CITY OF CAPE TOWN
ISIXEKO SASEKAPA
STAD KAAPSTAD

Stories of the South Peninsula

Historical research, stories and heritage tourism opportunities in the South Peninsula

SOUTH AFRICAN TOURISM

The peninsula from Cape Point Nature Reserve

Prepared for the City of Cape Town by C. Postlethwayt, M. Attwell & K. Dugmore Ström
June 2014

Background

The primary objective of this project was to prepare a series of 'story packages' providing the content for historical interpretive stories of the 'far' South Peninsula. Stories cover the geographical area of Chapman's Peak southwards to include Imhoff, Ocean View, Masiphumelele, Kommetjie, Witsand, Misty Cliffs and Scarborough, Plateau Road, Cape Point, Smitswinkel Bay to Miller's Point, Boulders, Simon's Town, Red Hill, Glencairn and Fish Hoek to Muizenberg.

The purposes for which these stories are to be told are threefold, namely to support tourism development; to stimulate local interest; and to promote appropriate and sustainable protection of heritage resources through education, stimulation of interest and appropriate knowledge.

To this end, the linking of historical stories and tourism development requires an approach to story-telling that goes beyond the mere recording of historic events. The use of accessible language has been a focus. Moreover, it requires an approach that both recognises the iconic, picture-postcard image of parts of Cape Town (to which tourists are drawn initially), but extends it further to address the particular genius loci that is Cape Town's 'Deep South', in all its complexity and coloured by memory, ambivalences and contradictory experiences. We believe there is a need to balance the more conventional approach, which selects people or events deemed worthy of commemoration (for example, the Battle of Muizenberg) to tell the story of places, by interweaving popular memory and culture into these recordings (for example, the rich Muslim culture that existed in Simon's Town before the removal under the Group Areas Act).

Thus, these are stories, familiar and unfamiliar, that link intangible heritage with (largely) material forms and are about real-life characters and events that have shaped our past. The tone of these stories is conversational in order to engage local residents and tourists alike, and can be utilised in story-telling mode (by tour guides for example) or to fulfil on-site interpretive requirements.

Stories have been selected to balance historical themes from prehistory, through pre-colonial to colonial settlement, apartheid and democratic South Africa. The history of Cape Town's South Peninsula has been very ably and comprehensively recorded by many of its residents, and we wish to acknowledge and give thanks to all those cited as references.

Referencing

The stories are intended for popular consumption. Therefore, the traditionally detailed referencing that would be expected of historical research was not regarded as appropriate in this instance, although full accuracy in terms of content and referencing has been sought. All references utilised have been listed. In respect of images, reference sources have been provided, which are open-source as far as possible.

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Contents

1. Beauty secrets of the South Peninsula

(C. Postlethwayte)

"This cape is a most stately thing and the fairest cape we saw in the whole circumference of the earth."

Attributed to Sir Francis Drake (or the ship's chaplain) upon seeing the Cape on his circumnavigation of the world on the Golden Hind, 1580

SOUTH AFRICAN TOURISM

The peninsula from Cape Point Nature Reserve

The scenic splendour of the Cape Peninsula has been much talked about by visitors since the Cape was circumnavigated by Sir Francis Drake in 1580. From the spectacular marine drive over Chapman's Peak to the rugged coastline of Cape Point at the tip of the peninsula, the sheltered anchorage at Simon's Bay to the white beaches of Muizenberg, the peninsula's astounding beauty is linked to ancient geological processes forming this land.

The two main rock formations are the late-Precambrian Malmesbury group (metamorphic rock) and the peninsula granite, a huge batholith (igneous rock) that was intruded into the Malmesbury group about 630 million years ago. The older Malmesbury group was laid down in the Adamastor Ocean, an earlier version of the South Atlantic (named after the Greek-type mythical giant, whose body lies on his back from Cape Town to Cape Point, and who had the Cape as his forbidden portal, beyond which neither ship nor sail should pass).

MARINA DOS SANTOS SALGUEIRIO TOMAS

An artist's impression of the giant Adamastor, showing the Portuguese fleet rounding the Cape of Good Hope.

Eventually, the ocean began to close and the continents collided, which led to the formation of Cape granite. Most of the visible granite has been weathered down to the characteristically rounded core stones that we see along the coastline between Simon's Town and Cape Point. At Boulders Beach (Simon's Town), regarded as one of the ten most unique beaches in the world, the eponymous boulders provide a secluded spot for penguins (standing around like "perplexed nuns", according to Paul Theroux) and bathers alike. Froggy Pond, just south of Boulders Beach, is regarded as a place of special geological interest, and is a good place to stop and see the granite. It also makes for a sheltered dive site, as long as you have a permit. Continuing on to Cape Point and beyond into the Noordhoek Valley provides the traveller with a passion for geology a rich panorama of geological evolution. In some places, intense weathering has altered the granite to kaolin clay soils (or china clay, used to manufacture cups and saucers and glossy paper), which are processed and packed near Fish Hoek and Noordhoek.

Boulders Beach

Froggy Pond from the road.

Over a period of 40 million years, this weathered down to a nearly flat surface, onto which the Table Mountain group sediments were deposited. In a feat of geological engineering, the spectacular Chapman's Peak roadway has been cleverly constructed along the contact zone between solid and conveniently located Cape granite and the overlying Table Mountain sequence. In 1922, soon after it opened, a traveller commented as follows: "The road here is cut out of the mountainside proper and the slopes and kloofs are thickly wooded. Glancing back, one obtained a magnificent panorama of mountain, sea, sky and valley. When nearing Chapman's Peak, the sun was suddenly shut out. Precipitous cliffs towered hundreds of feet above; below, a sheer drop of a 1 000 feet, the sea dashed against the rocks sending up columns of spray. Our coach seemed a very insignificant thing on the streak of roadway between sky and sea. Without doubt this drive is the most beautiful and will be the most popular of all which the Peninsula can boast."[1]

Chapman's Peak Drive

Chapman's Peak

Regarded as one of the most scenic drives in the world, Chapman's Peak winds its way along the vertical cliffs rising out of the ocean between Hout Bay and Noordhoek. Opened in 1922 and built by convict labour, it was named after John Chapman, the chief mate of the ship Consent. Upon being becalmed in the area of Hout Bay, Chapman was sent ashore to find provisions. The name of the bay was recorded as Chapman's Chaunce ('chance'). It is reputedly the oldest surviving English place name in South Africa.

1 Ross (2007) pp 128-9.

The local sandstone and granite, quarried at outcrops high above the towns of the South Peninsula, was used in many of the historic buildings and walls of the area (between Muizenberg and Cape Point), as well as the Simon's Town naval dockyard and Selbourne dry dock, resulting in the characteristic False Bay architecture.

Muizenberg Station

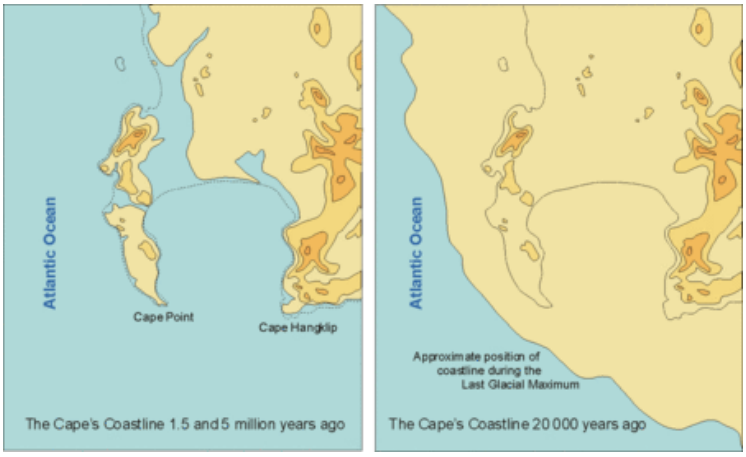
Old Magistrates Court, Muizenberg

Main Road, Muizenberg

Star of the Sea

Martello Tower, Simon's Town, late 1800s. Saints Simon & Jude Catholic Church, Simon's Town, with the Jackson quarry visible behind the church Simon's Town Museum from which many of the local buildings and structures were constructed

Fluctuating sea levels over millions of years have also added to the unique natural landscape of the South Peninsula. Between two million and 15 000 years ago, with changing global temperatures and varying amounts of water accumulating at the polar ice caps, the Cape coastline varied considerably. At times, the sea covered the Cape Flats and Noordhoek Valley, and the Cape Peninsula was then a group of islands. At others, the sea was substantially (up to 130 m) lower than today, which turned False Bay into a huge dune-field.



SOUTHWOOD, P.

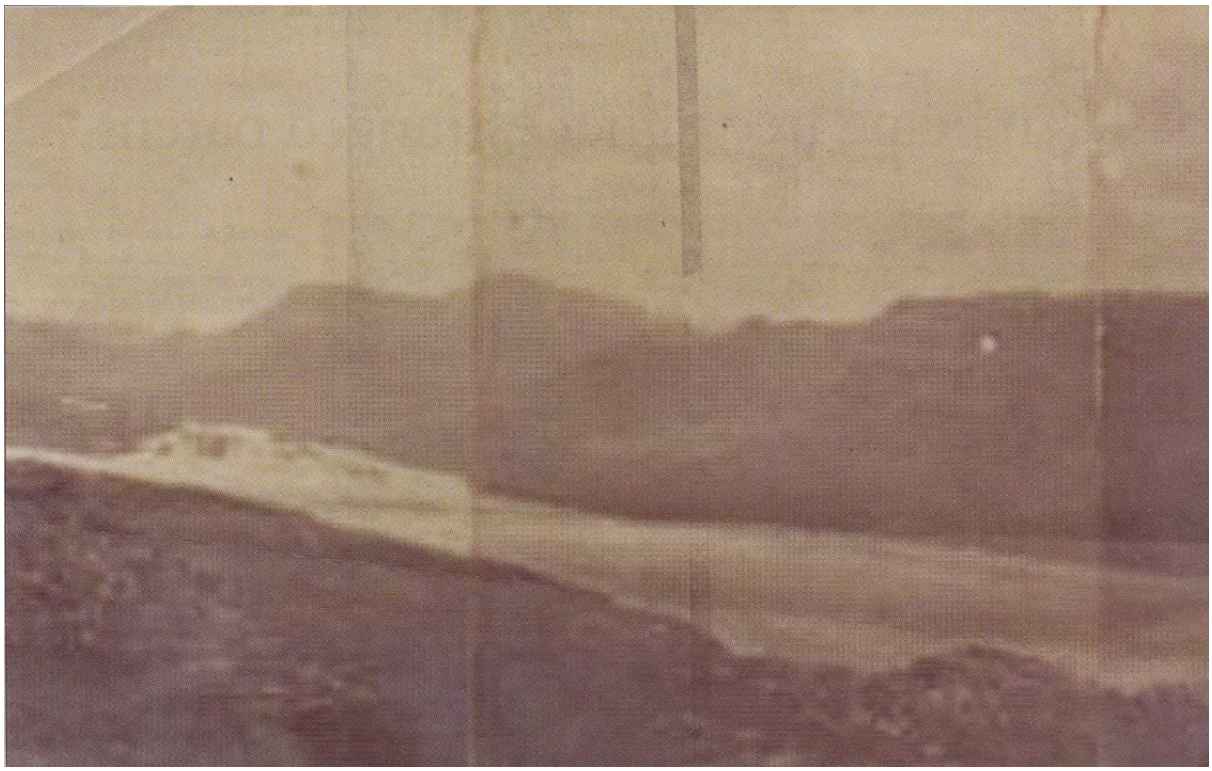
The historical Cape coastline.

From the vantage point of Ou Kaapse Weg, one can imagine how the flat valley before you, between Fish Hoek and Long Beach, Noordhoek, was once an ocean bed and the South Peninsula an island. As the sea retreated, beach sands with shell fragments and estuarine muds were deposited and later overlain by calcrete-cemented dune sands. Some dunes in the Dido Valley area possibly date from prehistoric times. The sands of Fish Hoek were hazardous to travel in the early settlement of the peninsula and, combined with the relentless southeasters, required many a horse, oxen and wagon to brave the water's edge, even belly-deep, where the sand was firmer. Rudyard Kipling, who knew this coast well from several visits between 1891 and 1907, is said to be referring to Glencairn or Fish Hoek in his story "Mrs Bathurst" when he speaks of "moulded dunes, whiter than any snow, rolled far inland up a brown and purple valley of splintered rocks and dry scrub", and described how "the strong south-easter buffeting under Elsie's Peak dusted sand into our tickey beer".[2]

COBERN, J.

Fish Hoek Main Road, 1910.

2 Tredgold (1985) p 161.



The valley of sand: Fish Hoek valley to Noordhoek pre-development. People remember sailing their boats on the pans that appeared in winter.

We can also see evidence of the higher stands of the sea in the wave-cut platforms, benches, boulder-beach ridges, sea cliffs, caves and undercut ledges along the peninsula's rugged coastline. Wave-cut caves, indicating former sea-level stands of between +4 and +8 m, are found between Cape Point and Muizenberg at the descriptively named Boiler Room, Batsata Cove, Blaasbalkgrot, Slimy Boulder and Hell's Gate, amongst others. Many are difficult to get to and extremely dangerous, even when the sea is calm, and are therefore not well explored by cavers.

As the sea levels dropped, False Bay became an area of well-watered grass and bush in which animals roamed, including grazing antelope, quaggas, elephants, hippopotamuses, rhinoceros, lions, leopards and buffalo. The first colonists recorded these encounters, including Simon van der Stel, who, in 1687, searching for safe anchorage in False Bay, came across a large 'tiger' (most likely a leopard) and enthusiastically reported on the abundant game (including a marauding lion, which forced him to sleep in a tent after it had killed one of the party's sheep) and fishing. Tragically, communities of yesteryear had little appreciation for the value of biodiversity, and wild game was simply meat or sport. In 1689, it was recorded how two huge elephants caused significant damage to the young trees that the Dutch East India Company (VOC) had planted in Hout Bay, following which the animals were shot down with flintlocks, slaughtered and the flesh divided up amongst the company slaves. The last recording of a Cape lion being shot near Cape Town was as recent as 1850. However, the peninsula still provides refuge to fauna, particularly in Table Mountain National Park (itself a natural world heritage site and one of the New7Wonders of Nature), where they are uniquely adapted to the fynbos ecosystem and where some locally extinct species have been reintroduced in Cape Point Nature Reserve, amongst others.

The human-wildlife conflict that seems inevitable is still played out when it comes to our evolutionary cousins, the chacma baboon. In 1851, one Lieutenant John Shipp, in a memoir of his military adventures, described several encounters he had had with baboons near the Cape of Good Hope:

"On these hills, whole regiments of baboons assemble, for which this station is particularly famous. They stand six feet high, and in features and manners approach nearer to the human species than any other quadruped I have ever seen. These rascals, who are most abominable thieves, used to annoy us exceedingly. Our barracks were under the hills, and when we went to parade, we were invariably obliged to leave armed men for the protection of our property; and, even in spite of this, they have frequently stolen our blankets and greatcoats, or anything else they could lay their claws on. A poor woman, a soldier's wife, had washed her blanket, and hung it out to dry, when some of these miscreants, who were ever on the watch, stole it, and ran off with it into the hills, which are high and woody. This drew upon them the indignation of the regiment, and we formed a strong party, armed with sticks and stones, to attack them, with the view of recovering the property, and inflicting such chastisement as might be a warning to them for the future. I was on the advance, with about twenty men, and I made a detour to cut them off from caverns, to which they always flew for shelter. They observed my movement, and immediately detached about fifty to guard the entrance, while the others kept their post; and we could distinctly see them collecting large stones, and other missiles. One old grey-headed one, in particular, who often paid us a visit at the barracks, and was known by the name of Father Murphy, was seen distributing his orders, and planning the attack, with the judgment of one of our best generals. Finding that my design was defeated, I joined the corps de main, and rushed on to the attack, when a scream from Father Murphy was a signal for a general encounter, and the host of baboons under his command rolled down enormous stones upon us, so that we were obliged to give up the contest, or some of us must inevitably have been killed. They actually followed us to our very doors, shouting, in indication of victory; and, during the whole night, we heard dreadful yells and screaming; so much so, that we expected a night attack. In the morning, however, we found that all this rioting had been created by disputes about the division of the blanket; for we saw eight or ten of them with pieces of it on their backs, as old women wear their cloaks. Amongst the number strutted Father Murphy. These rascals annoyed us day and night, and we dared not venture out, unless a party of five or six went together.

One morning, Father Murphy had the consummate impudence to walk straight into the grenadier barracks; and he was in the very act of purloining a sergeant's regimental coat, when a corporal's guard (which had just been relieved) took the liberty of stopping the gentleman at the door, and secured him. He was a most powerful brute, and, I am persuaded, too much for any single man. Notwithstanding his frequent misdemeanours, we did not like to kill the poor creature; so, having first taken the precaution of muzzling him, we determined on shaving his head and face, and then turning him loose. To this ceremony, strange to say, he submitted very quietly; and, when shaved, he was really an exceedingly good-looking fellow, and I have seen many a 'blood' in Bond Street not half so prepossessing in his appearance. We then started him up the hill, though he seemed rather reluctant to leave us. Some of his companions came down to meet him; but, from the alteration which shaving his head and face had made on him, they did not know him again, and, accordingly, pelted him with stones, and beat him with sticks, in so unmerciful a manner, that poor Father Murphy actually sought protection from his enemies, and he in time became

quite domesticated and tame. There are many now alive, in His Majesty's 22nd regiment, who can vouch for the truth of this anecdote."[3]

Whilst it seems that humans are still not entirely free of such attitudes, and baboon persecution remains a thorny issue to resolve in urban areas, the authorities are actively addressing it. When walking in the mountains of the South Peninsula, you might be surprised to see field rangers appear as if from nowhere, paintball rifle in hand, tracking a baboon troop and encouraging them to forage in their natural habitat.

Baboons at Cape Point

Of course, a discussion about the fauna of the peninsula is not complete without reference to the Cape Floristic Region, one of the Cape's greatest assets. The rich mosaic of the fynbos provides a fascinating window onto the complex evolutionary interaction of geology, climate, fire and pollinators that provides us with a wealth of floral biodiversity, some of which is confined to very small areas, such as the delicate *Erica fairii Bolus*, which is currently known from a single subpopulation limited to an area of only 6 km² on the Red Hill plateau. For those less interested in the botanical or geological minutiae of the flora, the extraordinary scenic beauty of fynbos in the peninsula's natural areas is well worth the visit (walk it if you can), and opportunities to do so abound. Admiration of natural scenery has not always been part of humans' engagement with their environment: Rugged mountains, sand-swept flats and hardy vegetation were frequently viewed as an uninviting prospect by early travellers to the Cape; more of a hindrance to travel and trying to wrest a living from the elements. However, an appreciation for the peninsula's charms grew. In 1822, William Wilberforce Bird, a controller of customs in Cape Town, wrote of his journey to Simon's Town: "From that place (Muizenberg) to the bay, it skirts the foot of lofty mountains, overhanging the traveler on his right hand, while the ocean rolls majestically through the bay, on his left. The scene is so picturesque and beautiful, that it cannot be passed for the first time without feelings of delight."[4] There are many now who would concur in respect of our 'fairest Cape'.

3 http://www.oldandsold.com/articles11/evening-book-82.shtml.

4 Tredgold (1985) p 43.

TURNER, R.C.

Erica fairii Bolus

MOLENTO, S.

The king protea

Acknowledgements and disclaimer

The history of Cape Town's South Peninsula has been very ably and comprehensively recorded by many of its residents, and we wish to acknowledge and give thanks to all those quoted as references. These stories are intended for popular consumption, and the traditionally detailed referencing that would be expected of historical research was therefore not regarded as appropriate for this purpose. However, all references utilised have been listed.

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2. A graveyard of ships

(C. Postlethwayte)

In 1770, a Swede, Jacob Wallenberg, who put into Simon's Bay claiming to be the first Swedish ship to have done so, remarked humorously: "It is as rare to weather the Cape without a storm as it is to get out of Cadiz without a broken heart."[5] Hard to believe on a sunny, cloudless day at Cape Point, but as a testament to this, the Cape Peninsula is littered with the wrecks of ships that fell victim to the treacherous conditions. Stories tell of the drama and heroism, mutiny and murder, avarice and corruption, and sheer incompetence that accompanied these wrecking.

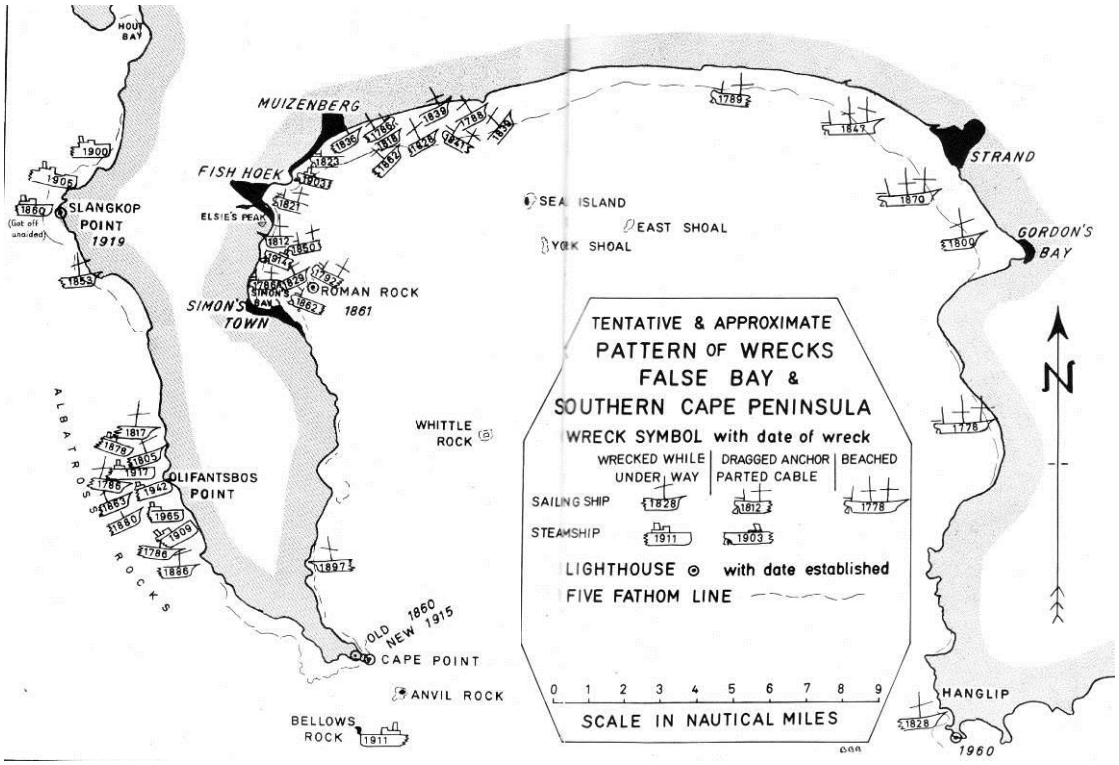
The most ghostly of all is of course the legend of the Flying Dutchman, immortalised by, amongst others, Longfellow, Kipling, Wagner and Sir Walter Scott. The tale follows Captain Hendrick Vanderdecken in the employ of the Dutch East India Company, who attempted to round the Cape of Good Hope in 1641. A fierce southeaster repeatedly thwarted his attempt to round the peninsula. Refusing to listen to the pleas of his crew, the merciless Vanderdecken strapped himself to the wheel and vowed to carry on, swearing that even God would not force him to change his mind. His blasphemy was heard, an angel descended and condemned him to sail the oceans for all eternity with a ghostly crew of dead men, bringing death to all who saw the spectral ship, never to make port nor know a moment's peace. The legend has been kept alive by numerous sightings, most famously by the princes Albert and George (later King George V), who were midshipmen on the HMS Baccante in 1881. The ship's log records the appearance of the Flying Dutchman as a strange red light, as of a ship all aglow, but upon reaching her, there was no material presence. That same day, the seaman who

SMITHSONIAN AMERICAN ART MUSEUM

The Flying Dutchman by Albert Pinkham Ryder circa 1887.

5 Tredgold (1985) p 43.

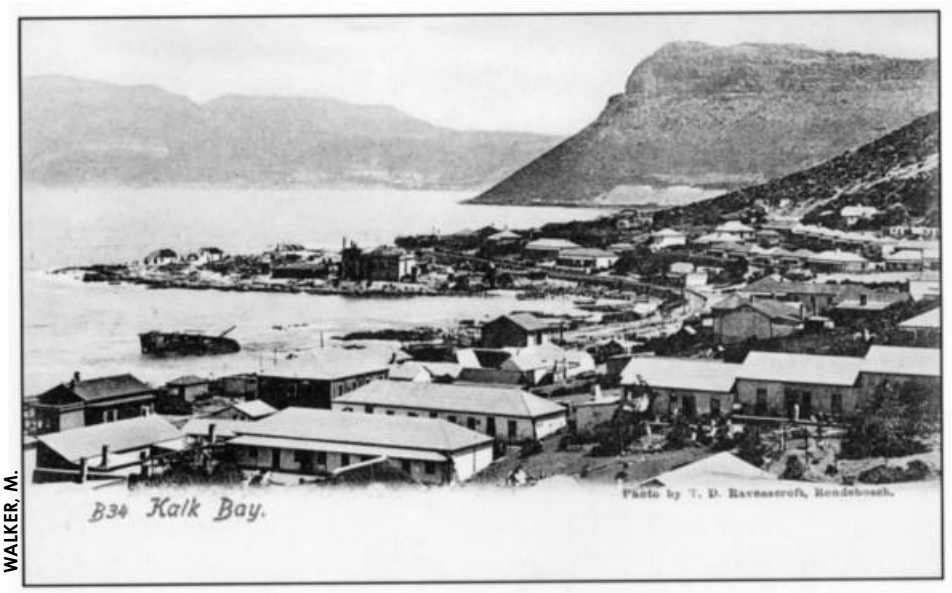
had reported the phantom ship, fell to his death from the top mast. Other sightings include dozens of bathers at Glencairn in 1939, a British man-of-war cruising between Africa and South America, and a German submarine during World War II, as well as a 1959 sighting by the captain of the Dutch freighter Straat Megelhaen.



BROCK & WILLIS, SIMON'S TOWN HISTORICAL SOCIETY

Note: This map is a generalisation of data available at the time of publishing, and is not exhaustive nor to be used by divers. It is used here for illustrative purposes only.

The early sailors struggling to set a safe course around the southern tip of Africa faced a host of problems from its treacherous coastline: Poor visibility, storms and lack of recognisable landmarks were the most obvious, particularly before harbours and breakwaters were put in place in the second half of the 19th century. Navigators had to make do with outdated and inaccurate charts, which, without lighthouses, were the cause of many a wrecking. Human nature, unchanged over centuries, also contributed to the littering of our ocean floors: overloading of cargo, lack of maintenance due to competition and avarice, corruption (bribing the authorities to declare ships seaworthy), piracy, mutiny, human error and a fondness for drink! Nevertheless, these shipwreck clusters tell us of the irrevocable transformations that colonisation brought about on the subcontinent, as both a catalyst and vehicle for change. The wrecks also led to the development of harbours, lighthouses and, consequently, settlements. But not all wrecks changed the face of local settlement. There are many stories of un-dramatic wrecking, unremarkable crews, no tales of derring-do. One such story is that of the trawler Rex, which met an ignominious end when, in 1903, loading ice in Kalk Bay, it was caught by a southeaster, dragged anchor before her crew could realise, and ran aground opposite Kalk Bay Station. She remained on the rocks for many years, finally leaving only the boiler on the beach, evident in postcards of early Kalk Bay. Some remains are still visible at low tide in the harbour.



The trawler Rex lies forlornly on her starboard side, Kalk Bay.

Simon's Town harbour was developed to provide safe winter anchorage from the northerlies that made Table Bay harbour itself a locus of many a shipwreck. (A disastrous storm in 1722, for example, saw the loss of 600 lives in Table Bay). Whilst explorations were under way to find a suitable harbour site in False Bay, an added incentive arrived in the form of a pirate ship. In 1725, a suspicious ship, Great Alexander, was found to have anchored in False Bay. Officers and crew had come ashore and tried to make the local fishermen drunk, failing which, they asked for food and water, for which they offered to pay double the asking price. Armed forces were dispatched, who received confirmation from deserters that the ship was indeed a pirate ship. Indecision on the part of the soldiers, however, allowed the ship to disappear in the middle of the night. The deserters and captain, who had been imprisoned, were eventually released due to the cost of holding them, most surprising given the harsh penalties at the time for mutineers or sailors committing murder, who rather drastically were sentenced to death, but not before they were tied to a cross, their limbs broken from below upwards between pauses, after which their right hand and head were cut off and displayed for all other seamen who might consider similar action. A lucky escape for the pirates, but the dangers of an uncontrolled anchorage was brought home to the authorities, and the search for an appropriate harbour intensified until 1743, when what was then called Simon's Bay was established. Although it was initially only intended to be temporary, it expedited the creation of the settlement that was to become Simon's Town.

After the Second British Occupation, Simon's Town became a British naval base in 1814, from which base the Navy protected the southern seas for the British Empire, assuming a very significant role for such a small town. The protection of the sea route around the Cape was invaluable during the two World Wars. It was also involved in finally bringing to a close the scourge of slavery. Slavery was abolished in Britain in 1807, and later, her colonies' naval forces were required, in terms of the Webster-Ashburton Treaty of 1842, to actively prevent the shipping of slaves along the coast. Before abolition, a number of slavers had been wrecked along the Cape coast, leading to terrible loss of life, as all the slaves were left in chains. To add insult to injury, those who survived were sold off again into slavery in Cape Town, or put onto the next slave ship to continue their journey. After abolition, those slaves 'rescued' by the Navy were then indentured as apprentices for up to 14 years, after which they were released, compounding the tragedy of people who never again saw their homeland. The slavers were however scuttled in large numbers after 1842, so much so that

the resident magistrate of Simon's Town complained that the large number of scuttled slavers and other wrecks made the beach look like a ship's graveyard! As late as 1993, trainee marine archaeologists found the remains of the Brazilian slaver Rowvonia, which was wrecked (fortunately with no loss of life) in Simon's Town in 1850.

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Archival image of the slave trade, depicting East African slaves taken aboard HMS Daphne. Archival image of the slave trade, depicting East African slaves taken aboard HMS Daphne.

The strategic importance of the southern tip of Africa, together with the establishment of a harbour (and the Navy) at Simon's Town and the many wrecks along the coast, gave rise to the need for a lighthouse at Cape Point. However, erecting much-needed lighthouses in the region has always been beset with the inertia of bureaucracy, and it took many a tragedy or near tragedy to finally force their hand. A lighthouse was only built at Cape Point in 1860, at the peak of the Cape Point Peak, with a wide view across the bay and the Atlantic. In 1868, an article in Charles Dickens's weekly journal *All the Year Round* featured a journey to the newly constructed lighthouse: "The lighthouse keeper was out on the rock watching our toilsome ascent through a long ship's glass. A strong pull, a final breathless desperate struggle, and we stand, hot, heaving, panting and perspiring, at the southernmost point of Africa; the actual 'Cape of Storms' enchanted ground. For is it not the very home, castle-keep, of the dreaded Flying Dutchman? No longer a solitary storm-lashed rock 'far from humanity's reach', the meddling British engineer has annexed it, and supplies it with elliptic lenses, argand lamps, plate glass, and colza oil."[6] However, the remote location made it difficult to get the three-monthly supplies of oil and food to the lighthouse keeper, who complained of almost starving to death. But an even more fundamental problem emerged: At that altitude, the lighthouse was enveloped in fog or cloud for an astonishingly high proportion of the time, which made the facility useless. This was recorded on numerous occasions over many years. Despite numerous wrecks where difficulty in seeing the light was cited as the cause, the authorities still failed to act. It took the wreck of the SS Lusitania in 1911 to force the decision. She had 793 passengers on board and, incredibly, only three lost their lives: the largest ship rescue to that date in South Africa.

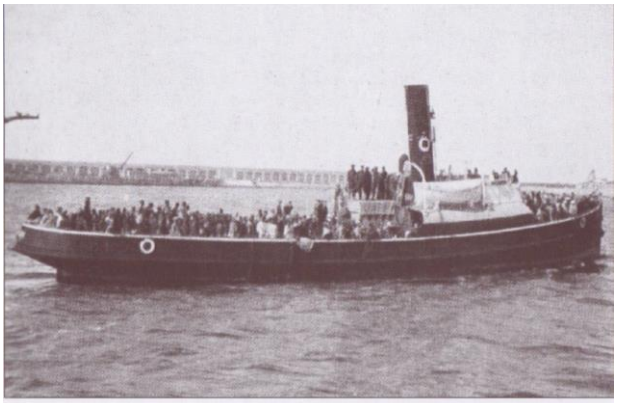
6 Young (1999) p 7.

Galvanised into action, the authorities finally built a second lighthouse at Cape Point, this time at a lower altitude to eliminate the problems of visibility. It was completed in 1919 and first lit at sunset by the then light-keeper's three-year-old daughter. It is the most powerful lighthouse in South Africa, with a luminosity of 10 million candlepower helping the passing ships avoid the lurking menace of the infamous Albatross and Bellows rocks.

Soon after the first Cape Point lighthouse was built, the need to provide safe passage for ships entering and leaving Simon's Bay precipitated the building of Roman Rock lighthouse. It is, not surprisingly, the only lighthouse in the southern hemisphere built on a rock in the sea. As such, it was very complex to construct, and conditions were terribly dangerous. During storms, the lighthouse vibrated terrifyingly and was engulfed by water, making it impossible for the light-keeper to emerge. The salaries were the highest in the service! Roman Rock was unmanned in 1919, when a new mechanism was installed. It is now powered by an undersea electric cable, the only in South Africa.

WALKER, M.

This could well have been the start of her fateful journey, April 1911. PC



WALKER, M.

The tug *Scotsman* arriving at Simon's Town with passengers from the wreck.

Ox-wagons were provided at Cape Point to convey those who had landed there. BG

The rescue of Lusitania.

Official reports following the wrecking of the Lusitania also highlighted the need for an additional lighthouse at Slangkop Point, Kommetjie, where the seas are dangerously rough and numerous wrecks had occurred. The breaking point, so to speak, was probably the 1905 wreck of the Clan Munro. The iconic Slangkop lighthouse is unique not only because it is the tallest lighthouse in South Africa, but also the only one built of cast iron. One can even take a tour of this lighthouse and learn more of the fascinating history of lighthouses on the peninsula.

Despite being littered with wrecks, the only visible wrecks along the South Peninsula now are those of the SS Clan Stuart (of which the steam engine block is visible off Mackerel Beach, Glencairn), the SS Thomas Tucker (a 'Liberty Ship' that was on her maiden voyage carrying military supplies, including five Sherman tanks, only three sections of which remain on the rocks off Olifantbos beach, Cape Point), and the Kakapo (the skeleton of which lies on Noordhoek beach).

Slangkop lighthouse

BERTOLDI. J.

Roman Rock lighthouse.

Remains of the Clan Stuart.

HAIG-SMITH, T.

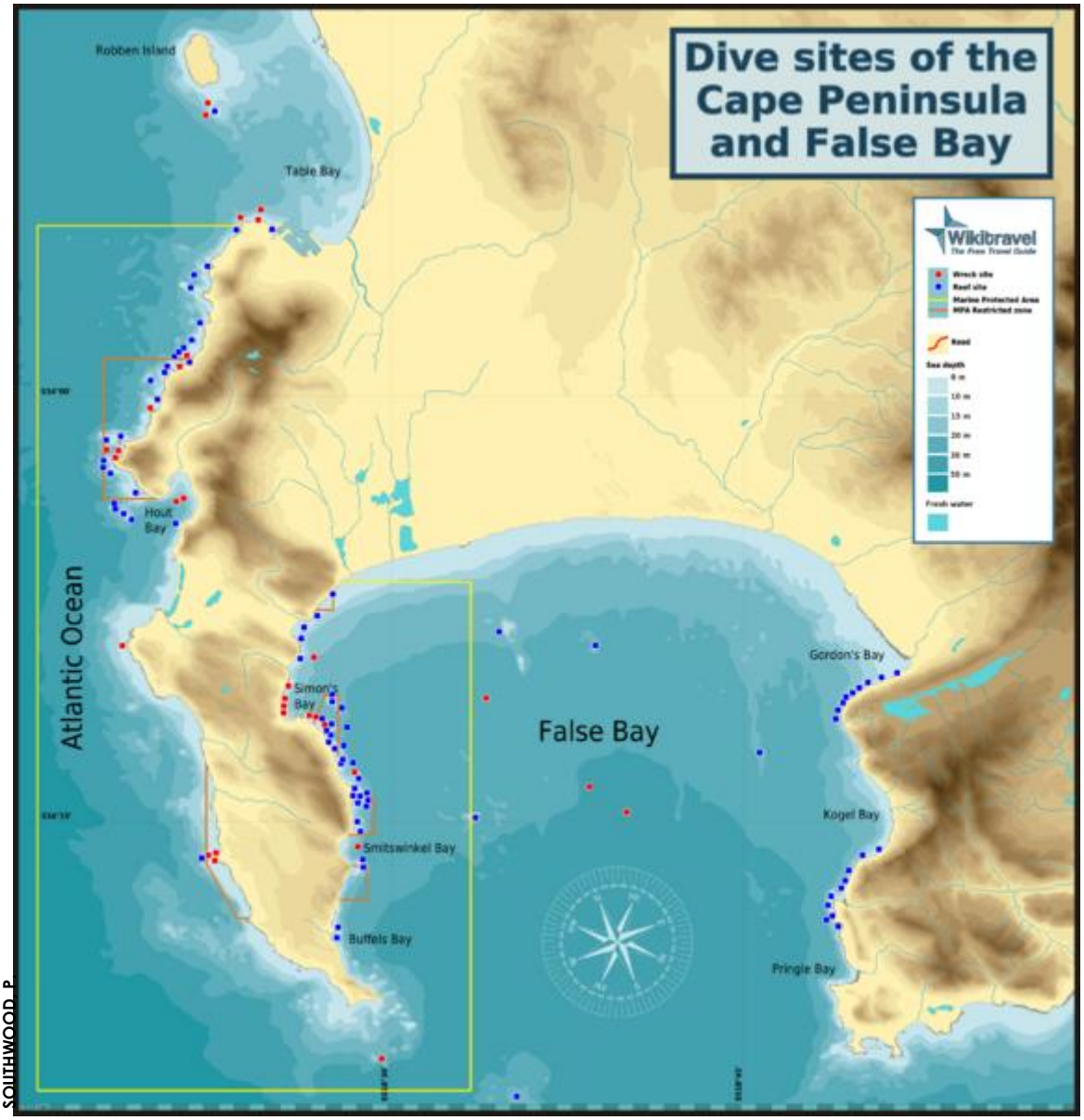
The wreck of the SS Thomas Tucker.

WESTERN CAPE ARCHIVES

Kakapo, 1900, wrecked on Noordhoek beach.

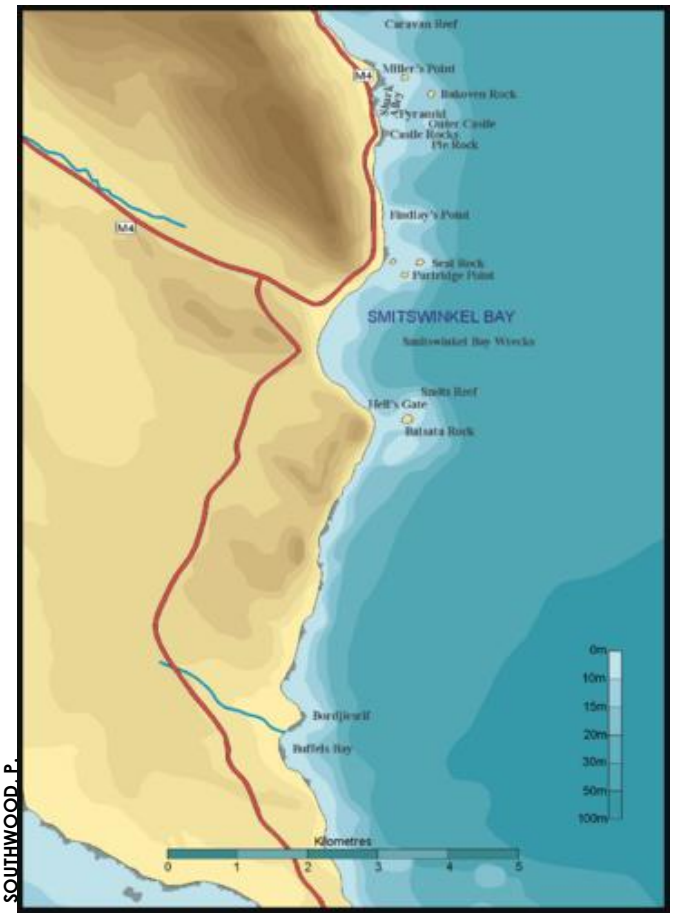
Of these remaining visible wreck sites, the Kakapo's story is the most colourful. This British steamer was on her maiden voyage from Swansea to Sydney. Leaving Table Bay harbour in stormy weather, she ran ashore on Kommetjie beach. Although later blaming a faulty compass, the court of enquiry was disbelieving, and it is more likely that the captain and second officer mistook Chapman's Peak for Cape Point and, having thought the ship had run her distance, ordered hard-a-port, full-steam ahead … straight onto the beach. At such speed, she was firmly lodged and her crew were able to disembark without getting their feet wet! Winter storms gradually pushed the vessel inland until she was impossible to refloat. The story goes that the captain was so humiliated by the ordeal that he refused to leave the ship, living there for three years, communicating via messages in a bottle, and passers-by could see the smoke from his fires rising from the ship's tunnel. More prosaically, others claim it was smoke from the fires of a homeless man who had made a temporary shelter of the ship. The wreck enjoyed another brief moment of fame when featured in the Academy Award-winning 1968 film *Ryan's Daughter*. Now largely buried, the remaining skeleton of the ship lies at the high-tide mark at the southern end of Noordhoek beach.

The ships lost on the shores of the South Peninsula have made diving in the area a popular pastime, and excavations and explorations by marine archaeologists have contributed to our knowledge of important historical, political and social trends. The wreck sites offer a variety of representative vessels. However, indiscriminate treasure hunters, salvors and divers have meant that much of our underwater heritage has been denuded of valuable historical information and context. In response to these problems, South Africa has developed world-class protective legislation in the form of the National Heritage Resources Act, which protects any wrecks older than 60 years. A good alternative (yet challenging) diving option is the Smitswinkel Bay wreck site, where, between 1972 and 1983, five vessels were scuttled to form artificial reefs, which have been very successful in attracting marine life.


Dive sites of the Cape Peninsula and False Bay
Robben Island
Table Bay
Hout Bay
Atlantic Ocean
Simon's Bay
False Bay
Gordon's Bay
Kogel Bay
Smitswinkel Bay
Buffels Bay
Pringle Bay
Wikibravel
The Free Travel Guide
Wreck site
Reef site
Marine Protected Area
MPA Restricted zone
Road
Sea depth
Fresh water

SOUTHWOOD_P

SOUTHWOOD. P.



SOUTHWOOD. P.

Acknowledgements and disclaimer

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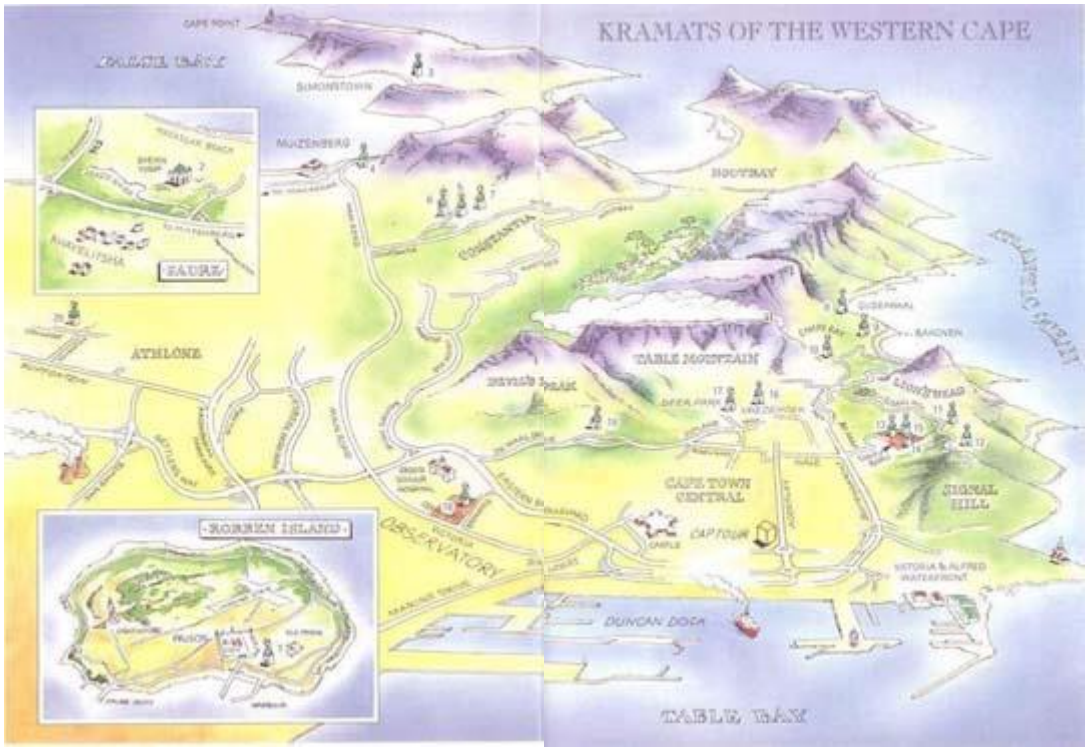
3. Sultans and slaves: The Muslim community of the Deep South

(C. Postlethwayte)

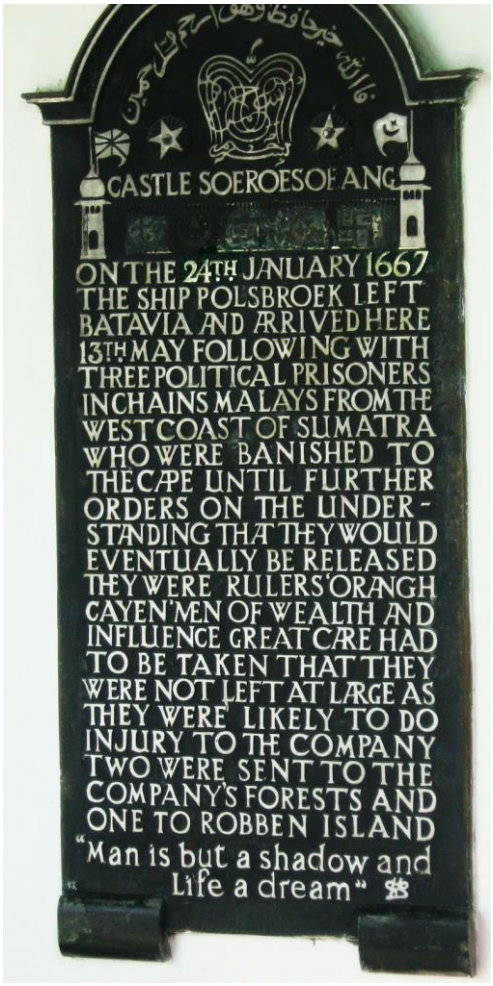
From the mountains of Simon's Town to the slopes of Signal Hill, there is a circle of holy places. These are the kramats, the burial sites of Muslim holy men in Cape Town. Legend has it that it is this circle that protects us from earthquakes and national disasters. Truth, of course, can often be more fascinating than fiction, and the complex history of the Muslim community in the South Peninsula, as in Cape Town, is also in part the history of the descendants of slaves and apartheid. The term 'Cape Malay' in the Cape has become synonymous with the term 'Muslim'. Generally, all those of eastern Muslim origins are referred to as such, despite many Muslims not having roots in Malaya. The probable explanation is a linguistic one: Malay or Malayo was the trading language and lingua franca of a vast geographical area stretching from Madagascar to China in the 14th to the 16th century. And the roots of Islam in Cape Town lies with slaves brought from those very regions.



CAPE MAZAAR SOCIETY

The circle of Kramats in Cape Town

Simon's Town is the historical heart of Islam in the South Peninsula. It has been a town of many nations and cultures from its inception. At first, the settlement remained tiny, with most of its inhabitants resident only in winter – mainly officials of the Dutch East India Company, soldiers and slaves. The slaves' countries of origin were linked to European colonising activities in both Asia and Africa, and they were bought to the Cape from China, Indonesia, India, Madagascar, Mozambique, Zanzibar, Angola and other parts of West Africa (although they also included the indigenous Khoisan people). Also included were the 'Mardykers', the Malay servants of Dutch officials on their way back to the Netherlands from the east, many of whom opted to stay in the Cape. Among them were many Muslims. Coming mainly against their will, removed from their families and with nothing but the culture inside them, the religion of Islam allowed many to survive these harsh and inhumane conditions.



CONSTANTIA JAMAAH

Others who contributed to the establishment and development of Islam in the country were Muslim exiles from the East Indies. They were political exiles sent from Ceylon to the colony in an attempt to break resistance to Dutch rule, and reduce their influence on fellow citizens. A number of different religious practices emerged as a result of the influences of various masters exiled to the Cape, and the orders in which they were operating. In addition, Muslim sailors from Zanzibar joined the Royal Navy. They were known as 'Seedies'. Most returned home at the end of their contracts, though a few settled in Simon's Town, marrying local women.

However, practising their religion was severely restricted by the Statutes of India, a set of laws particularly aimed at restricting the religious practices of the Muslims of the Batavian Empire, of which the Cape formed a part. By 1804, the "Vryezwarten" ('free blacks'), the majority of whom were Muslims, had reached such significant numbers that the Dutch rulers changed their policies in order to enlist their support pending the British invasion of the Cape. The Vryezwarten were granted religious freedom. Slaves were not allowed generally to be buried in cemeteries, and there is no record of slaves' graves. However, the slave Abdul Ghaliel served the Muslim community of Simon's Town as their imam. In 1823, a land grant was made in his favour to be used as a burial site by the Muslim community there. And so, Abdul Ghaliel became the first slave to be granted a piece of land in Simon's Town.

Initially, the Simon's Town Muslim community probably worshipped in the various homes of the free blacks, or must have had some sort of langgar (prayer room) where congregational prayers were conducted. What is known is that there was a langgar in Hospital Lane prior to the establishment of the Noorul Islam Mosque (Light of Peace) in Thomas Street in 1888. It was originally a private house, and a wooden minaret was added in 1904. The old mosque

was demolished in 1924, and a new building with schoolrooms was erected on the site in 1926. It would appear that the mosque also acted as a seat of Islamic learning in the area, for, in 1913, there appeared to have been some problem with 'Malay' children attending a local secular school, where they were discriminated against because they were Muslim. According to records, a religious school for 'Malay' children was run at the mosque.

Simon's Town was declared a White Group Area on 1 September 1967, and the subsequent forced removal of most of the people of colour irrevocably destroyed the multi-cultural fabric of Simon's Town society. The school at the mosque had to be closed down in compliance with the Group Areas Act. Families were literally split apart, as some were removed and some were able to stay in the town – all based on the colour of their skins. The removal of the Muslim community from Simon's Town in terms of the Group Areas Act was in fact a destruction of a community with deep roots in that area. However, two symbols of their historical occupancy remained intact – the mosque and a kramat.

The kramat on the lower mountain slopes above the naval base in Simon's Town is one of those making up the Holy Circle. Discovered among the trees on a terrace in Goede Gift, above Runciman Drive, it has been difficult to find evidence as to who is buried there. One story indicates that the kramat is where Sultan Mogamat Abdul Kaharuddin is buried with his son and other ancestors. The sultan was an important religious leader from the island of Sunwaba, Indonesia, in the mid to late 1700s. He was also an activist against the colonial Dutch power, and he and his son, Ismael, were captured in an uprising, and banished to the Cape for life. The story goes that he was possibly imprisoned in the cells of the residency (now the Simon's Town Museum), given the name 'Antonie', and endured terrible conditions. Eventually, he and his son managed to escape, got into two boats on the beach below, and made a dash for freedom in the direction of Cape Point. Followed by the Dutch, he hid in a cave until they eventually gave up the search. To this day, the cave is known as 'Antonie's Gat', and he is known as the Tuang of Antonie's Gat. He lived on Cape Point for the remainder of his life, aided by a farmer. Well known for his intense spirituality and pious life, he is considered a saint by the Muslim community. One may still see Muslim worshippers praying on the cliffs of Cape Point in his honour. Later, his son was allowed to return to Simon's Town.

It is said that a distinct spiritual aura also surrounds the kramat. Other stories tell of a raging fire in the 1940s, which spread from Cape Point along the mountain ranges in Simon's Town. However, amazingly, the area of the kramat remained completely untouched by the fire. Muslims still hold the site as "moestajap", a word used to denote inexplicable spiritual happenings. Whilst sometimes the subject of fierce debate, stories such as these allow for the possibility of reconstructing a more balanced history of our past. It is well known that some of the Cape's Muslim community have their roots in the slaves, but others may possibly find their origins in sultans, exiles and imams.

CAPE MAZAAR SOCIETY

The Runciman Drive Kramat.

There is another kramat, in Muizenberg, but again, very little is known about it. It is reported that this holy man's grave was originally discovered on the Muizenberg beachfront by a woman who was directed to it in a dream. The grave did not remain there long, however, but was relocated after a while. There is no clarity about the name and history of the person buried here. Was he possibly one of the runaway slaves of the Steenbergen mine who were hunted on the False Bay coast, as reported by Simon van der Stel in 1687?

The Kramat at Muizenberg

Another historical link specifically with the Muslim community of the Cape is their role in the development of Afrikaans. The Dutch East India Company, in its early settlement of the Cape, established a strict language policy, insisting that all citizens learn and use Dutch. This policy also applied to local Khoi groups and slaves imported from Africa and the East. The resultant dialect was a kind of inter-language, with Dutch as its target. By the middle of the 18th century, Afrikaans was established as a new language with an identity of its own. Research has shown that the Malay slaves contributed certain Malay words such as "piesang" (banana), "baie" (many/very) and "baadjie" (jacket) to the Afrikaans language. But significantly, Muslims were the first to write Afrikaans as a new language into a literary existence. There are 74 known Arabic-Afrikaans texts. The earliest, Hidyat al-Islam, is dated 1845. One of the most well-known examples of this literature was *Uiteensetting van die Godsdiens* ('Exposition of the Religion' or 'Bayaanud Deen'), written in 1862 by Sheikh Abu Bakr Effendi, who came from the Ottoman Empire. It was written in the language spoken by the Cape Malays in their everyday lives, which in itself was unusual. But even more unusual, it was written in Arabic script, hence the term Arabic Afrikaans.

The Muslim community have contributed greatly to the richness of Simon's Town's history. The dispersal of the community by the Group Areas Act still reverberates painfully today, and we should remember this contribution with respect and interest.

Acknowledgements and disclaimer

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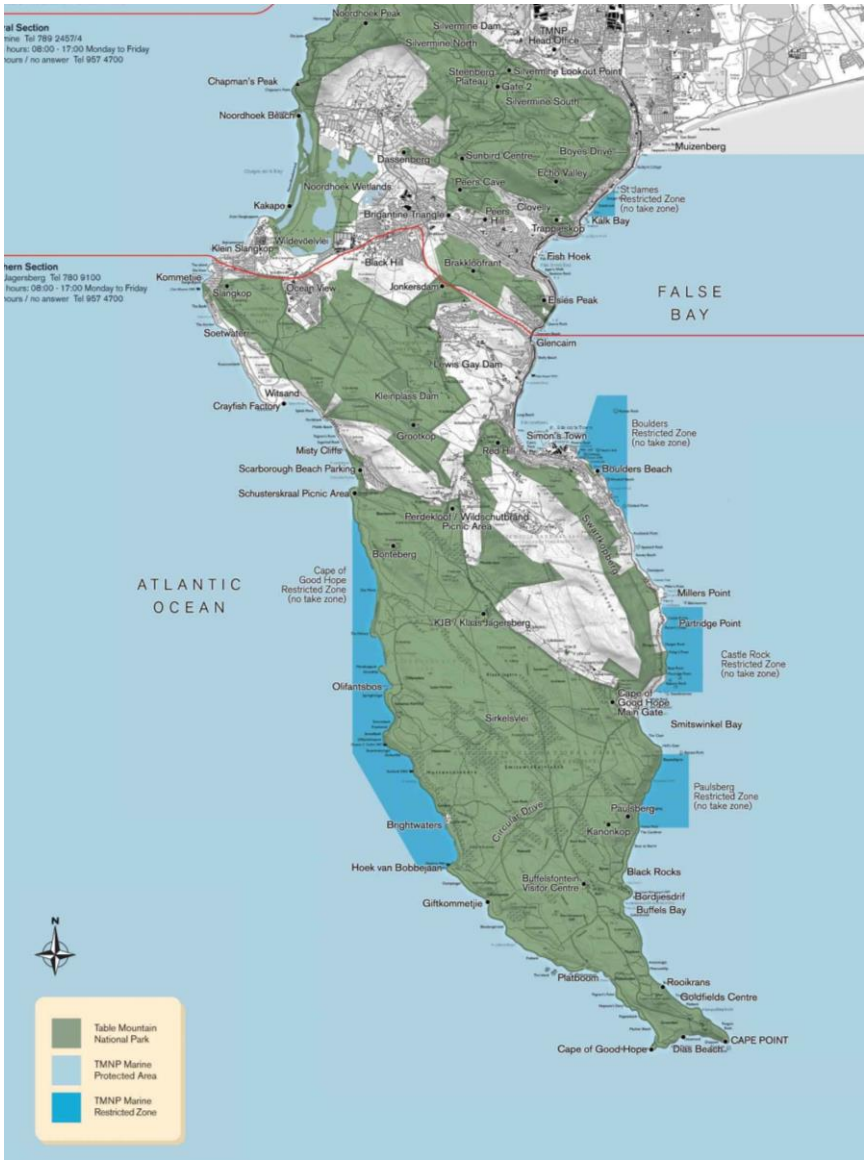
4. The lure of the sea

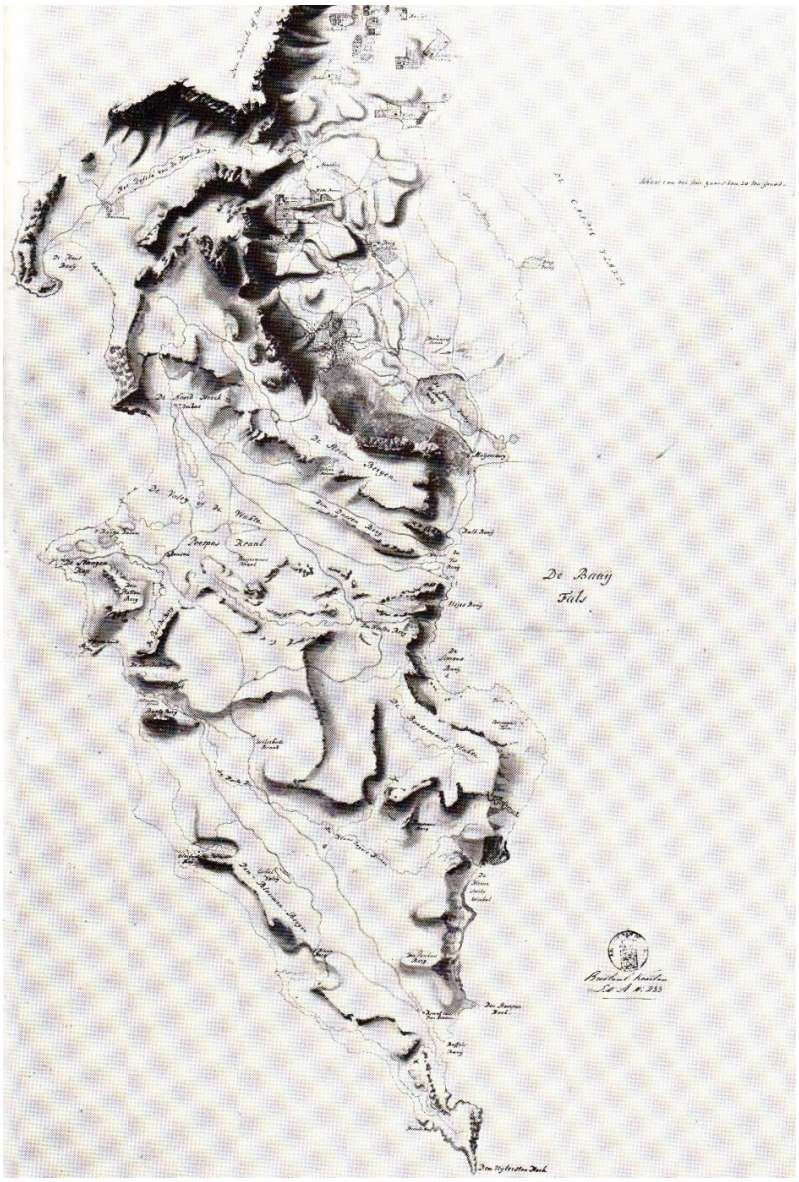
(C. Postlethwayte)

Looking south from the Muizenberg mountains or Noordhoek Peak, seaside villages hug the shores of the southern Cape Peninsula, overlooked by Table Mountain National Park. This represents a treasure trove of recreational places to explore, from the False Bay coastline, Muizenberg to Kalk Bay, through Fish Hoek to Simon's Town, Cape Point, and then up again along the Atlantic coastline through Misty Cliffs and Kommetjie, to Noordhoek and beyond. Here are warm waters and sandy beaches, secluded coves and rock pools, sun and sea breezes, whales and sharks, seals and penguins, surfing for the beginner or the adventurous, harbours and historic villages, spectacular drives ... a paradise to play in.



SOUTH AFRICAN NATIONAL PARKS

But this was not always the case. As the Cape was colonised and the winter anchorage of Simon's Town established in the mid-1700s, the shortcomings of this region – rugged, arduous, and rather short on comfort and amenities – were frequently remarked upon by visitors: "Simon's Town is so miserable a place, that a stranger at the first view is tempted to form a poor opinion of a colony so often and so highly spoken of in Europe, as being of the first importance to England."[7]



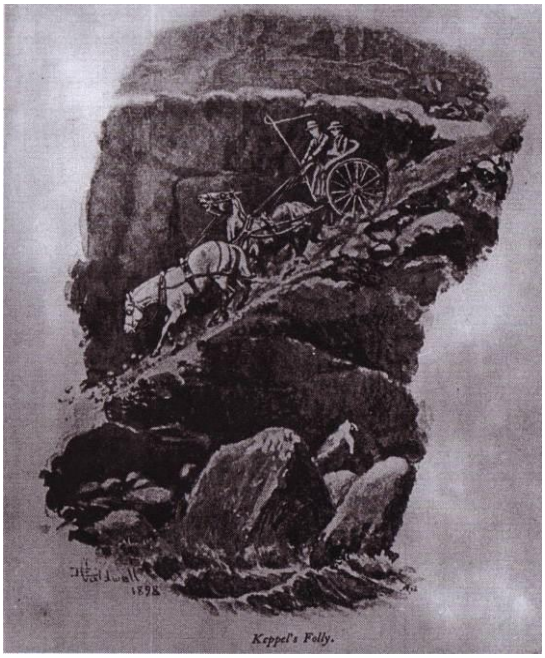
WESTERN CAPE ARCHIVES

Dutch map from the 1780s, showing the roads between Cape Town, Muizenberg and Cape Point very clearly.

For many years, despite its strategic importance, Simon's Town remained an isolated settlement. Access between it and Cape Town along the coast was very poor, and remained so for many years. The only other inhabited places at the time were the fishing station of Fish Hoek, a Dutch East India Company post at Muizenberg, and a little later, Kalk Bay, which also developed as a fishing and whaling station. Early descriptions of the journey

7 Brock, Brock & Willis (1976), p 101.

along the False Bay coastline to Simon's Bay show a distinct lack of admiration for natural scenery, not awakened probably due to the rigours of travel guarded by mountains and shifting sands: It truly was a 'road of adventure'. The difficulties started at Muizenberg, where mountains came down to the sea, and the road was a stony track hacked out of the mountain. Wagons had to be hauled over ridges and manoeuvred through streams, sprayed by the sea. Then, round the sandy curve of Kalk Bay to the most dangerous "Trappies" ('little steps'), onto the sand of Fish Hoek bay, where sand quickly became waterlogged by the Silvermine river and 'man, beasts and wagons could be sucked into the quick sands if they were not very careful'. There are stories of horse and riders sucked into the quicksands, never to be seen again.



FISH HOEK VALLEY MUSEUM

The terrifying descent at the "Trappies" between Kalk Bay and Clovelly. This is the only known painting, dated 1898, but the incident depicted here – Midshipman (later Admiral) Keppel, the driver, and his colleague, Waley Armitage, on the return to their ship in Simon's Bay – happened in 1828. Now, the hill at the base of which the Trappies lay – Trappieskop – provides both excellent sport climbing routes and a wonderful scenic walk that is not taxing.

Andrew Spaarman, who was required to reside in Simon's Town in 1772 over winter ("the bad season", as he called it) was eloquent in his description: "… [T]he south-east wind which prevails at every other time of the year makes this bay in many respects inconvenient, blowing with such violence ... The road between the Cape and False Bay is very heavy and tedious and even sometimes dangerous ... [T]he sea even at its lowest ebb at some places rises up to the foot of the mountains, ... so that one is obliged to travel for a long way (as it were) below the shore, though the breakers as they are called or surf of the sea often rises above the nave of the wheels and even into the body of the wagon. Nay, it sometimes seems as if it would carry out to sea wagon, horses and all. ... (P)eople sometimes even drive a little below the seashore, as the sands there are pressed down and even, whereas higher up, they are loose, deep and heavy. In a large plain that closes up the north side of False Bay, there is a considerable field of sand through which this road is carried. This the violent rains that fall in the winter season joined to a higher tide than usual are wont sometimes to lay entirely under water so that travellers are in danger of getting up to the middle in holes and pits."[8]

Our experience today of the South Peninsula – the ease with which we can access and enjoy our leisure – is also then the story of the development of roads, rail and the transport industry. The white sands and surfing breaks of today's play were the sources of yesteryear's 'disagreeable and fatiguing' travel; the dramatic and scenic drop of the mountains to the sea were yesteryear's rugged, rocky ascents and descents, so insurmountable and perilous that wading through the dreadful surf was sometimes more preferable. But it is also a reflection of shifting attitudes towards nature,

8 Brock, Brock & Willis (1976) p 98.

the sea and shore in the 19th century (in Europe and the colonies) and the concomitant history of tourism. Before then, the seaman often saw land as dangerous to ships, and landsmen feared the water. The so-called habits of pleasure really gained momentum with European travellers on the Grand Tour, the idealisation of the sea by Romantic poets at the time, the development of a common code of what was considered a picturesque landscape, and the growth of the popular seaside resort in their wake.

The early sandy track to the southern Cape Peninsula constrained development of the almost uninhabited region, until control of the Cape formally passed into British hands in 1814. With the establishment of the British fleet at Simon's Town, Governor Lord Charles Somerset made construction of the Simon's Bay road from Muizenberg (then called Military Road) his public works priority. Despite a number of improvements, first under the charge of famous architect, land surveyor and engineer Louis Michel Thibault, and later under Charles Mitchell, first Surveyor General and Civil Engineer at the Cape, road maintenance was insufficient and the journey remained a miserable one.

Nevertheless, Capetonians began to discover the delights of the area, and a few intrepid families began to spend camping holidays at Fish Hoek and Kalk Bay. Queen Victoria's son, Prince Alfred, the Duke of Edinburgh, on his visit in 1867 remarked on the scene: "The morning was very lovely. Looking to seaward was the Cape of Good Hope, Cape Hangklip and the high broken shore of Hottentot's Holland, seen over the clear blue water of the bay. The horses, carriages, escort with their drawn swords, all dashing at a rattling pace along the sands in the bright sunshine, and the long lines of small breakers on the beach, were one of the most exhilarating sights imaginable. In places, the cavalcade emerged from the sands up to where the road skirts along a rocky shore, and where, at this season of the year, beautiful arum lilies and other bright flowers were growing in the greatest profusion. About four miles from Simon's Bay, we passed a small cove called Fish Hoek Bay (so spelt), where a few families of Malay fishermen reside. A whale they had killed in the bay the evening before lay anchored, ready for 'cutting in'. The small flag, called by whalers a 'whiff', was sticking up in it. We could see from the road that it was one of the usual southern right whales, which occasionally came into Simon's Bay, and are captured here. After crossing the last of the sands, we reached Kalk Bay, a collection of small houses, where the people from Cape Town come to stay in the summer …".[9] Among those who went to Kalk Bay and Fish Hoek in those days to camp was the late "Ouma" ('grandma') Smuts, later wife of the prominent statesman General Jan Smuts, who is reported to have said that she never went again after the railway was built in 1885, as it had spoilt the place.

9 Rosenthal (1968).

WESTERN CAPE ARCHIVES

Military (now Main) Road across the sandy flats at Mackerel Bay, Glencairn.

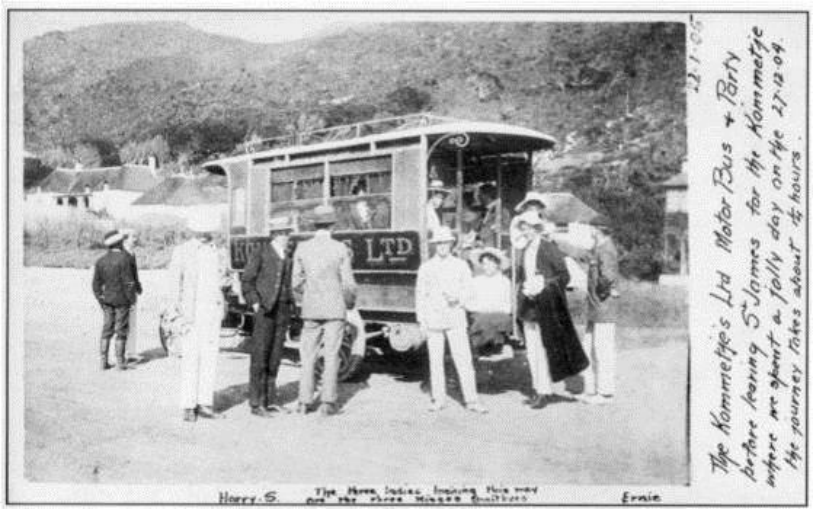
WESTERN CAPE ARCHIVES

Military Road, Kalk Bay. (The harbour is now situated in the bay to the left of the photo.)

The advent of the steam train was to change this area forever. Not only could fish and provisions be more easily transported, but people (particularly the less wealthy, who were unable to afford a horse and trap) could now more easily take their leisure at the seaside, and even began to move away from the madding crowds of the southern suburbs. The railway line was extended to Muizenberg in 1882, to Kalk Bay in 1883, and then to Fish Hoek and Simon's Town in 1890. Day-trippers began to come in their thousands to the beaches of False Bay, and the railways offered one-day picnic specials and put on additional trains when seaside entertainments were offered.


WALKER, M.

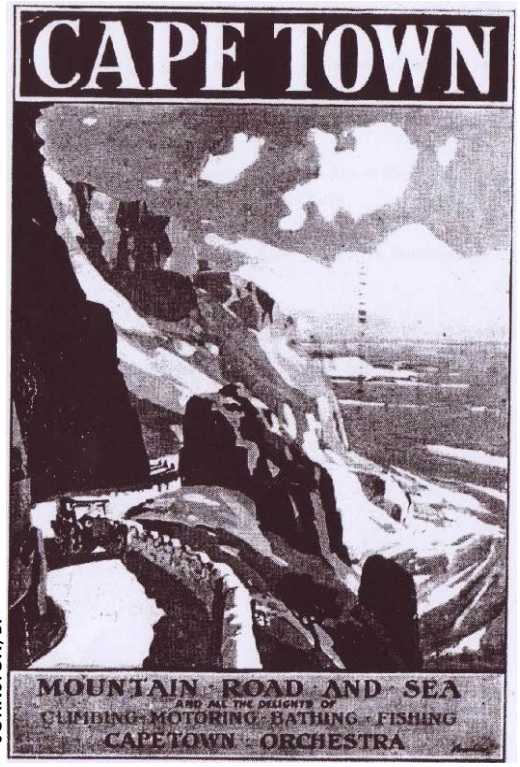
The Daimler omnibus struggling through the sands at Fish Hoek.



WALKER, M.

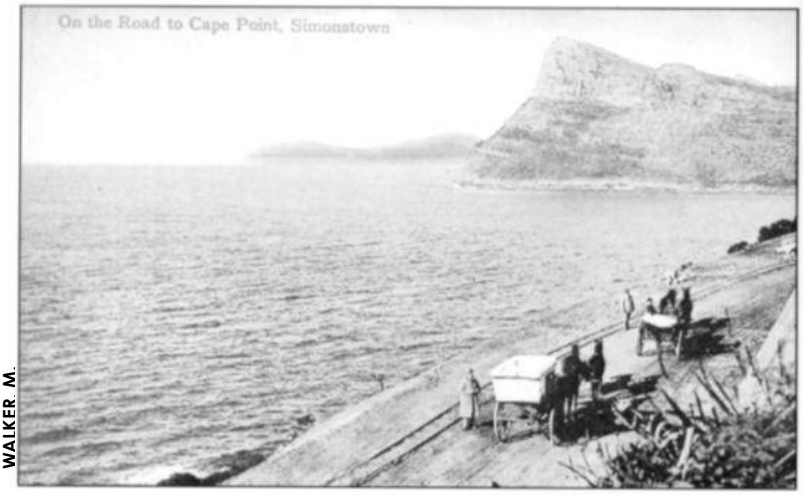
The Kommetjie-Muizenberg bus at St James.

The automobile was introduced to the Cape in 1898 (the first motorists had to import their own petrol!) and enthusiasm for this form of transport was encouraged by Automobile Club runs, including its inaugural "merry spin to Kalk Bay". The poorly maintained cart track beyond Kalk Bay to the sandy wasteland of Fish Hoek prevented the run from going any further. But this did not seem to deter Kommetjie Estates Ltd from setting up, in 1902, the Cape Peninsula's first bus service from Kommetjie to Fish Hoek and, on weekends, to Kalk Bay and Muizenberg to cater for visitors to the beautiful, isolated beaches of Kommetjie and Noordhoek. Unfortunately, the bus got stuck in the sand so often that passengers grew tired of pushing themselves out, thus hastening the demise of the service in 1905, when ox-wagon and cart once again became the order of the day until the roads gradually improved.



JOHNSTON, B.

Cape Peninsula Publicity Association postcard circa 1930.



WALKER, M.

On the road to Cape Point

Access to the South Peninsula was given a boost by the 1913-1923 construction of what was then called the 'All Round the Cape Peninsula Road', a marine drive intended by the Administrator of the Cape to promote the outstanding beauty of the area. This is now the scenic route that takes one from Simon's Town to Cape Point and back to Kommetjie, linking then to Chapman's Peak. The Cape Peninsula Publicity Association began to promote the area as a motorists' paradise, and overseas tourists would even bring their own cars with them on board ship.

Let us take a quick journey, then, along the seaside, from Muizenberg on the western arm of False Bay to Chapman's Bay in Noordhoek, first taking the train and then the 'All Round Road'.

Muizenberg was initially merely a halt on the long road between Table Bay and Simon's Bay, a turnpike/toll (the first in the country) and a military watch. The small, rather shambolic, but historically pivotal Battle of Muizenberg in 1795 led to the British taking initial control over the

Cape from the Dutch (finally cemented at the Battle of Blaauwberg). The remnants of the fort of that battle can still be visited. But it was only in the 1820s that the establishment of an inn of rather dubious repute began the transformation of Muizenberg to the holiday resort it became. Called Farmer Pecks Inn, it became an important stopover for travellers on their way from Cape Town to Simon's Town, and raised the entertainment profile of the area. They put up the first bathing box. Other private bathing boxes began to appear (the strict social codes of bathing were a far cry from the casualness of today) and, with the arrival of the railway by the late 1800s, land was sold for residential development and people were thronging to the white sands of Muizenberg, immortalised by regular visitor Rudyard Kipling in his poem 'The Flowers': "Buy a bunch of weed/ White as the sand of Muizenberg/Spun before the gale".

Added impetus was provided by Cecil John Rhodes, who built a house there and encouraged his friends and colleagues to do the same. The arrival of the new mining magnates from Kimberley and Johannesburg provided a shimmering seal of approval, and many of their mansions can still be viewed along what was then known as Millionaires Row.

WESTERN CAPE ARCHIVES

Muizenberg beach circa 1890, from the station. Farmer Peck's Bathing House in the middle distance.

After the Anglo-Boer War, the area was considered a good tonic for soldiers, and the town began to pay proper attention to its popularity with new bathing boxes, pavilions and a handsome new Edwardian railway station befitting its status. In 1911, the first aeroplane to deliver mail in South Africa made its maiden voyage to the postmaster at Muizenberg. The village was transformed.

Now, the sand and sea are as attractive as they were then, although the resort lost its premier status in the 1970s. It retains much of its village charm, and many of the historic buildings remain. However, a major attraction nowadays is the surfing: Muizenberg was recently voted one of the top 20 surfing towns by National Geographic. Considered a very long, mellow wave, and especially good for those learning to surf as well as for the long-boarding fraternity, it follows the traditions of being the birthplace of prone surfing on

wooden belly-boards in South Africa in 1910, and then the first stand-up surfing in 1919. It became so popular that the municipality hired out surfboards for a while. Mystery author Agatha Christie visited the beach in 1922, surfing in her green wool bathing suit. Famous Irish playwright and author George Bernard Shaw was photographed surfing at Muizenberg in 1932, at the age of 75!

The white sands of Muizenberg circa 1904.

Now, the town hosts an annual Earthwave event, an attempt to break the Guinness World Record for the most surfers riding one wave simultaneously.

Earthwave 2009, Muizenberg.

THE THREE DEGREES OF SURFING

G.B.S.'s INITIATION

Thanks to his habit of early rising, Mr George Bernard Shaw has the usually-crowded Muizenberg beach to himself for his initiation into the delights of surfing.

Armed with the first surf-board he has handled in his crowded seventy-five years of life, Mr Shaw poses for the photographer

A few minutes' practice, and he becomes as adept at the exhilarating sport as many of its younger devotees.

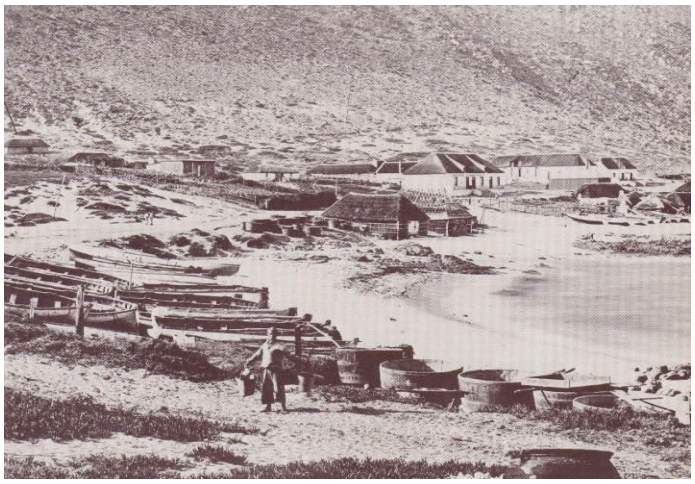
[We are indebted to the Cape Peninsula Publicity Association for the photographs on this page.]

G.B.S. originally intended to stay for only a fortnight in South Africa, but to such an extent did the attractions of the Cape Peninsula appeal to him that he delayed his departure for six weeks. He then motored along the Garden Route to Knysna, where the peaceful seclusion and delightful climate so fascinated him that he decided to stay in South Africa for a further month.

Moving south down the railway track, we pass St James. Initially, it formed part of Kalk Bay, and was largely uninhabited but for the 1858 erection of the Catholic Church of St James for the Filipino fishermen of the area, who otherwise had to travel all the way to Simon's Town (often by boat to avoid the road) to attend Catholic services. The area gradually became fashionable as the wealthy families of Cape Town bought property there – so much so that, by popular request, the railway authorities decided to build a railway station between Muizenberg and Kalk Bay. They selected the site upon which the church was built and, somewhat reluctantly, Father Duignan agreed to exchange the site for another, on condition that the station was named St James. And thus, the village gained a new identity. The sheltered pools made it popular, and by 1903, bathing boxes and a tidal pool were built at St James beach. The rock pools are now popular places to explore marine life; the tidal pool is especially popular among those with young children, and the bathing boxes are still in use, making for a particularly charming beachfront. It is also linked to Muizenberg via a magnificent walkway that is so close to the sea, it is frequently washed over by the waves and offers the perfect spot to view dolphins, whales and even sharks. The historic houses up the steep mountainside provide the backdrop, and include some of the original whaling cottages along Main Road.

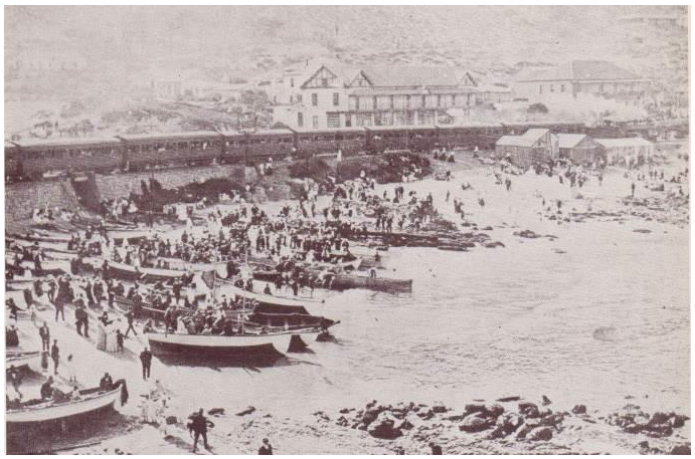
DE VRIES, W.

The picturesque bathing boxes at St James beach.



WESTERN CAPE ARCHIVES

Kalk Bay Fishery beach circa 1875, before the railway line bisected it. Note the whale oil vats in the foreground.



NATIONAL LIBRARY OF SOUTH AFRICA

Fishery beach circa 1910, with the train passing before the breakwater.

Just down the line, Kalk Bay was known as the Brighton of the Cape in the mid-1800s. Its origins lie in fishing and whaling, with a significant Filipino community who settled there, joined by emancipated slaves. The fishing boats were hauled up on the sheltered Fishery beach. But when the railway line was extended to Fish Hoek, the railways built a stone viaduct straight through the centre of the beach, and many fishing boats were smashed against the posts at high tide or in stormy weather. This motivated the building of a breakwater and harbour infrastructure in 1919. The harbour became attractive in its own right for its colourful fish auctions and polyglot community, which until today forms the basis for harbour activity, especially when the snoek come in. But, as occurred up the line, the railways brought prosperity and change, and the community profile began to change as wealthy landowners moved in and leisure became a significant part of the local economy. Hotels and boarding houses became commonplace, sea bathing became popular, and a pavilion (now part of the Brass Bell restaurant) and tidal pools were built. Kalk Bay still makes for an enjoyable day out: Its historical charm and beauty remain largely intact, and fishing and tourism live side by side. Uniquely for Cape Town, the infamous Group Areas Act, which caused the removal of most of Cape Town's coloured and black communities to the harsh wasteland of the Cape Flats, never managed to remove the fishing community of Kalk Bay through local community action, which gives the area a wonderful multicultural flavour. Perhaps because of its long associations with the local fishing community, the Kalk Bay harbour beach (Fishery beach) has always been very popular with holidaymakers from the Cape Flats. It is accessible by rail and was a declared 'non-white' beach in terms of the then apartheid legislation – one of the very few along this coast. Vincent Cloete remembers how, on Boxing Day and New Year's and Second New Year's Day, many people would come from the Flats on the last night train at 01:00 to find the best spots on the beach. "When the first train arrived at 05:00, the stream would continue, and what a sight to see – mothers, fathers, three to five children, each carrying a bag, a tin, a paper bag, etc., all containing food, cool drinks, etc., also a blanket and some short poles in some cases to put up a shelter from the sun. Those that were early enough would tie up the ends of the blanket to the railway fence. Even at first light, the trains would arrive filled to

bursting point and people just spilled out in a mass."[10] The highlights of the day were the boat rides: The fishing boats would be decked with bunting, the bigger boats would have space for musicians who would arrive back from what was then called the Coon Carnival (now the Cape Town Carnival), and the singing and dancing passengers would be taken out on short sea trips.

An early Kalk Bay harbour scene when the fish come in.

Next stop along the line is Fish Hoek, the last along the line to have 'grown up'. With its origins also in fishing and whaling, as its name implies, it was also important in the very early provisioning to the Simon's Town seafarers. The first land grant made included an unusual condition that there should be no public wine-house, that fishing should be free, and the beach open to the public. The first condition was to discourage seamen from delaying their return to ship by stopping at alehouses on the long journey back to Simon's Town from Cape Town, and from contributing to general lawlessness and possible mutiny. Long afterwards, when Fish Hoek had become a small village, the local community invoked this clause to prevent the granting of any liquor licences, and even to this day, Fish Hoek remains dry of liquor stores, although one can buy in restaurants (the infamous battle of the bottle)! During an early lull in the drinks battle, the conditions of the grant were invoked again in 1919, this time to protect the shoreline from subdivision. Although the case made by the community was not successful, they did ultimately manage to retain the beautiful long stretch of beach, which, together with Jager's Walk, makes for a splendid bathing and walking beach. The quicksands at Clovelly are still said to exist, but they pose no risk to travellers.

Simon's Town is the last stop along the line, in front of Long Beach, also one of the few beaches on the Peninsula designated 'non-white' during the apartheid era and still popular amongst "trek netters" (seine fishers) when the fish are running. From there, take the All Round Road, past Seaforth and the renowned Boulders Beach, where the penguins compete for beach space; past Miller's Point, with its campsite one of the Cape's best-kept secrets; the diving sites along the coast to Cape Point, and around past the settlements of Scarborough and Misty Cliffs (a great place to surf). And then, round into the Kommetjie-Noordhoek Valley. With a reputation for an alternative, laid-back lifestyle, this valley, set within the magnificent amphitheatre of the surrounding mountains, is the most recent of the

10 Cloete (2000) p 55.

South Peninsula to be developed. The farms of Imhoffs Gift (initially called Slangkop) and Noordhoek were granted in the mid-1700s to provide the ships of Simons' Town harbour with fresh provisions. Unfortunately, with farming no longer viable, its remote, rural charm is fast disappearing. But the bay is fringed by the 8 km stretch of Noordhoek beach and offers the best surfing conditions in South Africa, in environmentally pristine conditions. These include the world-renowned Long Beach and Outer Kom, where the surfing competitions are held; Sunset Beach, which provides some of the biggest rideable waves on the planet, and 365s at Soetwater, a break that is said to get 5° rounder than 360°! Truly magazine-cover territory.

HOBBS, G.

Noordhoek beach towards Kommetjie.

WAGENER. M.

Surfing against the backdrop of Chapman's Peak.

And so ends our journey along the beachfronts of the South Peninsula: Go for the ride.

Acknowledgements and disclaimer

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5. Whaling in False Bay: Then and now

(C. Postlethwayte)

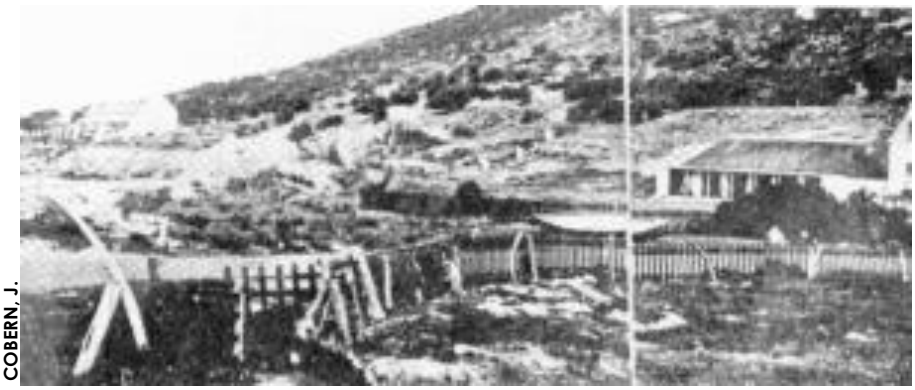
Travel writer Paul Theroux, in his *Dark Star Safari*, describes a train journey he took to Simon's Town one hot, windy Sunday morning. As the train pulls out of Fish Hoek, he saw a most peculiar sight from the window: close to the shore, an enormous flapping whale's tail; so near, a swimmer could have reached out to touch it. His fellow travellers casually ignored it as an everyday occurrence. There can be few other places in the world where whale-watching on your daily commute can be expected when the southern right come in to calve.

Whales sailing.

And people do like a close encounter with whales – many feel a deep reverence and awe for them. We respond to them more intensely than to many other animal species, and whale-watching has become a pilgrimage for many. False Bay is a whale-watching mecca, since it provides ideal calving conditions between June and November. The bay teems with these giant mammals, mating, calving and rearing their young, and giving spectacular displays of power and elegant water acrobatics. Several species of whale come into the bay, including Bryde's whale, the humpback whale (the one that 'sings') and the 'killer whale' or orca. By far the most common, however, is the southern right whale.

But for some time in Cape Town's past, hunting rather than observing whales was the order of the day. In fact, the southern right whale is so named because she was the 'right whale to catch' – she had an abundance of baleen and oil, moved slowly enough for the rowing

(rowing!) boats to approach, and her carcass floated. In the early 1800s, whaling was a way of life for many at the Cape, ranked as the third-highest income-earning industry (behind agriculture and wine-making) in the Cape Colony between 1820 and 1840. The meat was consumed and the blubber used to make candles, soap and as oil in lamps (including at the then newly constructed lighthouses at Cape Point and Roman Rock). The baleen was used in corsetry. The settlements along the Cape Peninsula's False Bay coastline used the enormous whalebones for fencing and as land survey beacons, since they were hardier than wood. Bones could also be used decoratively around the house as well as for furniture. The famous astronomer Sir John Herschel (who lived in Cape Town for some time to complete his survey of the southern skies, and whose writings on "that mystery of mysteries" – evolution – influenced Charles Darwin's *The Origin of Species* following the latter's visit to Herschel in Cape Town), on travelling between Simon's Town and Muizenberg in 1835, wrote in his diary that on the sand along the coast were "abundant Ribs, Jaws and vertebrae of whales, whitened ... by the weather. It is a desolate scene - Fish Hook (sic) Bay and the road between it and Kalk Bay is skirted with houses of the Whale fishers, and a terrific display of Skeleton shapes it exhibits - Ribs, Jaws etc. form great fences and Enclosures - nay houses Roofs, Walls etc."[11]



COBERN, J.

Whale bones were used to mark boundaries before fences were erected.

Whaling in False Bay began in 1806 and ended in 1935 when southern right whales received international protection from commercial whaling, by which time their numbers were terribly depleted. It was only as late as 1986, however, that South Africa supported an international moratorium on all commercial whaling, and finally fully protected all whales in South African waters under the Marine Living Resources Act of 1998.

The first whaling station was established at Seaforth in Simon's Town. However, the Navy complained bitterly that the smell of the boiling blubber would have a harmful effect on the health of the troops manning the batteries on either side, so it was moved to the less populated area of Kalk Bay. However, as Kalk Bay grew, especially after the arrival of the railway in 1883, so again did the outcry about the stench created from the decomposing carcasses. By 1902, whaling at Kalk Bay and St James ceased, and the whale carcasses were then dragged ashore along Muizenberg beach east of Sandvlei, where no residents could be offended. Whaling stations were also established at Miller's Point and Fish Hoek. The last

11 Tredgold (1985) p 158.

whale taken in False Bay was in 1927, by which time the industry was in significant decline due to excessive whaling.

One can still find remnants of these activities in St James, where the historic Villa Capri at 86 Main Road was once a whaling station. Below it is a long stone-built cellar, running the full length of the house, which could accommodate a small whaling boat (which were long and narrow), while the back section has a raised platform with compartments along the back, which were presumably used as slave quarters, but could also have been used for storing barrels of oil and whaling equipment. There used to be a blubber pot on the grounds, and the corner posts of the fence were of whale bone. Pentrich (1 Pentrich Road) was the other whaling station. Whale carcasses were tied to the flat, sloping reef of rock called The Point alongside Danger beach, where the eye-bolts may still be visible.

STUART-FINDLAY, D.

Elements of St James whaling. (E.W.Attridge map 1915)

At Miller's Point, the concrete foundations of the whale blubber c47)auldrons remain near the tidal pool (a braai has been built on top of it). In Fish Hoek, opposite Skeleton Rock on present-day Jager's Walk (also known as Cat Walk), at the south end of the beach, one used to see the winch and eye-bolts used to haul the whale carcasses up onto the rocks, while the oldest building in the bay – 'Uitkyk' – above it was one of the whaling houses where blubber pots used to stand.

POSTLETHWAYT, C.

Miller's Point remnants of the whale blubber cauldron.

Whaling was an extremely dangerous affair in those days. The men operated from small, narrow rowing boats, pointed at both ends, made from pine and built lightly for manoeuvrability and speed. Local whalers often obtained them from the whale-catcher sailing ships of New England on their return journey north once their hunting expeditions were over. They carried a crew of six – the harpooner, the helmsman and three or four oarsmen. The harpoon was attached to the boat by a long rope. Very often, the boats would be dragged over long distances by the harpooned whale. Once it was killed, it had to be left in the bay, as the boats were too small to drag the carcass back to the station. The crew noted the bearings and then returned to inform the heavier fishing vessels where to retrieve the carcass.

Painting "Uitkyk Oos" by renowned South African artist Tinus de Jong in the Fish Hoek library, donated by long-time owners of Uitkyk, the Mossop family.

Abdullah Moses, who was born in Simon's Town in 1884, recalls vividly how all the youngsters in the community (including him) were lookouts: When a whale was spotted, they would light a smoke fire and guide the whaler to the whale: "When we saw that the boat was in position for striking, we would put the fire out and anxiously wait for the results. On a Saturday morning, a whale was sighted in Jaffer's Bay (Cole Point) ... The whale was duly harpooned by Mr Abdol Clark. The line was allowed to run free and then secured to the bollard in the whaler. The whale towed the boat towards the open sea and took its first stop for a rest at a point about where the dockyard lighthouse now stands. It then pulled out along the coast in one long haul to Miller's Point. All the people ran along the coast roads and paths following the whale hunt. I ran, and ran, and ran, following the chase as far as Miller's Point ... From Miller's Point, we watched the whale towing the boat out in the direction of Smitswinkel Bay. We could go no further, as the going after Miller's Point was too difficult and, besides, we were too tired. We later had news from the boat when they returned empty-handed, that the rope had to be cut as the whale was pulling them out to sea and they had no chance to come near to the whale to deal the death-blow with the lance."

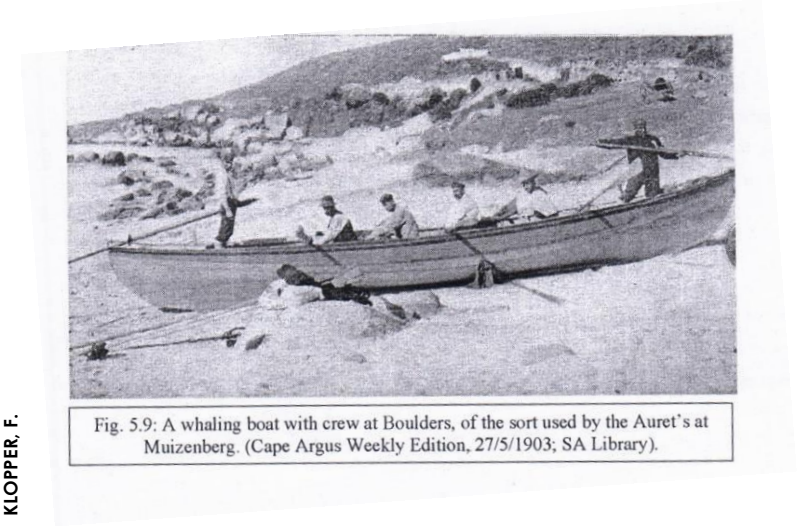


Fig. 5.9: A whaling boat with crew at Boulders, of the sort used by the Auret's at Muizenberg. (Cape Argus Weekly Edition, 27/5/1903; SA Library).

KLOPPER, F.

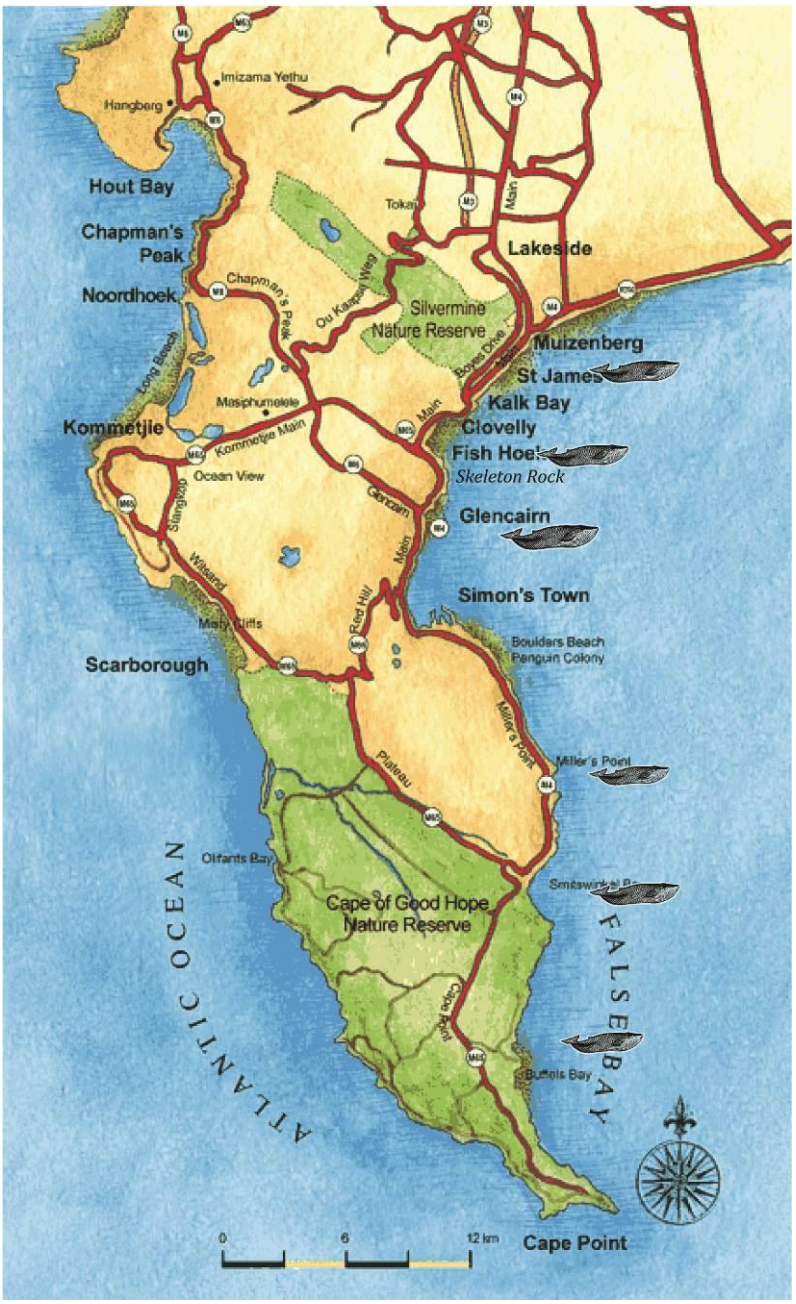
Moses goes on to recount another episode near Roman Rock (Simon's Town) on a beautiful calm day, when a whale boat, manned by the same crew, harpooned a whale, which towed them out to sea again: "A calf was with the whale and every time the skipper tried to lance her, the calf was always in the way. The skipper then lost his head and stuck the calf with the lance. The calf sank to the bottom and the mother went to lift the calf. When she saw that the calf was dead, she went to make a second attempt to lift, came up and gave a SCREAM. She jumped out of the water and charged the boat. All the crewmen could do was to reverse the boat and try to back away. The whale swung around and bit the bows and forward part of the boat clean off. The crew was thrown into the water and had to hang on until help came from a second boat … two hours later. The whale continued its charge from the boat right out to sea and was not seen again."[12]

WALKER, M.

Skeleton Rock

12 Brock, Brock & Willis (1975).

It is a wonder that the whales have returned to False Bay with this terrible history. But return they have, left in peace, and we now have the privilege of watching them at close range, although there is strict legislation as to how close to them one may approach (no closer than 300 m). Where once were whaling stations and blubber pots, are now whale-watching sites. At Miller's Point, for example, there are two deep pools, just to the north of the Point, where the whales are able to come in close to the shore and their huge sleek bodies can often be seen breaching. So, why not take that marvellously scenic train ride through Muizenberg, St James, Kalk Bay, Fish Hoek and through to Simon's Town, and perhaps you too will see the whales at play!



Whale-watching in False Bay, Base Plan.

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www.capepointroute.co.za (page 50)

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6. An alliance with the sun: Randlords and diamond magnates

(M. Attwell)

Imperial architect Herbert Baker once wrote that in order to create successful architecture in South Africa, architects needed to "enter into an alliance with the sun". The strong sunlight of the local environment, deep shadows, textured and moulded surfaces, and scenic landscapes carried with them challenges for the Cape architect. They also presented unique opportunities to design holiday homes of architectural value and interest along the narrow coastal strip from Muizenberg to St James, reflecting the interests of the day, using the textures and local materials of the vernacular, and adapting styles and craftsmanship to reflect the status of the owner.

Muizenberg, St James and Kalk Bay were favoured recreational destinations for the businessmen and parliamentarians of Cape Town. Their holiday homes and the homes and businesses of local fishermen and traders existed side by side for many years. The move by the wealthy to the South Peninsula to enjoy the bathing and relaxation opportunities increased with the extension of the rail line from Wynberg to Kalk Bay. From the 1880s, the sleepy settlements along the coastline grew as the successful local merchants and businessmen discovered the delightful opportunities of having a weekend home close to the sea. Some 50 years later, the coastline was known on the tourist map, with well-established hotels receiving visitors who arrived by mail ship.

The really wealthy holiday residents were the randlords and magnates of South Africa, international businessmen who had made fortunes in gold and diamond mining. Many had holiday homes in and around Muizenberg. In establishing their holiday homes here, they were following the example of the former Prime Minister of the Cape and a local imperialist, Cecil John Rhodes. Always a trendsetter, he had a cottage in Muizenberg, where he came on occasion to enjoy the breezes and relax.

Interestingly, the trend for homes along the South Peninsula coast gained further impetus after his death, and Muizenberg remained a popular choice. Some of the homes of the magnates no longer exist or were owned by them for a short time. Most of the holiday homes built by the randlords and diamond pioneers remain in private ownership, although fortunately, two are open to the public. They are Rhodes Cottage, which is now a museum, and the Casa Labia, a restaurant, cultural centre and art gallery. Who were the mining

magnates who followed Rhodes's example and built holiday homes at Muizenberg, and where are their holiday homes?

Vergenoeg, Royal Road, Muizenberg

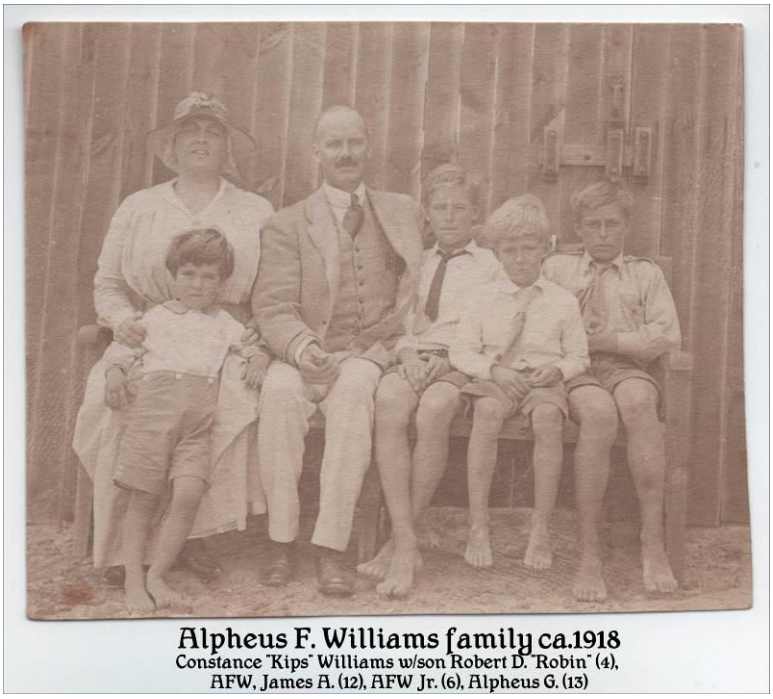
Vergenoeg means "far enough". When it was built for the diamond magnate, friend and confidant of Cecil Rhodes, Sir Alpheus Fuller Williams, it was an isolated place, built on the dunes beyond Muizenberg, near the estuary of the Sandvlei. It faced the sea of False Bay, allowing the family of Sir Alpheus and his guests complete privacy and relaxation. