

NEWSLETTER

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SLAVE ANCESTRY EDITION

EDITORIAL

I was interested to see how many members responded to my request for 1820 Settler family connections, yet only one responded admitting to slave ancestry. Perhaps it demonstrates the composition of our members - most have strong English connections and therefore can relate to 1820 Settlers. There are few who have Afrikaans-speaking family members, who according to Prof JA Heese have a 7.2% heritage of people from Africa or Asia. He did this research for his book *Die Herkoms van die Afrikaner* (The Origins of Afrikaners) published in 1971. It also earned him a tarring and feathering by those who disagreed with his findings.

Max du Preez in an article on News24 in 2011 asked, 'Are we all "Coloured"?'. Certainly I'm sure all of us who have researched our families have found just how mixed we are. Prof Heese said that the average Afrikaner was 35.5% Dutch, 34.4% German, 13.9% French, 7.2% African/Asian/Khoi, 2.6% British, 2.6% Other European, and 3.5% undetermined. I was amazed when I researched my 1820 Settler. I was proud that I was definitely British with no Afrikaner blood, only to discover that my 1820 Settler himself married a Hester Elizabetha VORSTER. Placing her in the VORSTER family tree, I discovered that I was 4th Cousin once removed from the former Prime Minister and State President Balthasar Johannes VORSTER, B J Vorster, which also means I have the same percentages that Prof Heese mentions pulsating in my veins!

We do all have mixed backgrounds/ancestors and doesn't this make us a richer and more exciting population in South Africa today!

SOURCE OF THE SLAVES



This map shows the major areas from which slaves were taken: India and Ceylon, Malaysia, East Africa and Madagascar.

EMANCIPATION OF THE SLAVES



Although officially given freedom in 1834 it was not until 1838 that the former slaves were freed from their previous masters and allowed to live and offer their labour to whom they pleased. Parade on 1 December to celebrate freedom.

SLAVE ANCESTORS COMMEMORATION

SLAVERY AT THE CAPE

Let them Speak - Slave Stamouers of South Africa

By A.J. Van Rensburg

Taken with permission from <http://www.stamouers.com/>

The early Cape was settled not only by ex-VOC workers who became free burghers and the Huguenots but also by slaves who lost their freedom and was brought to the Cape. To fix a date for the arrival of slaves at the Cape is a variable since we know that slaves were ship wrecked and would have made their way to the Cape prior to 1652. With the arrival of Jan van Riebeeck at the Cape we already have a slave mindset since within a month of the establishment of the settlement, van Riebeeck, was already requesting the directors to allow the importation of slaves.

Less than a year after van Riebeeck's arrival at the Cape the first named slave joined the settlement, he was called Abraham, he was fleeing from his master in Batavia, he arrived as stowaway on 2 March 1653, on the ship Malacca. Eva van Madagascar was a gift from Verburgh and was brought to the fort 12 December 1654.

The slaves from very early tried to get their freedom, Anthony from Madagascar ran away 12 March 1655, never to be seen again. A slave with the name Espagniola, from a French ship, was sent to Robben Island on 29 May 1657. There were also very young slaves: "Clein Eva" was about 5 years old and was a gift to van Riebeeck from the King of Antongil in Madagascar. There were two young girls, Cornelia 10 and Lijsbeth 12 years old, from Abyssinia they arrived March 1657 at the Cape. Domingo of Bengal was sent to Robben Island on 17 July 1658. Two other early slaves were Angela van Bengal and Domingo van Bengal.

Enslavement and its practice reveal the dark side of human nature. Unfortunately there has been a certain amount of shame and stigma attached to those who lost their freedom. Some who are descendants of these slaves have shared in this false sense of shame. This kind of thinking is totally irrational, why should one be ashamed of the fact that ones ancestor was the victim of slavery. If one wanted to lay blame it should be

levelled at the perpetrators not the victims. The numbers of South Africans who has 'stamouers' who were slaves or descendants of slaves are far more than what one would expect. The irony is that those who could claim slave 'stamouers' would be far greater amongst the so-called coloureds and whites than amongst the blacks of South Africa.

The first slave to be freed at the Cape was Catharina Anthonis, who was born in Bengal, and liberated because Jan Woutersz from Middelburg wished to marry her - this was on 21 May 1656. Another slave Maria van Bengal, was a slave of the sick comforter Pieter van der Stael, she was sold into freedom 6 July 1658 to be married the 21 July to Jan Sacharias. "A dropsical Bengalese woman married to a Netherlander and with the consent of the Commander .. (they) tapped from her fully five mutsjes of water. Another full tankard was removed on the following day. ... She died at daybreak five days later and so was relieved of her pain and suffering." The numbers of slaves at the early Cape amounted to about a dozen until the arrival of two shiploads of slaves from Africa.

WHERE DID THEY COME FROM

The Cape received their slaves mainly from the Indian Ocean basin, since that was the trading domain of the VOC. The Dutch usually captured slaves, who came from West Africa, on the sea from other slaving nations. The first ship load of slaves arrived 28 March 1658 at the Cape on board the ship Amersfoort, with 174 slaves from Angola. A number of these slaves were sent to Batavia, many died and some ran away. These Angolan slaves' numbers reduced within a few years to 43. The myth that the early Cape only had contact with Bantu when the Boers encountered the Xhosas at the Fish river many years later is false, since the slaves from Angola included the presence of Bantu in the Cape society.

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TO BE SOLD & LET
BY PUBLIC AUCTION,
On MONDAY the 18th of MAY. 1829,
UNDER THE TREES.

FOR SALE,
THE THREE FOLLOWING
SLAVES,

YET.
HANNIBAL, about 60 Years old, an excellent House Servant, of Good Character.
WILLIAM, about 35 Years old, a Labourer.
NANCY, an excellent House Servant and Nurse.
The MEN belonging to "ARECHER" TRADING, and the WOMAN to Mrs D. SMITH

TO BE LET,
On the usual conditions of the Hiver finding them in Food, Clo' ing, and Medical
MALE and FEMALE
SLAVES,

OF GOOD CHARACTER.
ROBERT BAGLEY, about 30 Years old, a good House Servant.
WILLIAM BAGLEY, about 25 Years old, a Labourer.
JOHN ARWEN, about 25 Years old, a Labourer.
JACK ANTONIS, about 30 Years old, a Labourer.
PHILIP, an Excellent Fisherman.
HARRY, about 25 Years old, a good House Servant.
LUCY, a young Woman of good Character, used to House Work and the Nursery.
ELLEN, an Excellent Washerwoman.
CECILY, an Excellent Washerwoman.
ELLEN, about 15 Years old, House Servant.
MARSH, about 15 Years old, House Servant.

Also for Sale, at Eleven o'Clock,
Fine Rice, Gram, Paddy, Books, Muslins,
Needles, Pins, Ribbons, &c. &c.

AT ONE O'CLOCK, THAT CELEBRATED ENGLISH HORSE
BLUCHER,

and addition PROVED GOVERNMENT OFFICE.

An advertisement for the sale of slaves. Notice that also to be sold by public auction are rice, books, muslin, needles and pins. Human beings became mere 'goods and chattels'.

The next shipload of slaves arrived 6 May 1658 with 228 slaves from Guinea on the ship Hasselt. Considering the early arrival of these two boat loads of people and the continual stream of other slaves that was brought to the Cape one should not be surprised at the number of slave 'stamouers'. It has only been in recent years that greater research has been focused on these people. The slaves at the Cape came from many countries and cultures: India, East Indies, Abyssinia, Mozambique, Madagascar, Japan, Guinea, and Angola and many other places. There has been a lot of interest in the experience of the Cape Huguenot, it is amazing that only in recent times has the focus started to turn to the experience that the slaves had to endure. There seems to have been an unwarranted shame that has been associated with the slaves. The fact that our 'stamlende' also includes countries such India, Bangladesh, Indonesia, Angola, Mozambique, Madagascar has been very little propagated. Unlike many other slave societies

whose slaves were homogenous, the Cape had a real cosmopolitan slave population. The Cape was like the tower of Babel, with very diverse nationalities and languages. The slaves places of origin can mainly be divided in four equal part, Africa, Mozambique, Indian sub continent, and East Indies (Indonesia).

SLAVE OWNERS

Many slaves at the Cape were brought out in small numbers from the East, and sold for a profit on the returning ships, rather than in slave ships. The slaves were then bought and owned at the Cape and can be divided into three groups: There were the Company slaves, company official's slaves and slaves owned by the free burghers.

RIGHTS AND PRIVILEGES DENIED

The slaves were snatched away from family and friends, banished from their familiar environment, becoming the property of some strange person. Their fate was not just a singular experience, they were subject to being purchased and transported many times. They were treated as commodity. They could not marry. They had no right to their own children. They did not share in the Civil Law but were allowed to share in the laws of nature, they could cohabit even though they could not marry. But breaking this relationship was not adultery, since they were not married. They could not possess property. Their production and reproduction was controlled. They could not choose where they lived or for whom they would work, or what work they would perform. On the other hand the slaves did have the following rights: they could inherit, bear witness, earn money and initiate legal cases. It may be of interest to note that many sailors who worked for the VOC had many of their rights also curtailed when they succumbed to the 'zielverkopers'.

SLAVE NAMES

Most of the slaves had even their original name taken off them and were then given new names. The naming pattern varied greatly: Calendar names, where they were given the name of the day of the week or one of the months - Februarie, September, Oktober, Vrydag. Classical names; the slave was named after an emperor or

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some mythical figure or a god - Alexander, Hector, Kupido, Hannibal, Venus, Scipios, Darius, Adonis, Apollos. Old Testament names - Adam, Moses, Abraham, David. Some were named after their owner, or after the one who fathered the child - Adams, Abrahams, Jacobs, Jantjies, Anthonissen, Hendricks. Others had Portuguese names which may indicate that they received it in a Portuguese territory or ship - Domingo, Fatima, Manuel, Gracia, Rosa. Others were given tongue in the cheek names - Dikbeen, Pasop, Fortuijn. Some of these names that were given is still present amongst the population in South Africa. Further research is required to identify more of these 'stamouers'.



The old Slave Lodge— later the Supreme Court and now the Slave House Museum

INFLUENCES THAT THEY LEFT BEHIND

The slave's contributions to the culture, history and genealogy of South African are far more significant than has been given credit. The food of the countries of slave's origin has become an integral part of South African cuisine with curries and spices adding to the variety of flavours. Dishes such as sosaties (kebabs), bobotie (curried mince dishes that are prepared as one meal dishes) and bredies (meat, tomato and vegetable casseroles) have survived thanks to our slave ancestors.

The physical features of the people from where the slaves were taken are present and reflected in the population of South Africa today. The beautiful handcrafted Cape furniture is a reminder of the master craftsmen who were slaves. These ancestors built many of the Cape buildings with its distinctive gables, which form part of the distinctive Cape heritage. The building, which symbolizes the slave experience the most, is the Slave Lodge in Cape Town. Today the Lodge has been totally upgraded and converted into the South African Cultural Museum, the present beauty hides the horrors that our ancestors experienced there in the past. The day may come when it will be restored as a Monument to our slave 'stamouers'.

THE SLAVES INFLUENCE ON AFRIKAANS LANGUAGE

The influence by the slaves with the creation/evolution of the Afrikaans language is evident. Afrikaans has the presence of Malay words, which were used by many slaves. In comparison the French language of the Huguenots had very little lasting impact. Putting it another way, the Dutch had more success stamping out French than they had on the language of the

slaves. The lingua franca amongst the VOC was a Portuguese/Malay language. Some of these words that have been adopted into Afrikaans such as baadjie - jacket, baie - a lot or plenty, piering - saucer, sjambok - whip, blatjang - chutney, piesang - banana, pondok - hut, rotang - cane, mandjie - basket. Some other words are outa - used for elderly man or servant, aia - for a lady servant and kaija - rough dwelling, njonja became nonna which is mejufrouw in Malay. It is rather interesting that most words deals with food, punishment or dwelling. Achmat Davids wrote a book: "The Words the Slaves Made", he refers to some other words: nonnie, baie from 'bannyak' meaning plenty or much, tamaai from 'utama' meaning big, soewaar which was first said as tjoewaar coming from 'tjoba' meaning assuredly. Other words include baklei - fight. Hans den Best of the University of Amsterdam supplied further linguistical insights: 'sosatie', 'kabaai', 'katel', 'bobotie', 'oorlam', [oor]'krabbetjie', 'amper' meaning almost [Ndl. amper is 'nouliks'], 'saam-saam', 'tjakki-tjakki'. Even the structure of Afrikaans has Malay influence, it should be remembered that most of these slaves were from East-Indonesia. Thus the use of titles as personal pronouns "Moenie Oom/Dokter vir my pla nie". The use of "Jan-hulle". The Dutch would make names like Willem into Wim, and Abraham into Brammetje, but the East Indonesian would change it into Wimpie, Ampie or Ammetje.

There were two main languages of the slaves which influenced Afrikaans. One group of slaves from India, Ceylon and Indonesia who had Indonesian parents used non-standard Malay. Another group of Slaves

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from Bengal, Coromandal Coast, Mallabar Coast and Ceylon historically had connections with the Portuguese. Thus the development of Creole-Portuguese. Hans den Besten a linguist from the Amsterdam University supplied me with some of the following examples. In Afrikaans we can see words like 'koelie'; 'tronk' from 'tronkoe' - tarungka meaning jail; 'tamaai' from tama(n)joe; 'outa' from ou and 'ta'; also 'tata'; 'sambreele', 'tarentaal', 'kombers', 'koperkapel', 'kraal', 'mielie', 'ramkie', 'brinjal', 'kiepersol'; 'baba' which may have been derived from a term which originally meant father in Indo-Arian.

Erroneously some have claimed the Afrikaans language to be the language of the 'Baas'. Afrikaans is the result of bringing together the East and the West, the North and the South. It was and should be the language that celebrates our cultural diversity rather than the language of exclusion. On the other hand those who attack Afrikaans is attacking not the language of the white man, but also the legacy that our slave *stamouer* have left behind in the development of this language

GENEALOGICAL TRACEABLE DESCENDANTS

There were obviously liaisons between the slave women and the men at the Cape. The Slave Lodge served as a *de facto* brothel. The Slave Lodge thus served as the breeding house for many families since that was the dwelling place of many a *stammoeder*. A number of the slave women were manumitted and got married. A far greater number of their daughters who were 'half-slag' became brides for the free burgher. These Cape born children often had as their last name the toponym 'van de Kaap', 'van de Cabo'. It should be kept in mind that sometimes this toponym was also used for burghers born at the Cape. There are some of these people who are referred to as 'van de Kaap' and one may suspect that they are from slave descent but unfortunately who their mother or father was are not known.

