Arrival of the British and the expanding frontiers of European settlement

Overview:
In this module you will learn about:

- Co-operation and conflict on the frontiers of the Cape Colony in the early 19th century
- The arrival of the British and the expanding frontiers of European settlement
- The Eastern Frontier of the European Settlement
- The Northern Frontier of the European settlement

Introduction:
In 1795 the British sailed into False Bay and conquered the Dutch colony (The Battle of Muizenberg). In 1803 the colony was restored to the Dutch after a peace settlement, but in 1806 the British once again seized control and their independence was finally accepted by other European powers in the peace settlement of 1816.

British settlers arrived in Table Bay on 17 March 1820, after the British authorities’ concern over continuous fighting along the colony’s Eastern Frontier with the Xhosa. It was decided that a group of permanent settlers was needed on new farms in the area in order to keep the Xhosas separate from the Trek Boers. These people became known as the ‘1820 Settlers’ and formed the core of the resulting British settler community.

The settlers were encouraged to occupy the frontier area (Eastern Cape) by the British Governor, Lord Somerset. This was so that they could defend the Eastern Frontier against the Xhosa people. During this period, approximately 4,000 Settlers arrived at the Cape and were given farms, but many of the settlers left for neighbouring towns, especially Port Elizabeth and Grahamstown, where they used their past experience to become traders and artisans.

The remaining settlers made a vast impact on farming by planting maize, rye and barley. Wool farming was also popular and became a very lucrative trade. These new towns expanded quickly and the 1820 Settler outlooks played an important part in shaping the 19th century Cape settler society.

During 1834, slavery was banned throughout the British Empire and in South Africa. Many of the original Dutch settlers were unhappy about this as the British government also prevented them from introducing legislation aimed at tying both freed slaves and Khoi servants to individual farms as indentured labourers.

Between 1835 and 1840, approximately 5000 Dutch settlers left the Cape colony and headed east in a movement that later became known as the ‘Great Trek’. The settlers taking part in the trek became known as Voortrekkers and their experiences beyond the colonial frontiers became prolific ground for 20th century Afrikaner nationalism.
The frontier wars on the eastern frontier of the European settlement

Between 1779 and 1879, there was almost a hundred years of sporadic warfare between the Xhosa, Boers, Khoikhoi, San and the British in the Eastern Cape area. This was largely due to colonial expansion, where the Xhosa and Khoikhoi people were stripped of their land and cattle amongst other things.

Many years before the Dutch settled, the Xhosa, Khoikhoi and San people concentrated on hunting, agriculture and stock farming. However, due to lack of sufficient space for stock farming, migrant farmers (Trek Boers) were forced to move inland.

During 1778, less than a year into the First Frontier War, the Great Fish River became the eastern frontier. Until that time, the Trek Boers had only experienced conflicts with the San people, but when they met with the Xhosa people, severe clashes broke out. Both groups were territorial and wanted their livelihood protected.

The VOC founded new districts such as Swellendam and Graaff-Reinet in the hope to crush the ongoing violence and uphold authority, but unfortunately this was futile. The Trek Boers continued across the border and the Xhosa forcefully resisted this movement. A number of wars resulted as both groups fought each other over territory and resources.

The first three frontier wars (1779, 1793 and 1799-1803) saw the Trek Boers fighting against numerous Xhosa chiefdoms that had settled in the area east of the Great Kei River, called the Zuurveld, between the Great Fish and Bushmans rivers. Wars erupted over cattle trade disagreements and land ownership and very often ended in a stalemate.

After a prolonged struggle between the Xhosas and the Colonists, the Xhosa people and their territories were seized and incorporated into the territories of the colonial Cape Colony. Various Xhosa ethnic groups co-operated with the colonial government when they felt that doing so would advance their own interests.

Reference: sahistory.org.za

**Map key:**

- **DARK GREEN** = Locations of the 1820 British settler farms in the Albany district.
- **OTHER GREEN** = Settled colonial area, showing districts established in 1820 (in various shades of green)
- **RED** = Military forts and district boundaries
- **WHITE** = Neutral zone since 1820
- **YELLOW** = Tribal areas under British administration
# The Eastern Frontier during the nine frontier wars

<table>
<thead>
<tr>
<th>Name of the war</th>
<th>Start Date</th>
<th>Between whom</th>
<th>What happened</th>
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| **First Frontier War** | 1779 | Series of clashes between the Xhosas and the Boers | Allegations of cattle theft by Xhosas forced the Boers to abandon their farms along the Bushman's River.  
Irregularities committed against Xhosas by white frontiersmen.  
1779: Armed clash ensued.  
1780: Adriaan van Jaarsveld appointed as field commandant of eastern frontier region. Xhosa tribes driven from the Zuurveld by July 1781. |
| **Second Frontier War** | 1789 | Boers/ Xhosa | War in 1790 increased Xhosa penetration into Zuurveld once again.  
1793: Large scale war commanded by Barend Lindeque, Coenraad de Buys to stop further penetration of the Xhosas into the Zuurveld.  
Two government commandos under the Landdros of Graaff-Reinet and Swellendam penetrated Xhosa territory as far as Buffalo River, capture many cattle but were not able to clear the Zuurveld region. Late 1793, peace was made in this area.  
1798: Northern Zuurveld territory occupied by the Boer farmers, many Xhosas's remained in the southern territories.  
Government struggled to persuade the Xhosas to cross back over the Fish River, cattle theft increased and in Jan 1799, a second rebellion occurred, causing the Third Frontier War. |
| **Third Frontier War** | 1799 | Initially between the Xhosas, Boers and British, but at a later stage, Khoikhoi joined the Xhosas in Zuurveld | Jan 1799: 2nd rebellion in Graaff-Reinet, March of that year, British soldiers sent in to crush the revolt.  
April: KhoiKhoi revolt, join the Xhosas in Zuurveld, start attacking white owned farms as far as Oudtshoorn. Government makes peace with the factions and allows the Xhosas to stay in Zuurveld.  
1801: Start of the Graaff – Reinet rebellion; farms abandoned en-masse and widespread raids of farms were carried out. No permanent resolution was found between the warring parties.  
Feb 1803: An inconclusive agreement declaring Zuurveld “neutral territory” was arranged, because the Xhosas could not be persuaded to leave the Zuurveld (1803 – 1806). |
| Fourth Frontier War | 1811 | British and Xhosas | 1809: Lt–Col Richard Collins (British) toured the frontier areas. After he had completed his tour his recommendations were as follows:

Expulsion of Xhosas from the Zuurveld.

Secure Zuurveld with a very dense “white” settlement.

Area between the Fish and Keiskamma Rivers to be unoccupied by black or white people.

This proposal sparked a further clash between the Xhosas and the British resulting in the fourth frontier war.

At the end of the fourth frontier war, Piet Retief, who was part of the Stellenbosch Commando, went to relieve the free burghers who were serving on the eastern frontier. |
|---|---|---|---|
| Fifth Frontier War | 1818 | Xhosas and British | 1818: Colonial forces invaded Xhosa territories and were victorious over Ndlambe’s warriors.

1819: Xhosa chiefs recognised Gaika as their sovereign chief. A verbal treaty is made with Lord Somerset that the whole of the area between the Fish and Keiskamma Rivers would be a neutral zone (except for the Tyume Valley) closed to both black and white occupation. The 1820 settlers were established behind the Fish River in the Zuurveld in order to create a dense white settlement as a frontier border. |
| Sixth Frontier War | 1833 | Xhosas and the British, 1820 settlers | 1830: Ongoing clashes spread to the Keiskamma River (Cape’s eastern frontier). Segregation lines broken down and Whites, Khoikhoi and Xhosas lived in the neutral or “ceded” territory. Trade and employment was permitted but insecurities still existed between the races.

The frontier extension resulted in overcrowding in the Xhosa area, which was already under pressure from other tribes which had been displaced by the Zulu empire. The Government’s policy of allowing Gaika’s sons to occupy land in the Tyume Valley, made for unpredictable relationships.

1829: Chief Maqoma and his tribe were expelled from the Kat River area but returned to the Tyume Valley in 1833 and were expelled again almost immediately.

1834: The British government, led by Sir Benjamin D’urban instituted a civil defence system whereby chiefs were paid to keep order and were advised by government agents. But before this was implemented, the anger and bitterness that was aroused by the expulsion of Maqoma was renewed and bitter clashes broke out, with the Xhosas stealing cattle from the white farm owners.

31 December 1834: A large army of 12 000 Western Xhosas led by Maqoma, attacked the Cape Colony, raiding parties devastated the area between the Winterberg and the sea. The Xhosas were defeated at Winterberg by Piet Retief. Lt-Col Harry Smith was sent to take command of the eastern frontier.

After a series of harsh clashes on the eastern frontier, between the Sundays and Bushman’s Rivers, the chief’s men were defeated, while Maqoma retreated to the Amatole Mountains. |
| Seventh Frontier War | 1846 | 1846: The War of the Axe, colonial troops defeated at Burnshill under Col John Hare. The troops invaded Xhosa territories following a patrol which was sent to arrest a Xhosa tribesman who was accused of stealing an axe. Retaliation ensued and large numbers of cattle were stolen. The Mfengus (Fingo's) cooperated with the British forces and the Xhosa were defeated at the Gwanga.

June 1846: Drought hampers the movement of troops and an attempt to defeat the Xhosa is unsuccessful. Quarrels between the burgher forces and the British troops; many tribes remained undefeated which meant they were able to carry out guerilla tactics.

Dec 1847: Last chief submitted to colonial rule. |
|---------------------|------|--------------------------------------------------------------------------------|
| Eighth Frontier War  | 1850 | October 1850: Sandile, the principal Gaika chief, is ousted. He refuses to attend a meeting for all the chiefs called by the Governor. This was hence called the Kat River ‘rebellion’.

24 December 1850: The Gaikas attack a colonial patrol at Boomah Pass, three military villages are destroyed.

The Khoi revolt – helps keep up the war momentum; government questions the loyalty of the Khoi associates.

February 1851: The Kat River rebellion crushed.

Early 1852: Arrival of Sir George Cathcart at the Cape, under his command, the war was brought to a close. In the new settlement, all the rebel tribes were moved to locations in British Kaffraria and out of the Amatole Mountain region.

1864: Disannexation back to the Kei occurred in 1864. British Kaffraria was incorporated into the Cape in 1866. |
Ninth Frontier War

1877: Gcalekas forced to share old land with the Mfengus, whom they despised. Tensions were tight between the two tribes; a quarrel brakes out at a Mfengu wedding which provokes the ninth and last frontier war.

