from very early on.

3.6. THE BIRTH OF THE GRIQUA:

3.6.1. After the three Khoi-Dutch wars, the social structure of the Peninsula Khoi-khoi tribes all but disappeared. By the early 18th century the colony had expanded beyond Stellenbosch and the mountain escarpment that separated the arable southwestern areas from the drier interior, and by 1743 the magisterial district of Swellendam was declared⁹. Also, the trekboer emerged after 1690¹⁰, consisting of settlers who did not have the capital to farm in the established agricultural areas, further pushing the frontier away from the control of the VOC. As the colonist farmers were primarily cultivators, they did not, as a rule, apply themselves to raising cattle and sheep, and trade with the Khoi-khoi was at a steep decline due to their dwindling numbers within the colony. From 1703, permission was granted to spread further afield from the established settlement in search of grazing, and the role of the trekboer was formalized, with a view by the company to be a steady supply of meat.

⁹ Elphick & Giliomee, 1989: p 84, 299

¹⁰ Elphick & Giliomee, 1989: p 77

In 1714 the loan farm system (of 6000 acres each) was introduced to regulate the occupation of land in the grazing hinterland, and by the 1740's, some 400 loan farms had been granted.

- 3.6.2. In 1713 a smallpox epidemic virtually wiped out the remaining Khoi-khoi tribal groups that remained in or near Cape Town. Some of the few survivors fled the colony, trekking northwards in the direction of the Orange (*Garip* or *Gariep*) River where some linked up with the Korana and Klein Namaqua tribes. Other smaller clans, in an attempt to preserve some of their culture, formed small, autonomous settlements along the west coast, one of these being Kogmanskloof (near present day Philadelphia in the Swartland), the last kraal of Cochoqua chief Gonnema before his death. Further devastating epidemics followed in 1755 and 1767.
- 3.6.3. The remaining Khoi-khoi became labourers in the land of their ancestors, the women drafted into the free burgher households and the men forming seasonal worker gangs, eventually becoming bonded labourers on the farms.
- 3.6.4. The so-called Free Blacks, consisting mainly of manumitted slaves, formed a heterogeneous community in and around Cape Town, some having been granted land to farm the agricultural districts of Stellenbosch and Drakenstein¹¹. The urban free blacks became (or were, as slaves) masters in trades that the settlers regarded as being beneath them, which included that of tailors, coopers, shoemakers, masons, saddlemakers, fishermen and carpenters. Others were drafted by the Company into the more menial public service tasks such as the fire brigade.
- 3.6.5. The Bastards, by now forming a small but notable percentage of the colonial and frontier populations, often emerged from more long-term relations between settler fathers and Khoi-khoi mothers (where the settler remains the head of household), where it is assumed that the children would grow up with the Dutch culture and language, including the practice of Christianity and baptism in the Dutch Reformed church. Even so, these children could not always hope to grow up to be included as equals in a society already steeped in cultural divisions, although females always had a better chance of being assimilated into burgher society due to the shortage of European wives. Some, albeit few, did reach a respectable economic status, either as landowners or owning large stock herds without necessarily holding title over land.
- 3.6.6. So, these distinct racial divisions began to be entrenched, though not legislatively formalized, within the colonial order and, along with it, a steady hardening of racial attitudes towards the "nether" groups. Settler immigration was on the increase and some white artisans found

¹¹ Elphick & Giliomee, 1989: p 221

themselves having to compete with people of colour, mostly ex-slaves, for employment or niches in certain trades, especially those associated with building construction. Needless to say, the associated tensions were never healthy.

- 3.6.7. In around 1735, a young baster by the name of Adam Kok gathered various groups of people of colour and farmed in the area around Piquetberg. Adam Kok was born near Piquetberg in 1710¹² and is said to have married the daughter of a Khoi-khoi headman, the leader of a Goringhaiqua clan living in that vicinity. Due to pressures of the expanding colony, he later moved with his community to the Khamiesberg, where together they established a flourishing farming community. Kok had exceptional leadership ability and his skills as negotiator and mentor was said to even attract white followers who had fallen into disfavour with the colonial authorities. His baster group was, therefore, completely multiracial as he had ex-slaves or free blacks, Khoi-khoi and settlers among his community.
- 3.6.8. In the Khamiesberg, this group of basters attracted many other groups who had trekked away from colonial influence on the increasing racial tension and to avoid being drafted into commando duty. His community grew steadily in numbers, he and his family acquiring large flocks of sheep. Kok and his followers formed a convenient "buffer" between the frontier farmers or trekboere and the Khoi-khoi tribes to the north, the Korana and Namaqua. Kok had no intention of alienating his Khoi-khoi friends, so he was constantly called upon to use his exceptional diplomacy to foster peaceful relations between the Khoi-khoi groups and his community, as well as between themselves and the trekboere.
- 3.6.9. However, the inevitable happened with by the trekboer expansion into the north and northwest towards Namaqualand and the Roggeveld, resulting in Kok having to uproot his Khamiesberg community and trek toward the Gariep River from about 1780.
- 3.6.10. It is interesting that, despite the fact that the Basters were always systematically forced northwards by the ever-increasing pressures of trekboer expansion, it was this very migration pattern that expanded the reach of the colonial influence and economy and, as they continued to be the "buffer" between the trekboer expansion and the independent Khoi-khoi tribes north of the Gariep River, they emerged as the true colonial frontiersmen over the next decade (c.1780 – 90). This fact has to be acknowledged by the colonial masters of the day and resulted in the "staff of captaincy" over his dependants being granted to Adam Kok. In 1795, after years of shaping the colonial frontier, an old and tired Adam Kok I transferred this staff to his son, Cornelis.

¹² Elphick & Giliomee, 1989: p 370; Marais, 1939: p 32

- 3.6.11. At around the same time another Baster "Captain" by the name of Barend Barends had established himself in an area approximately 50 km east of Prieska Drift, and by 1805, a clearly defined Baster community began to take shape in the area known as Transorangia (later Griqualand West), having formed agricultural settlements in a series of villages along natural springs, settlements which included Leeuwenkuil and Klaarwater (modern-day Griquastad or Griquatown).
- 3.6.12. The Basters had, by the late 18th and early 19th century, established and maintained contact with missionaries of the London Missionary Society (LMS), which included visits by Revs Anderson & Kramer (April 1801), Lichtenstein (1805) and Rev John Campbell (1807 and 1813). This continued "mentorship" by the missionaries introduced many aspects of European social ideals and practices among the Basters and their ancillary groups that were constantly being absorbed into their communities. The system of "Native Agency", applied on the eastern frontier by Van der Kemp and Read, was introduced by Campbell, then director of the LMS, to the Basters at Klaarwater and the until hitherto illicit practice of trade with the independent Khoi-khoi and southernmost Tswana groups north of the border became regulated, to a large extent. The Basters, who were fast becoming an agricultural entity in the frontier regions, relied on good relations with their northern neighbours and constant trade with these peoples also fostered peaceful relations.
- 3.6.13. According to historical record, it was Rev John Campbell who, in 1813, persuaded the Kok and Barends families that they should, as a result of their having suspended their semi-nomadic pastoralist economy and forged a permanent settlement at the frontier, that they should adopt the name "Griqua" (instead of Basters or Bastaards) as their own. The name is said to have evolved from the tribal identity of the Guigriqua (also called Grigriqua and Chariguriqua in some sources) tribe that formed a large percentage of their (Baster) numbers. The new identity was intended to foster the integration of the various groups that made up the Baster numbers as well, more importantly, fulfill the mission ideal of establishing the Griqua as a new class of agricultural yeomanry.
- 3.6.14. Around the same time, a young man named Andries Waterboer, allegedly of Bushman (San) origin, was appointed to the mission church at Griquatown as a lay preacher. It was also around the 1813 visit of John Campbell that the first "constitution" of the Griqua state was laid out by Campbell, consisting of 14 simple regulations/laws that would be enforced through a formal legal system, with a court consisting of nine judges or magistrates, with a court of appeal overseen by the two missionaries, Campbell and Read, along with the two "Captains", Barend Barends and Adam Kok II, son of Cornelis. This is the first mention of Adam Kok II as Griqua Captain in the historic record.
- 3.6.15. Here history is very vague with regard to the transfer of leadership between the two generations, especially with regard to the chronology

of it and related events. By this time, Cornelis would have been close to 70 years old, if indeed still alive.

3.6.16. As soon as this new "statelet" beyond the borders of the colony had been established, no sooner had it begun to disintegrate due largely to inevitable colonial influence and prescription. Lord Charles Somerset, governor at the Cape, accused the Griqua state of harbouring absconding labourers and attempted to halt Griqua trade privileges. At the same time, he prevailed upon the Griqua to provide the colony with military conscripts to the Cape Corps for campaigns on the other colonial frontiers, a request refused by the missionary William Anderson.

3.6.17. Thereafter, with the suspension of formal trade privileges, the Griqua chiefs Kok and Barends continued trading with the white frontier farmers as well as with other tribes, including the Batlaping and other Tswana tribes, a practice outlawed by the Cape government. Once again, Somerset tried to regulate this practice by instituting a trade fair at Beaufort West and invited the two chiefs to trade legally once again. Kok and Barends arrived at the fair in August 1819 with large numbers of tusks, cattle and other trade goods, but the white traders had nothing that was in demand by them (notably arms and ammunition and other imported goods) so they boycotted subsequent fairs and continued their "illicit" trade with frontier boers. Adam Kok II and his followers had meanwhile left Griquatown and settled in present-day Campbell in 1820, while Barends moved to Danielskuil and later to Boetstap. The LMS missionaries, particularly Robert Moffat, steadily losing face with the colony as well as the Griqua, encouraged those remaining at Griquatown to choose a new leader. Andries Waterboer was "unanimously" elected, to the delight of the LMS, as he had been educated at Griquatown under the "eye of the missionaries", therefore ensuring that they could bring some control to the area.