SINGLE PARENT FAMILIES

A large number of the slave families would have constituted single parent families, comprising mother and children. This in effect limits their true reflection of the slave contribution genealogically. Taking into account that the family name was usually derived from the male, in effect thus excluding the single parent family headed by a female, only the tip of the iceberg is revealed when

it comes to the slave component of the Cape society. The prohibition of slaves getting married, the number of illegitimate children that slave women had, with either slave or free men, all tends to hide the true contribution by the slaves. Even this '*stamouer* project' [see website listed above] which looks for both a *stamvader* and *stammoeder* of families - requiring both a male and a female curtails the true story. When one looks for the progenitors of a specific family surname, and taking foregoing into account, *a priori* excludes many slaves. Only a limited picture of the slaves contribution genealogically is evident.

THE ALIENATION OF MALE SLAVES

The female slaves had a greater chance of assimilation into the free society, whereas the male slaves never had any opportunity such as this. The total male population at the Cape greatly outnumbered the females. Thus male slaves had to compete for slave female companionship with the burghers, VOC workers, as well as sailors and soldiers who stopped at the Cape and who frequented the female slaves. If a male slave had a sexual relationship with an European woman he would be sentenced to death. The male European, even though the authorities did not approve, was allowed to have a relationship with female slaves. The legal line of descent for both slaves and free were matrilineal. This meant whether you were slave or free, depended upon the status of the mother not the father. If the mother was a slave then the child was a slave, if the mother was free then the child was free. The male did not come into account.

Due to the lack of records on the slaves and their descendants the scope of this paper only record some '*stamouers*'. Some of the '*stamouers*' who were slaves or whose ancestor were slaves are included here, this list is being expanded. There were many others with no traceable family record and thus they are not included. The majority of genealogical traceable slave '*stamouers*' were female. One of the few documented cases of a slave *stamvader* was Christoffel Snyman. Some of the more well know families are listed in the left column. Many other families have slave connections, which have not been included, since these slaves were not '*stamouers*'. Keep also in mind that a '*stamvader*' of a particular family may have had more than one partner, or there could be more than one *stamvader* of a particular surname even though the surname is similar. Therefore not everyone with a particular surname

can necessary claim having a slave 'stamouer'.

There awaits a lot of further research to determine which slaves had a relationship with whom, and who are the parents of others. Such research will help to identify more 'stamouers'. The second challenge is for the descendants of the slaves to trace their family ancestry, this has only been partially done. Our slave 'stamouers' are a sad part of human history. But in no way does a descendant need to be ashamed of what others did to our 'stamouer', the shame needs to be placed somewhere else, and most definitely not with the victim or the descendants.

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SLAVERY AND CHURCH REGISTERS

Last Newsletter I told you how shocked I was by the entries I found in the St Helena Baptism Registers which stated that the person being baptised was "the property of " his or her owner.

I wondered how the Cape Town Anglican Registers got around this.

In the St John's Wynberg Registers in the pre-emancipation years (1832-34)I found that entries for people of colour were enter as:

Jane daughter of John and Mary Smith, natives of this colony....

While entries for European families were:

John son of Michael and Mary Smith was baptised by me....

Perhaps these entries were to demonstrate that these people of colour were not slaves. At one time, baptism into the Christian Church implied freedom for that slave, but whether this was case under British rule in the early 19th Century I'm not sure. Perhaps it was merely colonial racism already coming to the fore.

St Paul's, Rondebosch first baptism entry is dated 1836. Rather strangely the first three entries all have the same mother – "*Rosalina, Free Native of the Cape*" but the surnames given for the three girls are common first names for girls. The whole entries read:

On this 23rd day of October 1836, Martha surname Elizabeth [sic] Daughter of Rosalina Free adult native of the Cape born 2nd July 1819 was baptised by the Revd. Edward Judge M.A. Witnesses: William Robertson, Sarah Wilhelmina.

On this 23rd Day of October 1836 Wilhelmina surname Maria[sic] Daughter of Rosalina, Free adult native of the Cape, born August 1825 was baptised by the Revd. Edward Judge M.A. Witnesses: William Robertson, Sarah Wilhelmina

On this 23rd Day of October 1836 Helen surname Elisa [sic] Daughter of Rosalina Free adult native of the Cape born 28 February 1822 was baptised by the Revd Edward Judge M.A. Witnesses: William Robertson, Sarah Wilhelmina

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Now perhaps the minister and/or the mother and/or the three girls being baptised didn't understand what a surname was. Or perhaps they didn't have a surname, being known only by their first names. Also notice that dates of birth make these three girls 17, 11 and 14 years old. Who was Rosalina? And the two witnesses also make for interesting discoveries. Sarah Wilhelmina sounds like she was also a former slave. Who was William Robertson? Was he perhaps the William Robertson that Peter Philip has a long entry on in his book, *British Residents at the Cape: 1795-1819*?

Peter Philip gives this account of William Robertson life at the Cape. He arrived here in 1806 and was soon in partnership with William Maude, in Cape Town and Simon's Town. He lived at Mount Nelson, at the top of Government Avenue where on 18 April 1807 Maude & Robertson advertise the sale of 150 'fine strong slaves from Guinea'. I wonder if the parents of the above three girls were amongst them? When William Maude died, Robertson bought from his estate 4 morgen near Rondebosch. He later owned the estate of Hazendal – I wonder if that is the current area in Athlone, near the Rondebosch Golf Course?

Terminology for former slaves and other black people at the Cape is varied and gets complicated. Two further entries in the St Paul's, Rondebosch Baptism register demonstrate this.

On this 27th day of July 1840 Marietze female apprentice of D. Cloete Esq about 9 years of age was baptised by me.

Mrs Daniel Cloete

Miss Louisa Duboissen

Daniel Cloete

Jno Fry, Provisional Chaplain

After the manumission of slaves they were required to work for their former masters/owners for a period of four years. This was done so that a sudden labour shortage would not occur at the Cape with many slaves leaving their former masters/owners and drifting around as vagrants. During this period the slaves were known as "apprentices" and most historians agree that little was different from the time they were slaves. Thus the entry above is the baptism of a former slave, now apprentice, of Mr Daniel Cloete.

The date is eighteen months after 1 December 1838, when slaves finished their apprenticeships but it would appear Marietze was still with her former owner. Notice too that she had the name of Marietze but no surname. I wonder if later she adopted her former owner's name CLOETE?

On this 17th of March 1844 Thomas, a prize negro apprentice of Joseph Upjohn surnamed Tamazo aged 18 (eighteen) was baptised by me Jno Fry Col. Chap.

Witnesses:

A. Bryne senr.

Mr Upjohn

When the Royal Navy captured a ship at sea, it was called a "prize ship". After the abolition of British slave trade in 1807, it was natural that the Royal Navy would also prevent other nations continuing to trade slaves. A small British fleet was based in Simon's Town to capture slave traders taking slaves from East Africa across to the Americas. When they captured slave-traders' ships, the slaves on board were called "Prize Negroes" and were taken to the nearest British port (in this case Simon's Town) and although considered to be liberated Africans were treated the same as slaves. Thomas Tamazo would have been born in 1826 and presumably found on a captured slave-traders ship and brought to the Cape. Here he must have begun to work for Joseph Upjohn. By the look of his name and the names of some of the later entries for his own children's baptism at St Paul's, Thomas could have been of Portuguese extract and perhaps from Mozambique when taken by the slave-ship.

UPJOHN was a nurseryman at the Cape. He lived at Erica Cottage in Rondebosch (does anyone know where this is?). I found an advert for him in the South African Commercial Advertiser which had an intriguing entry. "Robben Island cabbage plants now available..." Any suggestions on what these might be? One of Upjohn's Children (Mary) married Joseph MOSSOP and Mary Mossop was godmother to Thomas Tamazo's (now spelt Tomaso) first child Mary Elizabeth. The other two godparents sound like Prize Negro/Portuguese names – John JAMBOO and Mary COLENKAMY – perhaps there is an India (Goa) connection? On 29 March 1847, Thomas Tomaso married Louisa Elizabeth FORMAN, the witnesses were Alexander and Mary Georgina

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Moromboo.

It is hard to tell from mere Baptismal Register entries whether the former slave owners were being

respectful of their former slaves dignity by encouraging them to be baptised or whether there was an ulterior motion of some sort to keep control over their slaves. I would like to think the former but I am open to be proved wrong.

ANGELA VAN BENGALÉ

A new member, Jennifer Couper sent me some information about her ancestors. I hope those who have been members of the Society for a long time and who have not yet sent me an article take note that a new member has 'stepped up to the plate'!

Jennifer's ancestors included **Angela of Bengal**. She says in her email to me that a lot has been chronicled about her so there was no need to give details. Well, I for one know nothing about Angela van Bengal's history so I quickly looked it up and here is a summary.

ANGELA (Ansela) VAN BENGALÉ (also known as Mooij Ansela) was a slave from Bengal, India (today Bangladesh). Angela was brought on the ship *Amersfoort* to the Cape. In Oct 1655 van Riebeeck bought a slave **Angela van Bengale** from commander Pieter Kemp. Angela was sold by Jan van Riebeeck on 19 Apr 1662 to Abraham Gabbema. On the 13th April 1666 Gabbema signed a document which would lead to Angela's freedom six months later. She was the third person to be freed from slavery at the Cape.

Angela Van BENGALÉ had three common law husbands before she got her freedom and married on the 15 Dec 1669, **Arnoldus Willemsz BASSON**. Angela herself was born about 1640 in Ganges Delta, Bengal, India, and died about 18 July 1720 in Cape Town. Her first child was **Anna de Koningh** but who her father was is not known. There was a Francois de Coninck from Ghent at the Cape, he arrived as a soldier in August 1658. There was also a Marten Coninck from Hamburg, a soldier who received his freedom on 22 June 1661. Perhaps her father was one of these. Angela van Bengal met **JAN VAN ASSEN** and it is presumed that Jacobus and Johannes VAN AS. Angela's next two children are his children. She married **DOMINGO** and had

three children and finally after her freedom in 1666 she married **ARNOLDUS WILLEMSZ BASSON** 15 Dec 1669 in NG Church, Cape Town, son of WILLEM BAESON and ELSKEN BOESPINCK. He was born 1647 in Wessel, Rhinland, Prussia, and died Abt. 1691. Angela had three surviving children from her first three marriages/relationships and eleven children with Arnoldus BASSON. Anna DE KONINGH was her first born. Some websites state she was born in Batavia in 1657 but it appears that Angela VAN BENGALÉ was bought by Jan van Riebeeck in 1655 – in Batavia or at the Cape?

ANNA DE KONINGH, daughter of Angela VAN BENGALÉ was born in 1657. She married Captain Oelof BERGH and Jennifer Couper is their 9X great-grand child.



Anna De Koningh

ANNA DE KONINGH married OLOF BERGH in about 1677 at the Cape of Good Hope. He was born about 1643 in Gottenburg, Sweden, and died about 1724 in Cape Town. He spent a few years in Ceylon as a soldier and was a sergeant when he arrived at the Cape in 1676. He and Anna de Koningh had 11 children. In 1681 he was

promoted to ensign and he undertook a few unsuccessful voyages of exploration to Namaqualand in search of copper. In 1682 the English ship *Joanna* ran aground near Gansbaai. Bergh had the task of salvaging its cargo, which he did successfully, but with small personal reward. In 1686 the Portuguese ship *Nostra Senhora de los Milagros* suffered a similar fate near Cape Agulhas. When Simon van der Stel, then Commander, sent a group under Bergh's command to salvage the load, they

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Oloff Bergh

decided to look after their own interests first and plundered the ship, sold the booty in Cape Town, and gambled and caroused on the proceeds. Van der Stel had the whole group arrested. Bergh acknowledged possession of some of the stolen articles and so was sentenced, and imprisoned on Robben Island and later at the

Castle. The Chamber of Seventeen eventually gave him the choice of going to Ceylon with his previous rank or remaining at the Cape as a Free Burgher. Bergh opted for Ceylon, but his wife chose to remain at the Cape.

In Ceylon he must have rendered good service as he was promoted to captain. He returned to the Cape in 1695 with that rank and was appointed as commander of the Cape garrison. He retired in about 1701 as a wealthy man, owning land on the Moolenweg, a farm in the Tijgerberg area, the farm De Kuijlen (Kuil's River) and the adjoining farm Saxenburg. With Johannes Phijffer he also owned the farm Vondeling near Paarl Diamant. Bergh was one of the wealthiest men at the Cape in his time and a considerable landowner. His properties included a house on the Heerengracht in Cape Town, another house behind it, a house near the Groote Kerk, a house in Table Valley, the farm Constantia and two bungalows in Piquetberg. How much of this wealth was from loot from the shipwrecks is anyone's guess. I should think that a company official could not earn enough to buy all these holdings with his salary alone.

Oloff Bergh took possession of Groot Constantia on 13 November 1716. This means that a former soldier who had spent a term in prison and his wife, Anna de Koningh, the child of Batavian slaves, became owners of Groot Constantia. Not much is known about the period of Bergh's ownership, but it is generally assumed that he did little about viticulture on the farm. This is supported by the fact that during this time the wines of Johannes Colijn of Klein Constantia (the present De Hoop op

Constantia), began to draw attention overseas and became known as Constantia wine. When Bergh died in 1724, his wife, who inherited the farm, also appears to have neglected viticulture. There were only 1 126 litres of red wine in the cellar when she died in 1734. The inventory of her estate, which includes Groot Constantia and provides the first known list of movable property on the farm, refers to a loft above the wine cellar used for storage but none of the goods kept there had anything to do with viticulture.

It is doubtful, in fact, whether she ever lived at the farm. It is not even mentioned in her will, suggesting that she intended it to be sold. The inventory gives the names of 27 slaves who worked at Groot Constantia, all of them described as 'boys', most of them having come from the Indian Archipelago and Madagascar. One was from Anna's mother's birthplace, Bengal; another was a Zulu from Natal called Snaphaan.

Jennifer Couper is descended through the youngest child of Oloff Bergh and Anna deKoningh - Albertus Bergh. Albertus Bergh married Elizabeth Bisseux, daughter of Huguenot baker Jacques Bisseux, who had premises in Cape Town. Anna Christina Bergh, daughter of Albertus Bergh and Elizabeth Bisseux married Honoratus Coenrad Maynier of Stellenbosch. Honoratus Christiaan David Maynier was their son and he is most famous as Landdrost of Graaff-Reinet who at the time of the rebellion of the trekboer in 1795 was expelled from the town when the boers formed an independent colony, under the Netherlands and not the DEIC. In time, HCD Maynier became the owner of the property Protea and it was from him the the newly arrived Bishop of Cape town, Robert Gray purchased the property and it is the current Bishopscourt, official residence of the Archbishops of Cape Town.