Sept 1877: Col Charles Griffith drove the Gcalekas back beyond the Mbashe River. This area was claimed as Gcalekaland and the Gcaleka's were disarmed for good.

February 1879: The Mfenguuland and Idutywa districts were given to the Cape and Gcalekaland was under administration by the Cape.

1894: The Cape Colony boundaries had been extended to the Mtamvuna River through the bit by bit annexation of the remaining independent tribe’s territories.

### Chief Maqoma (1798 – 1873)

Name: Maqoma, Chief

Born: 1798

Died: 1873

In summary: Most renowned Xhosa chief in South Africa’s 19th-century frontier wars

“Without question, Maqoma was the most renowned Xhosa chief in South Africa’s 19th century frontier wars.

Maqoma was born in 1798 and was the Right Hand son of Ngqika, King of the Rharhabe division of the Xhosa nation. He was rigidly opposed to his father’s ceding of the land between the Fish and Keiskamma Rivers to the Cape Colony, and thus Maqoma became devoted to re-claiming his ancestral home. Moving west from Ngqika’s kraals, he slipped back into the so-called ‘neutral zone’ in 1822 to find a new chiefdom on the banks of the Kat River. Despite taking every effort to pacify the ‘whites’, Maqoma was harassed continually by colonial raids and ousted from his territory in 1829, the same year Ngqika died.

In 1834, faced with increased military pressure from the colony, Maqoma and Tyali (his half-brother) had no alternative but to take up arms in an attempt to prevent further dispossession. Although conquered by colonial invasion in 1835, Maqoma remained the most powerful Rharhabe chief, and by 1837, a cost-conscious colonial office ordered British troops to withdraw from Xhosaland.

A quiet period follows 1840, when Ngqika’s Great Son, Sandile’s transition to manhood is fulfilled, symbolising his installation as the Rharhabe ruler. Maqoma re-emerges in 1847 when Sandile surrendered to the imposition of colonial
rule over the Rharhabe. British Kaffraria was born. When accommodation and diplomacy failed, resulting in the ‘War of Mlanjeni’ (1850-53), Maqoma used his skills as general and tactician to lead a guerrilla campaign in the forested mountains and valleys of the Waterkloof that frustrated the most skilled British officers.

Imprisoned on Robben Island for 12 years, Maqoma was paroled in 1869. When he attempted to resettle on his stolen land, he was banished to the infamous island prison where he died under mysterious circumstances in 1873. Story telling traditions and colonial and missionary documents reveal a man of considerable intellect and eloquence, striving to maintain traditional social structures and the power of Xhosa aristocracy. Maqoma is remembered for his extraordinary tenacity, flexibility and political and martial skills, who tragically became the victim of an advancing colonial juggernaut.”

Extract kindly submitted by Dominic Duval

References
https://www.youtube.com/watch?v=xY9hy4bsCyU: Maqoma: The Warrior - YouTube

Activity 1
Read the story and refer to the frontier war tables to answer the following questions:
What year was Chief Maqoma born and when did he die?          (1)
What do you notice about the dates of Maqoma’s life?           (2)
Quote one sentence from the extract that tells us that the writer held Maqoma in high esteem.    (1)
Who was Maqoma’s father? Which decision taken by his father did Maqoma oppose?       (3)
Why did he feel it was necessary to take up arms in 1843?          (1)
What are the two cultural titles given to sons of chiefs in the extract above?       (2)
Why did Maqoma re-emerge in 1847?             (1)
What skills did Maqoma have, and how did he use these during the frontier wars?          (3)
How has the story of Maqoma been kept alive throughout history?         (2)
Find four words in the text that describe his character.           (4)
Total: 20

Soldiers and Officials
Andries Stockenström (Born in Cape Town in 1792 - Died in London in 1864): an autobiographical fact file

Sir Andries Stockenström, 1st Baronet
Sir Andries Stockenström, was the lieutenant governor of British Kaffraria from September 1836 – August 1838.
Profile
• He restrained colonists from inhabiting land that belonged to the Xhosa tribes; this made him unpopular with the British Settlers of the eastern frontier
• Controversial figure in South African history; accused of hindering colonisation
• Latterly, his efforts to support the Xhosa's land rights have been recognised in the modern South Africa
• He left a legacy in South Africa and historian Christopher Saunders said: “No man in the 19th century Cape had greater breadth of vision, none gained the respect of a wider constituency, black as well as white.”
Stockenström’s early life

- Eldest son of Anders Stockenström, a Landdros of Swedish descent
- Educated in Cape Town
- In 1808 became a clerk in his father’s office. On his way to Graaff-Reinet, he met up with Lt-Col. Collins and became his Dutch interpreter.
- He decided to pursue a military career and was part of the military party that went to inform Ndlambe (the Rharhabe chief) of the government’s intent to expel him and his tribe from the Zuurveld in 1810

Military career

- Stockenström’s military career was primarily focused on his involvement in the frontier wars, initially as a ruthless soldier fighting for the colonialists, but later developed a growing sympathy for the Xhosas and their rights to own their land. He fiercely opposed the reprisal system introduced by the government
- “Reprisal system” – settlers were allowed to enter the neutral land to reclaim stolen cattle and launch a counter-attack on any Xhosa settlement that the land tracks led to, even if the stolen cattle weren’t in fact there
- He felt that the colonialist treatment of the Xhosas was unfair and unjust and thus set about developing a strict formal set of treaties to appease both sides, maintain peace and law and order
- Stockenström played a major role in the 4th Frontier War (1811-1812) and 5th Frontier War (1818-1819) fighting loyally on the side of the British Imperialists
- He became ‘Landdros’ (Magistrate) of Graaff-Reinet in 1812. In his last year as Landdros he lobbied for Ordinance 50 (in 1828) which entitled the Khoikhoi and all other free black inhabitants of the Cape Colony to own their own land. This resulted in his later establishment of the Kat River Khoi Settlement
- He decided to set aside this extensive and very fertile area for settlement, not by the white settlers of the frontier, but by the Cape’s extensive Khoikhoi and Griqua population. Some of Stockenström’s top commanders were Khoi; he had long fought alongside Khoi soldiers in the Frontier Wars, and claimed to hold their bravery and loyalty in high esteem. He granted the displaced and marginalized people full and equal rights of land ownership and facilitated the establishment of their settlement, in what became known as the “Kat River Khoi Settlement” source: http://en.wikipedia.org/wiki/Andries_Stockenstr%C3%B6m
- In 1826, Stockenström became the Commissioner General of the Eastern Province

Frontier Policy

- New regulations were written by Stockenström to deal with the ineffective reprisal system of the eastern frontier
- He ruled that only armed parties were allowed to cross the frontier border and recover the stolen stock if they had permission from civil authorities to do so. This was a difficult policy to manage however, because his decision to grant permission to recover the stock was often based on unreliable information given by biased parties
- Stockenström also disagreed with the liberal leaders of the Cape in that he believed in the preservation of the tribal chief’s authority and that relations in the borderlands would need to be strictly monitored and regulated
- He was increasingly critical of the frontier policy which was implemented by the government, both in his reports as Landdros of Graaff-Reinet and in the proceedings of the Council of Advice
- In 1831, the situation came to a head when Lord Somerset launched a direct attack on the Xhosa, in spite of Stockenström’s written and explicit objections. The secretary of the Colonies, Lord Stanley, requested Stockenström’s resignation as Landdros and in 1833, he left the Cape and travelled to London where he resigned as Commissioner General as a result of his failure to convince the Colonial office to give him greater independence in his frontier work
- By June 1838, he felt that his position was hopeless, and travelled to Britain to hand in his resignation, which was not accepted, but he was eventually dismissed by Lord Normandy in August 1839
- A dispirited Stockenström returned to the Cape in May 1840, where he retired to his farm ‘Klipkraal’ near Somerset East, but not for long
Political career
• Sir Andries supported the call for the Cape Colony to gain greater control over its local affairs through the election of a representative government and so, in 1849, Stockenström was elected to the position of Baronet

• When Governor Smith called an election in 1850, Stockenström received the most votes for any candidate from the Eastern Province and was duly elected to the Legislative Council. Due once again to Godlonton’s interference, his position on the council was short lived and he resigned in the September of the same year

• In 1851 he travelled to Britain hoping to persuade the British Government to introduce and elect a representative council at the Cape. Unfortunately, Stockenström was made their scapegoat and was also blamed for the Kat River rebellion in 1850

Member of Parliament
• In 1853, a representative government was instituted at the Cape

• Following a heated electoral campaign involving Godlonton, Stockenström was elected to the first Cape Parliament as a representative of the Eastern Divisions in 1854

  ❖ As a member of the legislature he:
   ○ Piloted the passage of the Divisional Council Act which restored links between the governed and the government
   ○ Supported the passing of the Burgher Force Bill. This placed local commandos on an equal footing with the British Imperial army
   ○ Supported the movement for “Responsible Government” at the Cape which was a way to limit the injustices of British rule at the Cape

Retirement
• Sir Andries Stockenström had suffered repeatedly from bronchitis throughout his career and in March 1856, he resigned his seat and left the Colony

• He lived in Nice, Naples and England and then returned to the Cape in 1860, but in 1862 he returned to London where he later died of bronchitis

• He was laid to rest in Kensal Green Cemetery, London, in 1864

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British Colonisation of the Cape

In 1806, the British conquered the Dutch at the Cape and in 1815, the sovereignty of the area was recognised at the congress of Vienna. By this time however, the Dutch East India Company, under the command of Jan van Riebeeck had established a sophisticated, self-sustaining settlement, characterised by social hierarchies and traditions, one of which was the rights of the Dutch or Afrikaners to “own” slaves.