3.6.18. The early 1820's saw the turmoil in Griqualand increasing to a degree, with Waterboer firmly asserting authority over the Griqua under his "rule", fueled by the patronizing influence of the missionaries. Some followers left his area of influence and moved toward the Langeberg region where, joined by a few Korannas and displaced San, and began a campaign of raiding settlements under the influence of the missionaries, including those of the Batlaping and other Tswana tribes, as well as the Griqua settlements under Waterboer. These became known as the "Bergenaars". By 1824 Moshesh (or Moshoeshoe), king of the Basotho, sought refuge at Griquatown under the protection of Waterboer.

3.6.19. Another famous LMS missionary, the Rev Dr John Philip, a scholar of William Wiberforce and his Reformist Movement and a champion of the "oppressed natives of Africa", arrived on the scene.

3.6.20. Philip had a somewhat patronizing view that the Griqua "state" was, indeed, as much a "product" of the enterprising teachings of the LMS as their own toil, in keeping with his policy of "humanitarian imperialism". As offshoots of the colony from which they separated themselves, the Griqua should therefore be strengthened as a "first frontier" between the colony and forces of subjugation, including the so-called Bergenaars. From 1829 he lobbied the colonial government to recognize the Griqua State as the only legitimate authority outside of the colony and that the Griqua be formed into a "frontier militia" to maintain peace along the northern frontier, with Waterboer as their paramount leader. By 1832 he came up with two options: either the Griqua territory be incorporated into the colony along the lines of the Kat River settlement or that Waterboer be acknowledged as supreme ruler of Transorangia, with sufficient arms to maintain control over the territory and its people, including those followers of Kok and Barends. This was enacted in 1834, when Waterboer was granted a treaty which made him "friend and ally" to the colonial government, bound to protect the frontier, with a salary of £100 and enough arms and ammunition.

3.6.21. In 1826 Philip had approved Adam Kok II's settlement at Philippolis, a former San/Bushman mission station, as long as he recognized Waterboer as overall Griqua leader. Invariably, conflicts over legitimate leadership developed as Kok maintained an amiable relationship with the trekboers by means of trade and, to some extent, short-term leases of grazing land. This was somewhat against the missionary "vision" of mentorship over the whole Griqua nation, as Kok's Griquas retained more of their pastoralist culture than those of Waterboer, thereby remaining aloof of missionary influence. By 1835, Philip started to entertain thoughts that Adam Kok had to be granted at least the same status as leader as Waterboer in order for the notion of a secure northern front to be realized. At Philip's urging, Adam Kok II traveled to Cape Town in order for his sovereignty to be recognized but died while still within the colony. In 1837 a treaty was entered into between his son, Adam Kok III, and Andries Waterboer, which led to the division of the Griqua territories into two separate "states" but provided for joint council meetings and co-operation in common issues such as warfare and defence.



Figure 4: Bust of Adam Kok III. Kokstad Museum

- 3.6.22. Adam Kok III was born on 16 October 1811 at Griquatown and was educated at the Philipolis Mission School. He was appointed to the Griqua Council at a relatively early age and even acted as chief whilst his father was away. This made him the natural choice to succeed his father after his death in 1835 instead of his older brother Abraham.
- 3.6.23. Adam II's policy of short-term leases to the trekboers had the unintentional result that by 1836, 1500 farmers had settled in the Griqua territories. A law passed by Adam Kok III in 1838 forbade the sale of leased land to the trekboers, modified in 1840 by means of a treaty with the leader of the boer "immigrants, M A Oberholster, where the boers have to recognize Kok's jurisdiction and authority over the land while they could let the land from the Griquas. Although they were not allowed to sell, the Griquas agreed to very long leases with the Europeans, in some cases as long as 40 years.
- 3.6.24. In 1841/2 the British annexed Natal, the first Boer Republic, and by 1842 many boer farmers spilled over into the Philipolis region. As a result, the British proclaimed sovereignty over Transorangia. Kok's territorial claims, sought by his father at the time of his death, were finally recognized in an 1843 agreement with the Cape Governor, thereby giving Kok sovereignty over the boer settlers as well. The trekkers resented being governed by a "Griqua Kaptyn" and conflict resulted. As a result of an 1846 treaty, the land was divided into an inalienable reserve where Boers would limit occupancy, and alienable territory where they could lease land, but this treaty was amended in 1848 by Cape governor Sir Harry Smith, resulting in Kok losing control over the alienable territory and only retaining nominal power over the inalienable land. The Griqua was slowly losing the hold over the Transorangia (Griqualand West) and the events of the next decade saw this fragile hold being further eroded by further treaties and subsequent amendments, including the abandonment of the sovereignty due to the Bloemfontein Convention of 1854 and "land transactions" registered by officials in the new Orange Free State between Europeans and individual Griqua, which saw the establishment of a "European Village, later to be named Fauresmith. By 1860 it was clear that the British had all but sold out Adam Kok's Griquas, who had become the victims of collateral damage in this Anglo-Boer "conflict", their land served up as a bargaining chip for future peace.
- 3.6.25. In 1859 Adam Kok III set up a commission to investigate the feasibility of moving to a sparsely populated tract of land known as No Man's Land. This commission also included a gentleman by the name of Abraham le Fleur.
- 3.6.26. In 1861 Adam Kok and 3000 of his followers began their trek, which would take them via Smithfield and Hangklip by 1862. Here the Griquas lost many of their cattle and horses to an intense drought as well as raids by the Basotho until, in February 1863, they crossed the Drakensberg at