Jennifer Couper also sent me information about one of her forebears the FORRESTERs, who arrived in Liversedge's Party among the 1820 Settlers. Settler Richard Forrester's daughter Sarah married Capt. Michael Rorke (of the Cape Mounted Rifles), after whose nephew Rorke's Drift was named.

Jennifer's finally comment is: I was absolutely thrilled to discover how deeply entrenched is my family in the history of South Africa. I had absolutely no idea whatsoever about any of this until roughly twenty years ago - and am still happily hunting for new bits of information.

Keep hunting, Jennifer!

HONEYMOON ON THE LUSITANIA

100 years ago—on the 7 May 1915 the s.s. Lusitania was sunk by a German u-boat. Agnes Bloor Hill and Frank Albert Rogers were on honeymoon on the ship. Joyce Settle tells us more ...

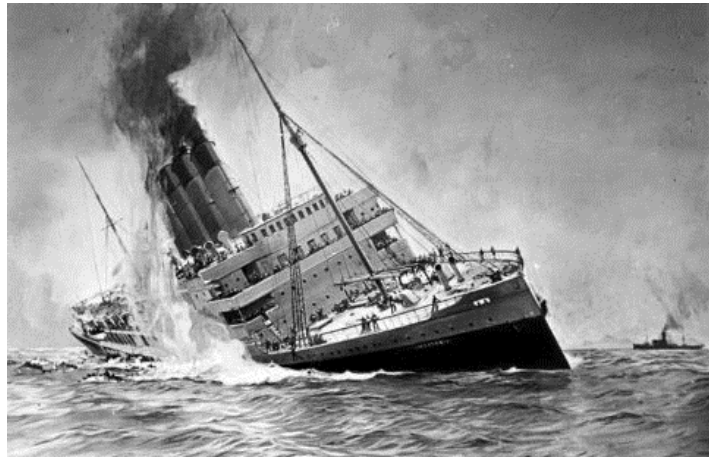
One hundred years ago, in 1915, during World War 1, Agnes Bloor Hill and Frank Albert Rogers married. As a gift they were given a trip to Britain on the RMS Lusitania from Agnes' parents Mr William Hill and his wife Hannah (born Bloor) from Toronto, Ontario, Canada. The honeymooners were travelling Saloon Class (1st Class) on ticket number 10859 and they occupied cabin A-25. They sailed out of New York on 1st May. 7 days later the ship sank off the coast of Ireland. It had been torpedoed by German U-boat.

As well as being on honeymoon Frank was on business for his company, Simpson's Department Store, in Toronto while on this trip. The business part of the trip was 'the Dominion's (Canada's) war-time promise of "business as usual" '. His work colleague, Franklin Peardon, was also onboard the ship.

Agnes Bloor Hill, born in 1883, age 24, was the 188th body to be recovered. She was found in the saloon of the ship. There is a plaque in Forest Lawn Mausoleum in Toronto for Agnes and in www.findagraveforums.com it says she is buried there. I expect they shipped her body home for burial. The body of her husband Frank, who was 34 years old, and that of Franklin Peardon, his work colleague, were never found.

The Lusitania was torpedoed off the Irish Coast, near Old Head of Kinsdale, Southern Ireland, by a German U-boat on 7th May, 1915 during the First World War. The Americans had not joined in the war at that stage but the Lusitania was carrying a great deal of ammunition to help the war effort. When the ship sank she had 1959 people aboard, 1198 lost their lives and 761 survived. 170 Canadians lost their lives that day.

In Queenstown Churchyard – south of Cork, Southern Ireland, are the common and numbered



graves of the people lost in this disaster.

The ship's black cat, the stoker's mascot, was not on board. He certainly saved one of his nine lives not going on the trip to Britain. He jumped ship the night before they sailed on 1st May 1915. Very lucky for the cat – Not so lucky for the hundreds who drowned..

Agnes Hill Bloor belongs to my family tree. The Leigh Dorothy Tree - Tree No.11. She was the 2 x great niece of Joseph Bloor, entrepreneur of 'Cabbage Town' or 'Yorkville' now known as Toronto, Ontario, Canada. Bloor Street, Toronto is named after Joseph. Agnes was the daughter of Hannah Bloor who is mentioned in our Members Interests Book under member Ron Bloor, Canada. He said that 'Hannah, Agnes' mother, was his grandfathers Aunt'.

Getting back to the fated Lusitania - I had a look at all the names on the lists of passengers to see who died and who survived.

1st Class

Charles Tilden Hill from London – Survived

Mrs C T Hill (?) – there is doubt she was on board or if she survived

2nd Class

William Spencer Hill from England - Survived

William Hill (may be the above)

Mrs Robert Hill from New York

Mitchell Hill from New York – Died

Mrs Richard Hill – Survived

Crew

James Hill – there is doubt he was on board – it is unlikely he was a relative.

There was also a Vincent Settle, 1st Class Bed

Steward. I wonder if he looked after Agnes and Frank or if he was a relative of my husband, Eric Settle. We know so little of his side of the family. Settle is a more unusual name than Blo(o)r(e) !

The feeling I got when I saw all these people called Hill was that Mr and Mrs C T Hill and William Spencer Hill may have been visiting Canada for the wedding of Agnes and Frank. Perhaps they were on board with the other people called Hill travelling home to England with the honeymoon pair who might have been be going to visit their British family. Also on board were three people called Rogers – Elizabeth, Percy W and R. Could they also be part of the wedding party? The Rogers were all from Toronto. I suppose my heart was hoping the Rogers were in good company.

After getting excited about William Spencer Hill I checked him out on the internet. I found out he was age 29, a Welsh National travelling with the Welsh choir who were aboard – he was their pianist. I had hoped his middle name ‘Spencer’ was from the same source as William Spencer Bloor, decd and Spencer Bloor son of Edward William Bloor, author, who I met at Basford Church hall quite recently at a Blo(o)r(e) Society meeting – all from my tree. J Alas William Spencer Hill was nothing to do with Agnes and Frank. I can report he survived.

Charles Tilden Hill and his wife lived in Harrow, England as he worked for American Tobacco Company and was based in Britain. He and his wife had travelled back to America due to her ill health. Charles was on his return trip to Britain when the disaster struck. He was in Cabin B-11 on ticket number 9956. On the afternoon of 7th May he was speaking to Chief Steward ‘Jones’ on the starboard promenade deck. Jones was at the railing and murmured ‘Good God, Mr Hill, here comes a torpedo’. Charles managed to get on lifeboat 14. He, and the others on it, were picked up by the



ship ‘Indian Empire’. The report said ‘He called American Tobacco Company who informed his wife that he was alive’.

Mrs Richard Hill (Emily Jane Haynes) age 31 was in lifeboat 15 and was picked up by the ship ‘Wanderer Peel’.

Mitchell Hill – It appears he was a Mr William Mitchellhill so again not for us.

Another Hill mentioned was Mrs Richard Hill (Emily Jane Haynes) age 31. She got on lifeboat 15 and was picked up by the ‘Wanderer Peel’. Also no connection.

Mrs Robert Hill was in second class and survived but I have not found out anything about her or where her husband was. On a list of second class passengers there is an R.Hill listed as dead.

The Rogers –

Percy Rogers was the publisher of the Canadian publication ‘Jack Canuck’. He was travelling with the war correspondent of that publication. He survived.

Elizabeth Rogers was travelling with her sister Sarah May Fish (wife of John E Fish who was serving with the Canadian Expeditionary Force). The sisters, Elizabeth and Sarah, were taking the Fish Family’s children to Britain for the duration of World War 1. The children were Marion Enid Fish, age 8, Sadie Eileen Fish, age 10 and baby Joan Fish age 6 months. Baby Joan did not survive but the four others did.

R. Rogers was from Canada – he did not survive.

I have read many articles about the sinking of the Lusitania over the years, looked at the photographs of the soldiers digging the mass graves, the coffins of the dead placed in these graves, the mounds of earth waiting to be piled over the coffins while the clergy and mourners are standing all around saying the words of death. Each time I see it I think how awful war is and feel sad for all the families of the all the people who were killed all over the world during 1914-1918.

I hope Frank and Agnes had a wonderful honeymoon week on board ship before the disaster happened to the RMS Lusitania. RIP

CAPE TOWN FAMILY HISTORY SOCIETY

WEBSITE:

<http://www.family-history.co.za/>

Contains lots of interesting and useful information

MONTHLY MEETINGS

Third Saturday of each month at St John's Church Hall, Wynberg

COMMITTEE 2013-14

CHAIRPERSON:

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Cheri Wright

Kevin Turner

WEBMASTER

Eric Settle

HUMOUROUS ASIDES

Some family trees have beautiful leaves, and some have just a bunch of nuts. Remember, it is the nuts that make the tree worth shaking.

Author Unknown

GENEALOGY, n. An account of one's descent from an ancestor who did not particularly care to trace his own.

Ambrose Bierce

I don't have to look up my family tree, because I know that I'm the sap.

Fred Allen

"My ancestors were all famous for military genius."

My Lady smiled graciously. "It often runs in families," she remarked: "just as a love for pastry does."

Lewis Carroll

A man who thinks too much about his ancestors is like a potato—the best part of him is underground.

Henry S F Cooper

My ancestors wandered lost in the wilderness for forty years because even in biblical times, men would not stop to ask for directions.

Elayne Boosler

We pay for the mistakes of our ancestors, and it seems only fair that they should leave us the money to pay with.

Don Marquis

BACK PAGE HUMOUR



"So far I've discovered I was in a litter of eight and my mother's name was Fluffy!"



SUNSTONE