The colony consisted of 25 000 slaves, 20 000 white colonists, 15 000 Khoisan and 1000 freed black slaves. Governmental power rested in the hands of an elitist white minority in Cape Town, where the race and class structure was firmly entrenched.
The Great Trek (1835 – 1846)

Reasons for the start of the Great Trek:
- The British proclaimed an equality of race which angered the Trek Boers
- They were unhappy about the process by which they were compensated for freeing their slaves
- In 1838, the British government abolished slavery at the Cape

Changing Labour Patterns: The slave trade and its abolition
- Slavery affected the economy of the Cape as well as the lives of almost everyone living there. Its influence lasted long after the abolition of slavery in 1838
- In South Africa under Dutch settlement, there was a shortage of labour, especially on wheat and wine farms. The VOC did not want to spend its money on expensive wages that European labourers demanded. The VOC could also not use the Khoi people as slaves. The Khoi traded with the Dutch, providing cattle for fresh meat and resisted any attempts to change their pastoralist way of life
- The Dutch were already involved in the Atlantic slave trade and had experience in buying and controlling slaves. They thus imported slaves as the cheapest labour option. Slaves were imported from a variety of places, including the east coast of Africa (Mozambique and Madagascar), but the majority came from East Africa and Asia and the Indonesian Islands which were controlled by the Dutch at the time. This explains why there are a relatively large number of people of Malaysian descent in the Cape (the so-called Cape Malays)
- Initially, all slaves were owned by the VOC, but later farmers themselves could own slaves too. Slaves were used in every sector of the economy including warehouses, workshops and stores of the VOC, hospitals, farms or as domestic servants in private homes. Some slaves were craftsmen who brought skills from their home countries to the Cape, while others were fishermen, hawkers and even auxiliary police. The economy of the Cape depended heavily on slave labour
- The lives of the slaves were harsh as they worked very long hours under poor conditions. They were often not given enough healthy food and lived in overcrowded and dirty conditions. Slaves had no freedom at all — they were locked up at night and had to have a pass to leave their place of employment. As they were regarded as possessions, they were unable to marry, and if they had children, the children belonged to the slave's owner and also became slaves. They also had little chance of an education.
- A traveller, Otto Mentzel, observed that: “It is not an easy matter to keep the slaves under proper order and control. The condition of slavery has soured their tempers. Most slaves are a sulky, savage and disagreeable crowd … It would be dangerous to give them the slightest latitude; a tight hold must always be kept on the reins; the taskmaster's lash is the main stimulus for getting any work out of them.” – Source: Mentzel, A Geographical and Topographical Description of the Cape of Good Hope, Cape Town, 1921
There had been a slow migration of Afrikaners who had decided to move away from the Cape and British influence. The ‘Great Trek’ was the migration of about 12 000 white pioneers into the interior of South Africa from 1835 onwards. They became known as the “Trek Boers’. They took large numbers of Khoikhoi and servants with them and decided to move into the interior, searching for greater independence from the British Government of the Cape. The ‘Trek Boers’ or ‘Voortrekkers’ found large tracts of uninhabited grazing land some 500 miles away from the Cape, just north and east of the Orange River. Other open spaces suitable for grazing were found towards the east, thus establishing the eastern frontier. The Voortrekkers encountered many violent confrontations with the Matabele, Zulu and Bantu tribes, as well as the Xhosa. Land acquisition and settlement development dominated the reasons for these wars that spanned over a hundred years. Many lives were lost and distrust was sewn between the cultural race groups in the hopes of establishing new settlements (the Voortrekkers) or maintaining their territories (the indigenous people of South Africa).

The first stop of the northern Trek Boers was near present day Bloemfontein, Thaba Nchu, where they established their own independent republic. However, due to in-house fighting and disagreements, the Voortrekker groups split, with some heading further north and others turning inland and journeying over the Drakensberg towards Natal (KwaZulu Natal), hoping to establish a republic there.

This area was controlled by the Zulu tribe. A representative of the Trek Boer community, Piet Retief, paid a visit to King Dingane where they concluded an agreement. They would be given land between the iZimvubu and Tugela Rivers up to the Drakensberg as payment for retrieving Dingane’s stolen cattle from the Batlokwa people.

With the treaty concluded, Dingane invited the Trek Boers to celebrate with him by drinking traditional Zulu beer (uTshwala) in his kraal. They were told to leave their weapons outside. Dingane’s men then seized Retief and his men and dragged them to a hill and killed them one by one, leaving Retief for last so that he could witness the killings. Dingane’s impis then set out to the Retief camp and killed the wives and children and the remaining farmers at the site called “Weenen” (meaning ‘crying’ in Dutch). Retaliatory battles ensued until the culmination arose on 16 December 1838, where three thousand Zulu warriors were killed at the Ncome River.

Before the battle, the Boers dedicated the war to God, vowing that if ‘God protected them and they defeated their enemies’, they would build a church in his name. In remembrance of this vow, the 16th December became a public holiday in the 1920’s. There was so much bloodshed during the battle that seemingly the river’s water turned red and the clash became historically known as the ‘Battle of Blood River’. The Boers saw...
this victory as an affirmation from God, however their victory was short lived and their hopes of establishing a Boer republic were dashed when the British invaded this territory in 1843. As a result of this intervention, the Voortrekkers travelled back over the Drakensberg mountains into the Highveld and established the Orange River Colony (now called the Free State) and the Transvaal. The British were not able to seize these states as they were bankrupt from the Napoleonic wars and hostility between the Boers and the English continued.

When diamonds and gold were discovered in these areas in 1886 and 1887, the relationship between these two cultural groups broke down irrevocably.

The British established sugar plantations in the KwaZulu Natal area, but soon found that the Zulus from the neighbouring areas were not willing to provide labourers to the farmers for their commercial enterprises. This, together with the land ownership issues, caused ongoing conflict and resulted in the Anglo-Zulu Wars. The British eventually established their control over “Zululand” (now known as the KwaZulu Natal Province). Due to the labour shortage in this area, the British turned to India to resolve their labour problems. Over the next fifty years, 150 000 indentured Indians arrived in Durban, making it the biggest Indian settlement outside India.

Activity 4:

Study the map and answer the following questions in your class workbook:

1. Name the families that were the main pioneers of the Voortrekker movement. (6 x ½ = 3)
2. Which family travelled furthest North? (1)
3. Study the route of the Retief party in the KwaZulu Natal region. Give an account for their travels. (8)
4. Which town was the central meeting point for all the Voortrekkers? (1)
5. How are battles symbolised on the map? (1)
6. Complete the table: name two tribal territories that the following Voortrekker parties travelled through. (10)

<table>
<thead>
<tr>
<th>Retief</th>
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<th>Maritz</th>
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7. What is the meaning of the name, ‘Transvaal?’ (1)

Total: 25

Mulder’s ‘Bantu’ rant

“Africans cannot lay claim to land in Western Cape and Northern Cape because they are not the original inhabitants of the land.”

This was the view of Freedom Front Plus leader Pieter Mulder when he responded to President Jacob Zuma’s State of the Nation speech yesterday.

The Biltong Story

The name biltong comes from the words “bil” (buttock in Afrikaans) or meat and ‘tong” – ‘strip. Biltong = strip of meat.

For centuries, various methods of preserving meat have been tested. Sailors pickled their meat in wooden caskets and ate it during the long months that they were at sea.

African folklore has another version of meat preservation. The story suggests that migratory African tribesmen would put strips of meat under the saddles of their horses. The chaffing would tenderize the meat and the sweat of the animals would spice it! Biltong as we know it today is a tradition from the Voortrekkers who sun dried meat during their travels across Africa.

The spicing of biltong is a blend of vinegar, salt, sugar, coriander and other spices. These were abundant in the Cape Colony. The French Huguenots produced wine and vinegar from their grape crops and the colony was the halfway stop for seafarers plying the spice routes of the East. Various brine recipes and marinades were created and handed down for generations!

Today biltong and droe wors (dried South African sausage) is a vast industry and the most internationally sought after delicacies from Southern Africa.

Activity 5

As a group of four, present an oral, with a poster to the class covering the following topics:

- The lifestyle of the Voortrekkers (10)
- The food that they ate (bring an example) (10)
- Their transport (10)
- What clothes they wore (10)
- The Voortrekker Monument (10)

Visit the websites below to complete your research:

- poetryrose.beep.com/recipes.htm
- en.wikipedia.org/wiki/Voortrekker_Monument
- www.voortrekker-history.co.za/wagon_great_trek.php

Total: 50
Mulder, who is deputy minister of agriculture, forestry and fisheries, said Africans did not have a legal and historic claim to up to 40% of South Africa’s land because they migrated from northern Africa.

He said this contention was based on a soon-to-be released book by two experts who tracked the land issue from as far back as the 1600s.

“Africans never in the past lived in the whole of South Africa. The Bantu-speaking people moved from the equator down, while the white people moved from the Cape up, to meet each other at the Kei River."

“There is sufficient proof that there were no Bantu-speaking people in Western Cape and the north-western Cape. These parts form 40% of South Africa’s land surface,” he said to jeers from ANC benches.

Mulder said Voortrekker diaries painted a different picture of the influence of the wars between African groups over land ownership.

According to Mulder, the debate on land distribution – based on figures indicating that whites own 87% of the land and that only 8% of it has been redistributed to landless blacks – is based on incorrect data.

“How does the department [of rural development and land reform] calculate the 8%? There isn’t a completed land audit against which we could correlate these facts."

“Land is a very emotional issue, which has led to numerous wars. The president asks for a national dialogue about this issue. Such discussion cannot be undertaken with propaganda, twisted history and emotional slogans,” he said.

Mulder asked whether the ANC was willing to include in the 30% of land that has to be distributed to landless blacks state land, land owned by the Zulu monarch and private farms belonging to high-profile ANC members, Cyril Ramaphosa and Tokyo Sexwale.

“It is accepted that the state owns about 25% of the total land surface. State land certainly does not count as white land. What about the Ingonyama Trust land of more than 2.8 million hectares of the Zulu king? Where is this and other communal land added?” he asked.

The Development Bank of Southern Africa, he said, had calculated in 2001 that 44% of the land belonged to whites, 20% to blacks, 9% to coloureds and 1% to Asians.

Mulder said a number of white farmers had told him that they had offered their land to the Department of Rural Development and Land Reform but had not received a response.

Farmers who concluded purchasing agreements with the department, he said, were going bankrupt because three years had elapsed without their receiving a single payment for their land from the government.

He said Zuma’s reiteration that the “willing-buyer, willing-seller” model of land redistribution should be reconsidered, amounted to a call to nationalise agricultural land. “In plain language, it means that the government believes in the nationalisation of agricultural land”.

“Where there is now more certainty in the mining sector, there is less certainty in the agricultural sector today.”

Mulder, who was appointed a deputy minister by Zuma in 2009, has clashed with Agriculture, Forestry and Fisheries Minister Tina Joemat-Pettersson over his reluctance to articulate government policy when in public.

Transport Deputy Minister Jeremy Cronin said Mulder’s argument was outrageous.

“He undermines his argument absolutely when he brings this horrible colonial myth that the land was empty when the white colonialists arrived,” Cronin said.

“He says to us we must read the diaries of Voortrekkers. But I have read the diaries of Voortrekkers. In those diaries they boast of hunting parties that hunted down indigenous people as if they were just vermin.”

Defense Minister Lindiwe Sisulu rose on a point of order to complain that Mulder was distorting history, but the Speaker, Max Sisulu, who is her brother, overruled her.

Earlier in the debate, PAC leader Letlapa Mphahlele warned that the liberation of Africans would be meaningless without the return of land to the dispossessed.
In those stormy years between the 1830s and 1850s, the majority of Voortrekkers in the Transvaal were involved in a reprehensible though highly profitable occupation: the kidnapping of African children. It was a practice that sparked waves of terror in African homesteads.

Cheap, captive labour formed the basis of the patriarchal economies of the Boer statelets between 1838-48. When negotiation failed to draw sufficient African workers into the workforce, instructions went out to bring them in by force.

As a long-term investment, the acquisition of children was a highly enticing prospect – and Boer commandos conducted a series of raids on African homesteads in search of “black Ivory”.

These raids netted them thousands of children. According to the captors, most were orphans, but if it was so, it was because the trekkers had killed their parents. In acting the way they did, the Boers were walking a tightrope. In 1852, when Britain recognised their independence, they agreed not to practice slavery. The Boers, however, refused to believe that they had reneged on this agreement. To them, a slave was someone who was sold in permanent bondage at a public auction for cash.

By contrast, their captives were required to work only until the age of 23 (in the case of men). And while they could be bartered for goods such as iron or cattle, they could not be sold. Furthermore, claimed the Boers, the system whereby children were registered (or booked in) by a Landdros had been devised to ensure that only respectable families would require servants in this way.

Inboekselings (as captured African juveniles became known) were mostly well fed, but, as Walter Inglis of the London Missionary Society remarked: “Many horses and dogs are well fed. This good feeding has been a favourite dodge with slave holders, and its abettors. I do not say that they are driven like the slaves in the West Indies and America, but I say their masters have complete power over them.”

Inkboekselings were welcome additions to the Boer household, performing a variety of activities. Some were used as herdsmen, ox-wagon leaders, diggers of irrigation canals and constructors of dam and kraal walls, and builders of Boer houses.
The British Colonial Government

One of the first functions the British colonial government faced was to try and resolve the ongoing border dispute between the Xhosas and the Boers on the eastern frontier. It was during 1820 when some 5000 immigrants settled between the two feuding groups with the idea that they would create a buffer zone. The plan was unsuccessful and within three years, almost half of the 1820 settlers had settled in towns like Port Elizabeth and Grahamstown.

The influx of British settlers did nothing to resolve the border disputes, but did much to solidify the British or settler presence in the area. This resulted in a fractured unity of a white South Africa, with two distinctly different language groups with two very different cultures. The British settlers became urbanised, dominating politics, trade, finance, mining and manufacturing, whilst the Boers remained largely agricultural people, farming the land.

The Cape continued to flourish under British rule and protection but, in 1867, diamonds were discovered in Kimberley, land which was jointly owned by the Transvaal under the Trek Boers and the British protectorate.

The British, being far more commercially and industrially minded people, took control of the area and began exploiting the diamond discoveries.

Within ten years, Cecil John Rhodes (a young gentleman from a middle class English background) had built a diamond mining empire that gained greater control of the diamond market, until his business became a multi-million rand operation.

Although Rhodes was an exceptionally wealthy man, much of his wealth was spent on trying to unify various cultures, colonies and tribes across South Africa under a single governing body within the British Commonwealth. His communication of this goal to the indigenous tribes helped Rhodes lay claim to the north of Transvaal, Botswana, Zambia and the Zambezi. He was not able to convince the Trek Boers, who hated British rule, of his unification strategy, and they resisted any attempt by Rhodes and his officials to unify the land.

The Zulu tribe grew quickly under British rule and this resulted in ongoing conflict with the Boers and other British colonies.

The British regiment that was sent to oust Cetshwayo kaMpande – the Zulu King at the time – was caught off guard and slaughtered in one of the conflicts.
the worst battles in British history. It took the British nearly a year to regroup, but they eventually destroyed the Zulu capital and sent the king into exile.

Shortly after the British had put down the formidable Zulu tribe and annexed the Boer Republic, the first Boer War broke out. In order to make peace with the Boers, William Gladstone (the Prime Minister at the time) granted them their independence, against Rhode's wishes and other like-minded imperialists.

In 1885, gold was discovered in the Transvaal which meant a huge influx of “outlanders” or foreigners into the Boer’s agricultural territories. Many of these outlanders were British and this influx was used as an excuse to try and invade the Boer territories in the area, which was a disaster. By 1899, the Boers had tried to seize three British cities and this was the start of the second Boer War which lasted until 1902. The British were the victors, but it took many years to integrate the British and Boer colonies.

The Northern Frontier of European Settlement

Expanding trade relationships

The trade relationship was in many ways a win-win two way process between the colonialists and the indigenous people. The African chiefs saw many benefits for their people by establishing trade relationships with the Europeans, and for many years the African chiefs would engage the Europeans voluntarily on their own terms. In this way, the people of Southern Africa were drawn into a world economic system that was dominated by the great industrialised nations of Europe. A growing trade rapidly grew along the south eastern shores of Africa near Maputo.

The greatest benefit to the African’s came through their exposure to Western technology in the form of firearms. Those that owned and controlled firearms were able to gather more power through the acquisition of more people around them. Thus, the ownership of firearms, together with increased wealth in the form of cattle herds, became a status symbol and a way of gaining political and territorial power. Cattle became the trading commodity of the African people.

Sadly however, many of the Africans became slave traders and were prepared to sacrifice people from their own tribes as slaves, which gave birth to the long history of the Atlantic Slave Trade route.

The Kora and the Griqua

The Griqua (in Afrikaans “Griekwa”) have a unique history. They formed part of the Cape Colony’s multi-racial coloured people, whose origins lie in inter-marriages between the European colonists and the Khoikhoi during the 17th and 18th centuries. This mixed race group that developed in the Cape Colony had various names for themselves, namely Basters, Korana or Oorlams. Like the Trek Boers, they were originally from the Cape, but decided to travel inland towards Namibia to escape colonial rule, establishing several Griqua states along the way.

The Griqua and Kora people had guns and horses and were able to move quickly over vast tracts of land. To secure land rights, they traded in tobacco and manufactured goods.

The missionaries were the first crucial link to the outside world and they played a critical role in introducing colonial authorities to the Griqua elite. The missionaries gave the Griqua’s exposure to gunpowder and enabled them to obtain it legally – they had previously obtained it illicitly. The monopoly over gunpowder trade allowed the Griqua’s to maintain their economy and subject other neighbouring people to their rule. Thus the Griqua economy thrived under the influence of the missionaries, who encouraged legal trade between Boers and Griqua’s on an ongoing basis. The healthy trade relations developed and in 1811, Barend Barends (One of the Griqua leaders who settled north of the Orange River) went to Cape Town with twenty followers, hoping to trade a ton of ivory and cattle for gunpowder, muskets, lead, flint, porcelain, beads, knives, tinderboxes, steel, tobacco, jackets, pants, horses and wagons.
The Tswana World

“Tswana towns of the early 19th centuries were among the largest settlements in Southern Africa at the time. According to traveller’s writings and estimates made by archeologists, by AD 1820, the number of people living in stone-walled towns such as Marothodi, Molokwane and Kaditshwene ranged from about 4000 to as many as 20 000. Only Cape Town was of a similar size and the cities of Johannesburg and Pretoria did not exist at all”.

The catchment area of the colonial frontiers was expanded through the trading system that existed between the Tswana people and the colonialists. The Griqua’s saw this trading system as an opportunity and took advantage of the opportunities for making profit, given the trade discrepancies between the Tswana and the colonial markets.

Missionaries and Traders

“Without doubt, it is a far more costly thing to kill the (indigenous population) than to Christianise them.” (Warneck 1888)

The role of the missionaries to southern Africa during the early nineteenth century is rather ambiguous because on the one hand they wanted to serve humanity and bring about spiritual, social and material changes, and on the other hand they were self-righteous, which meant that they made hasty decisions regarding indigenous customs and norms which they had very little knowledge or experience of.

The main area of involvement for the missionaries was in the agricultural and technological interests of the indigenous people. This beneficial involvement brought the missionaries a small measure of acceptance from the rural people. In addition, missionaries were greatly involved in the informal trading systems between the cultural people and the colonialists, often brokering “win win” situations for both parties concerned.

The Robert Moffat Fact File

- Of Scottish descent
- Congregational missionary

- Father in-law to David Livingstone
- Born in Ormiston, East Lothian
- Moved to England to find employment; became a gardener
- He applied to the London Missionary Society to become an overseas missionary
- During September 1816, he was formally commissioned as a missionary and was sent to South Africa
- His fiancée, Mary Smith, joined him three years later after he had returned from Namaqualand
- In 1820, the Moffats left Cape Town and went to Griquatown where Mary (their first daughter, who later married David Livingstone) was born
- They eventually had a family of ten children, two of which died in early infancy
They settled north of the Vaal River at Kuruman and lived and worked passionately with the Batswana people as missionaries. They were very involved in the Moffat mission station.

Moffat journeyed to neighbouring territories frequently during his time in Kuruman and tabled his thoughts to the Royal Geographical Society.

When he and his family went back to Britain from 1839 – 1843, he published “Missionary Labours and Scenes in South Africa.”

He translated the Bible and “The Pilgrims Progress” into Setswana for the Tswana people.

Moffat later developed skills in printing, carpentry, building, teaching, preaching, translating and blacksmithing. Together with his gardening knowledge and writing expertise, Moffat became a well-educated missionary, willing to share his knowledge with the indigenous groups.

Returned to Britain in 1870.

Moffat died near Tunbridge Wells in 1883 and is buried at West Norwood Cemetery.

**Activity 8**

1. Write a short case study highlighting Moffat’s life’s work as a missionary.
   Visit: [www.youtube.com/watch?v=iB8g-KLMN6g](http://www.youtube.com/watch?v=iB8g-KLMN6g)
   For further information.

2. Expand your summary to include photographs and present this as a two minute oral to the class.