Ongeluks Nek and descended along the banks of the Kenigha River on to Mount Currie (then known as Berg Vyftig), where they founded Griqualand East.

3.6.27. From around 1863 the Griqua made a concerted effort to revive their herds and flocks, which had all but been lost during and directly after the trek, and by 1870 reports that the toil of the Griqua had begun to bear fruit, with stock recovering to acceptable levels and crops (mostly wheat) flourishing. Residences of brick or turf were being constructed in the new seat of Griqua government, Kokstad and meticulous records kept with regard to the day-to-day administration of Kok's government. Although left to their own devices by Governor Grey at the Cape, the Griqua succeeded in setting up an efficient method of government (Uitvoerende Raad) and legislature (Volksraad). The Griqua government raised its revenue through taxes, trading licenses and fines and in 1867, actually printed their own currency for use as tender in Griqualand East. These coins and notes never reached full circulation, however, and payments, levies, etc, were usually in cattle, goats, sheep and grain. In 1867, the Griqua nation also saw the birth of Andrew Abraham Stockenstrom le Fleur in Herschell on 2 July.

3.6.28. Various events in the general history of South Africa overshadowed that of the Griqua nation proper during the early 1870's, but these, including the discovery of the diamond fields, prompted the Cape Colony to place Griqualand East under custodial government in 1874, effectively deposing Kok. Adam Kok III died without an heir on 28 April 1878, and the Cape Colony formerly annexed Griqualand East in October 1879.

3.7. ANDREW ABRAHAM STOCKENSTROM LE FLEUR (THE REFORMER; DIE KNEG):

3.7.1. The story of A A S le Fleur goes back years before his birth, when his father, Abraham, served as guide and bodyguard to Sir Andries Stockenstrom, Lieutenant-General of the Eastern Province. According to Griqua legend, Abraham one day saved Stockenstrom's life while being attacked by a band of Xhosas. Stockenstrom then turned to Abraham and said: "You are a brave man. One day, when you have a son, you must name him after me. Take this five-pound note; it must be used to christen the boy. If he turns out to be a coward, you must beat him to death, because a brave man like you does not deserve a coward for a son."

3.7.2. Abraham Le Fleur was part of the commission set up by Adam Kok III to investigate the feasibility of the proposed trek to No Man's Land in 1859. He married Annie Reed and moved on to Herschell (near Aliwal North) in the Orange Free State Republic, where his wife gave birth to a son. Recalling Stockenstrom's words of many years back, Abraham's heart was, however, full of doubt, and he named the boy Thomas Lodewyk.

However, when his second son was born on the 2nd of July 1867, God revealed to Abraham that this was the fulfillment of Stockenstrom's deep-seated wish and he named his son after himself and Stockenstrom, Andrew (Andries) Abraham Stockenstrom Le Fleur.

- 3.7.3. The Le Fleur family moved to Rouxville until, in 1885, Lady Margaret Kok, widow of Adam Kok III, convinced Abraham le Fleur to move to Kokstad to act as her secretary and advisor. The Le Fleur family arrived at Kokstad on 13 July 1885 where they stayed for a short while before moving to nearby Matatiele to start "Le Fleur Brothers, Wagon-makers and Blacksmiths".
- 3.7.4. The boy grew up in knowledge and understanding and astounded many leaders of his day with his great wisdom. At the age of twelve, so the legend reads, he settled a dispute among the Pondo's as whether to side with England or Germany, by answering, in the presence of the generals on both sides: "Not with one or the other. The German Queen is the daughter of the Queen of England. If you give to one, you give to the other, and if you send one, you also send the other. They will not give their blood for you and your people."
- 3.7.5. Le Fleur, then 21 years old, received his calling from God on 9 May 1889 on the mountain Manjane near Matatiele. While looking for two of his father's donkeys for three days in succession and not being able to find them, he heard a voice calling out of a stone: "Andrew, Andrew, Andrew... I am the Lord God speaking to you. Go and gather the dead bones of Adam Kok and call them as one nation, so that they can be my people and I their God. Behold the two asses you are looking for, are just on the other side of this hill. Go and tell your father what I command you to do and tell him that Lady Kok will die at eight o'clock tomorrow morning. These two signs will open the minds of you and your father, so that you will know that it is the Lord who has spoken to you, and that the word of Ezechiel be fulfilled."
- 3.7.6. Andrew found the asses, and a healthy Lady Kok died at eight o'clock sharp on the next morning, 10 May 1889. Once again leaderless, the Griqua Executive Council at Kokstad elected Andrew Abraham Stockenstrom le Fleur as leader of the Griqua people in June 1894 (some sources say 1890). In 1896 he married Rachel Susanna Kok, the youngest daughter of Adam Johannes (Muis) Kok.
- 3.7.7. In execution of his calling and at the request of the Griqua people, Le Fleur devoted himself to reclaiming Griqua land that had been lost before and after the formal annexation of Griqualand East by the Cape Colonial Government in October 1879. He visited Cape Town between September and December 1894 to make representations on behalf of the claimants. A week after his return to Kokstad in December, Sir Walter Stanford, Administrator of East Pondoland, opened an enquiry into land

claims and investigated 349 cases. When Sir Gordon Sprigg, then Prime Minister of the Cape Colony, visited Kokstad in December 1896, Le Fleur put the Griqua grievances to him.

- 3.7.8. At the same time Le Fleur, after being chosen as Griqua chief, started “collecting the dead bones of Adam Kok” as per his calling at mount Manjane. He traveled the length and breadth of the country, many hundreds of miles on foot, reorganizing the strewn Griqua remnants into a new nation, forming treaties with black nations and trying to convert other groups of descendants of the Khoi-khoi, slaves and free blacks, by now collectively known as Coloured people, to the Griqua identity.
- 3.7.9. By January 1897, the many meetings he held in this regard as well as his tireless land reform endeavours (which earned him the name "the Reformer") soon led to the authorities branding him as an agitator. He was charged with inciting a rebellion in March 1897 but was acquitted in October of the same year. Persecution by the authorities did not cease, however, and while conducting a meeting to discuss land claims with 50 senior Griqua burghers at Driekoppen, he and his companions were attacked by the Cape Mounted Rifles. The Reformer came off unscathed from the resulting skirmish and his belief in non-violence prompted him and his companions to hand themselves over at the Kokstad magistrates' office.
- 3.7.10. He was tried in Kokstad, convicted of High Treason and subsequently sentenced to 14 years hard labour. He was sent to the Breakwater Prison in Cape Town on 5 May 1898 – a mere two years after his wedding day. The night of his incarceration three angels appeared to him in his cell and said: “We are the three angels who appeared to Father Abraham when he was about to offer his son on Moria. Fear not, for we are sent by God to lead the way.”
- 3.7.11. This eventually led to him prophesying that he will walk through the prison doors as a free man on Friday, 3 April 1903 at exactly 3 o'clock, that is, 9 years before his sentence was to expire - a prophesy which was fulfilled to the minute. After his release, he was held in even greater esteem than before. The Reformer devoting himself wholly to the realization of his calling, his work henceforth characterized by renewed attempts to unify and uplift the Griqua people, rather than reclaiming land as he had done before his imprisonment. His ideals were cultivated and sustained amongst his people through the establishment of the Griqua National Conference and, later, the Griqua Independent Church. He propagated his ideals for unity by developing settlement schemes and encouraging self-reliance to enable the Griqua people to express their culture, religion and traditions to the full. The Reformer encouraged the Griqua and Coloured people of the Cape Flats to buy their own land in order to become self-reliant. A request was made to the Cape Colonial Government to make Crown Land available at a nominal price. When this request failed, The Reformer personally bought land at Eureka

Estate. The result of this initiative was that Griqua and Coloured people could own land between Retreat and Kraaifontein. These projects played an important role in building up the Cape Flats and were the first of many projects aimed at uplifting the Griqua people.

3.7.12. In 1912, an inhabitant of Touws River, Stoffel Moses, invited The Reformer to work with the communities in that district. The Reformer acquired the farm Ouplaas on hire-purchase from J.D. Lowgan, a hotel owner in Laingsburg. The farm was unfortunately lost on technical grounds after the Griqua people had spent several years working the land.

3.7.13. As a result of, amongst others, the outbreak of the First World War and the great influenza epidemic, the Griqua and Coloured people all over the country were going through particularly trying times. In early 1916 The Reformer sent Dirk Sehas to Namaqualand to investigate the plight of people in places like Leliefontein and Kommagas, where circumstances were particularly bad. At the suggestion of The Reformer, many people from this region were resettled in the Vredendal district (*author's note: could the settlement of Beeswater have been established so early already?*).

3.7.14. Later that same year Adam Kok III appeared to The Reformer in a vision asking: "When are you going to fetch the rest of my children in Kokstad." To give effect to this he organized a Griqua trek from Kokstad to Touws River in 1917 after having rented two more farms in the Touws River district, Doringrivier and Drie-Koppen, for these people to settle on. A total of eight hundred people accompanied The Reformer by train, which he chartered for the trek, departing from Maclear station. This project failed as a result of the unsuitable agricultural conditions and concurrent urbanization of the people. A large portion of this community moved to Kranshoek, near Plettenberg Bay, a community that was later to become the nucleus of the modern Griqua.

3.7.15. The Reformer formed the Griqua choirs at a gathering at Maitland in July 1919 to send out a clarion call to Griqua people across the country to unite with the words "Come oh come while Christ is calling". In the same year, the then Administrator of the Cape, Sir Frederick de Waal, made a call for assistance for workers at the copper mines at Okiep in Namaqualand that had been retrenched as a result of the closure of the mines. The choirs performed every Sunday to raise funds in answer to the call made by De Waal. The money raised was put in a pillowcase and handed over to De Waal for the needy communities.

3.7.16. In January 1920 The Reformer founded the newspaper *Griqua and Coloured People's Opinion*, of which he was also the editor, in District Six. This newspaper was in circulation until 1935. The newspaper was

used to inform the Griqua and Coloured people of important affairs affecting their communities, as well as publishing The Reformer's prophecies. Amongst others, his prediction of the establishment of the Coloured Representative Council was published in this newspaper. The Reformer would often use this newspaper to communicate with the authorities of the day.

3.7.17. As a result of his conviction that the missionaries had over the years discouraged the people from nationhood and had been responsible for the loss of their land, The Reformer urged the people to start an independent church. Resultantly, The Reformer spearheaded the establishment of the Griqua Independent Church of South Africa at a conference held at Maitland on 5 to 7 April 1920 as an offspring of the Griqua National Church at Kokstad, the first indigenous church to be established in South Africa. The main aims of the Church, of which The Reformer was the first President, were to provide for the spiritual needs of the Griqua people, maintain unity among the people and fulfill the calling The Reformer had received from God.

3.7.18. He sent the Griqua message to the corners of the country by means of girls' choirs, who were called Roepers (callers). They traveled many miles on foot, with no shelter and nothing to eat. They are the unsung yet not forgotten Griqua heroes, the descendants of whom are still living at Kranshoek and elsewhere, still singing in choirs and working towards Griqua unity.

3.8. A A S LE FLEUR AT RATELGAT:

3.8.1. As impressive as the account of the life of this remarkable man is, there can be no greater tangible symbol of his memory than Ratelgat. This arid expanse of land was the place where he was reputed to have had the most profound of his revelations and made most of his prophecies. From here he would, through sheer command of his influence over his loyal followers, guide and shape the destiny of the Griqua people.

3.8.2. His arrival at Ratelgat was the result of divine intervention as well. In 1915, while in Brewelfontein in the Free State, Andrew Abraham Stockenstrom le Fleur received a vision from God that a piece of land was to be given to the Griqua people. They would receive this land "as a gift from God", without them having to pay a cent. The vision guided him to disembark at the railway station at Klawer, from where he proceeded on foot directly to this farm, within the semi-desert area of the so-called vision. His prophesy that the Griqua would achieve ownership of Ratelgat was fulfilled when, on 1 May 1999, the entire farm was officially handed over to 85 Griqua beneficiary families under the guidance of the Griqua National Conference through the government's land reform process, implemented by the Department of Land Affairs.

4. SWOT SUMMARY

STRENGTHS	WEAKNESSES	OPPORTUNITIES	THREATS
<ul style="list-style-type: none"> • Following good rains, annuals and geophytes usually provide mass flowering displays, which have become a major tourist attraction. • 112 of the numerous plant species found in the Knersvlakte Biosphere occur nowhere else on Earth. • The Farm Ratelgat has a strong and high national heritage and traditional significance in relation to the Griqua people 	<ul style="list-style-type: none"> • The Farm Ratelgat do however require external funding for it to reach its full potential. 	<ul style="list-style-type: none"> • Ratelgat will serve to provide cultural and tourism facilities which will enable the Griqua community to become part of the mainstream economy, through proper planning, training and capacity building. • The Farm Ratelgat has the opportunity of being included in the West Coast Culture and Heritage Cluster in response to initiatives in the tourism environment in SA. • The Farm Ratelgat has been included in the initiative of the National Department of Arts and Culture to develop a national Khoi-San Heritage Route. 	<ul style="list-style-type: none"> • Rainfall is low, averaging about 250 mm per annum.

5. MOTIVATION FOR NATIONAL DECLARATION

(a) Its importance in the community, or pattern of South Africa's history;

- I. The farm Ratelgat is one of four destinations identified and included in the West Coast Culture and Heritage Cluster, which was established in response to several different strategies and initiatives that have been propagated in the Tourism sphere in South Africa.
- II. The Farm Ratelgat has an unalienable link to the history of the Griqua Nation and by this association, is probably the most important site and strongest tangible symbol of this people who have, through their tenacity and never-say-die attitude, were amongst the first frontiersmen and resisted the forces of radical displacement, colonialism, apartheid and various other natural and unnatural inequalities to maintain their identity and to forge their dynamic culture so that it survives till this day.
- III. The Farm Ratelgat is the site where Paramount Chief AAS Le Fleur I, also known as 'Die Kneg' lived up until a few years before his death.
- IV. The Portion of the Farm ratelgat is where Die Kneg would go on spiritual retreats and be able to get in touch with God and receive his many visions and revelations that would later become an integral part of Griqua folklore.

(b) Its possession of uncommon, rare or endangered aspects of South Africa's natural or cultural heritage;

- I. The portion of the Farm Ratelgat that is intended for Grading and Declaration is in possession of an uncommon monument that was erected in honour and in memory of the Griqua nation's first Paramount Chief also known as Die Kneg AAS Le Fleur I as well as the second Paramount Chief AAS Le Fleur II's grave.
- II. Rock paintings in the 'fine-line' have been found at two rock shelters on Ratelgat on the ridge of the west of the "Matjeshuis" camp site, and there is a painting of a single eland on the western edge of the communal meeting place next to the cooking area of the camp.

(c) Its importance in exhibiting particular aesthetic characteristics valued by a community or cultural group;

- I. The portion of the Farm Ratelgat in question, exhibits an important monument and grave as aesthetic characteristics that is very important and close to the Griqua community's hearts.
- II. The Farm Ratelgat also has various nodal characteristics, such as conference facilities, chalets for accommodation and it is in the core zone of the Knersvlakte biosphere, and various indigenous plant populations may be seen on the Farm Ratelgat
- III. Importance for its contribution to the aesthetic values of the setting demonstrated by a landmark quality or having impact on important vistas or otherwise contributing to the identified aesthetic qualities of the cultural environs or the natural landscape within which it is located.

(d) Its strong or special association with a particular community or cultural group for social, cultural or spiritual reasons;

- I. It is important as a place highly valued by the Griqua community and their cultural group for reasons of social, cultural, religious, spiritual, symbolic, aesthetic or educational associations.
- II. The Farm Ratelgat has an immense importance in contributing to a community's sense of place which is Related to the vision that Die Kneg had for the Farm Ratelgat to become home to the Griqua community and the future generations of Griqua's.

(e) Its strong or special association with the life or work of a person, group or organization of importance in the history of South Africa;

- I. The Farm Ratelgat has very strong ties and association to the work and dedication to the upliftment of the Griqua's of Die Kneg, Paramount Chief AAS Le Fleur I. His work was not only limited to ensuring a fair and prosperous livelihood for the Griqua people, but he was also involved in the liberation of the oppressed and ensuring equality in difficult times.
- II. The special association of the Farm Ratelgat to the Griqua community and more especially to the first Paramount Chief AAS Le Fleur creates the existence of a harmonious atmosphere and aura of a thriving cultural group and their desire to ensure that the legacy continues and that future generations may have a place where they may connect with their roots and their sense of belonging.

6. STATEMENT OF SIGNIFICANCE

- 6.1. Ratelgat, Farm Luiperskop 1697, Vanrhynsdorp District, has an inalienable link to the history of the Griqua nation and, by this association, is probably the most important site and strongest tangible symbol of this people who have, through their tenacity and never-say-die attitude, were the first frontiersmen, and resisted the forces of radical displacement, colonialism, apartheid and the many natural and other unnatural iniquities to maintain their identity and to forge their dynamic culture so that it survives until today.
- 6.2. The Griqua had a strong relationship with Ratelgat as a cultural landscape since the first vision of the Kneg in 1915 until his last visit in 1941, with many visits and spiritual retreats afterwards. The intervention of the Kneg and his followers on the natural landscape were directly linked to his many agricultural initiatives on the farm; many which failed but were designed to keep his followers busy. One initiative, i.e. the wild tobacco (*Jan Twak*), was very successful, however. These initiatives took place over the whole area of the Kneg's Ratelgat, i.e. portions 1 and 2 of Luiperskop 211.
- 6.3. In 1992 a monument was erected within the sacred precinct (*gewyde gebied*) at Ratelgat to celebrate the memory of Die Kneg, his prophecies and his role in the cultural, social and spiritual psyche of the modern Griqua. This immediate area is also where the dwelling of Die Kneg was situated. The monument was consecrated by Paramount Chief A A S le Fleur II in 1997.
- 6.4. Paramount Chief Andrew Abraham Stockenstrom le Fleur II was buried at Ratelgat on 8 August 2004, after his death in July. His grave is situated in the sacred area near the monument. Elsewhere on the farm, graves of the followers of and leadership under Die Kneg can be found, their associated memories celebrated and kept alive by the *Volkmond* (oral history) of the Griqua.
- 6.5. Ratelgat should not be the only site that speaks to the Griqua people and holds a significant connection to that of the Farm Ratelgat, but indeed the first of a series of associated potential heritage resources, the exposure of the Farm Ratelgat together with the connecting associated sites will ensure that the memory of the Griqua be preserved as a most important part of the Griqua collective national identity. Other associated sites are:
- The House of A A S Le Fleur, Jakkalskraal.
 - The remains of the settlement of Beeswater, including the graves and lime kilns.
 - Maitland Town Hall.
 - Grave of A A S Le Fleur at Robberg.
 - Griqua Monument and associated graves at Kranshoek.
 - Identified sites at historic settlements of the Griqua, Kokstad, Mount Currie, Klaarwater, Griqua Town and Philipolis.

7. INDICATION OF OWNER'S ATTITUDE

The site owners and managers are the nominators and fully support the grading of the site.

8. INDICATION OF CURRENT MANAGEMENT ARRANGEMENTS

- 8.1. On 1 May 1999, after Farm Luiperskop 211 was officially handed over through the government's land reform process to 85 Griqua beneficiary families under the guidance of the Griqua National Conference (GNC) of South Africa under the leadership of *Opperhoof* A A S le Fleur II, grandson of *Opperhoof* Andrew Abraham Stockenstrom le Fleur I, *Die Kneg* (as he is reverently referred to by the Griqua populations in South Africa and the rest of the Diaspora). This was the product of lengthy negotiation with the Department of Land Affairs, led by then Minister Derek Hanekom.
- 8.2. The beneficiary families established the Griqua Ratelgat Development Trust as its representative and developmental body to oversee its sustainable development as a place that celebrates the rich historical and cultural heritage of the Griqua populations. At the same time, Ratelgat will serve to provide cultural and tourism facilities which will enable the Griqua community to become part of the mainstream economy, through proper planning, training and capacity building. This will create temporary and permanent job opportunities for the Griqua community, especially women and the youth. In addition, some limited agricultural and stock farming activities are practiced on the farm, as well as a nursery for succulent's endemic to the Knersvlakte Biosphere reserve.

9. DESCRIPTION OF SITE BOUNDARIES

Longitude: **18,6075226E**

Latitude: **31,3474829S**

Map Reference: **3118 DA**

Recording Method: **Google Maps**

10. RECOMMENDATIONS

It is recommended that a portion of the Farm Ratelgat is approved as a Grade 1 site.

11. REFERENCES

- A J Böeseken, **Slaves and Free Blacks at the Cape 1658-1700**, Tafelberg Publishers, Cape Town, 1977.
- W H Macmillan, **Cape Colour Question (based on the papers of Dr John Philip, A A Balkema, Cape Town, 1968.**
- J S Marais, **The Cape Coloured People 1652-1937**, Longmans, Green & Co, London, 1939.
- Scott Balson, **Children of the Mist**, 2007.
- Timothy Keegan, **Colonial South Africa and the Origins of the Racial Order**, Creda Press, Cape Town, 1996.
- Alan Mountain, **The First People of the Cape**, 2003, David Philip Publishers, Claremont.
- Richard Elphick & Hermann Giliomee, **The Shaping of Southern African Society, 1652-1840**, 1989, Maskew Miller Longman, Cape Town.
- Raven-Hart, **Cape of Good Hope, 1652-1702**, 1971, Cape Town.
- Thom, H B, **Journal of Jan van Riebeeck**, Cape Town, 1989.

Other Sources

- SAHRA file 9/2/097/0008
- Ratelgat website www.ratelgat.co.za
- Griqua website (S Balson) www.griquas.com
- HWC file (Ratelgat, Vanrhynsdorp District)
- Interviews with Oom Booï Cloete (Vredendal), Aunt Magda le Fleur (Lavender Hill), Aunt Anna Boer (Retreat), Cecil le Fleur (GNC)

Acknowledgements

- Mr Cecil le Fleur, Griqua National Conference

Prepared By: Nkululeko Ntanzi		Supported By: Ben Mwasinga	
Nkululeko Ntanzi BEU: Intern		Ben Mwasinga BEU: Manager	
Date:		Date:	

**Proposed Nomination of Site for Grade 1 Site Status: A Portion of the Farm Ratelgat,
Van Rhynsdorp**

Recommendation approved by GDRC		Recommendation not approved by GDRC	
Mamakomoreng Nkhasi-Lesaoana Chairperson: GDRC		Signature	
Date:			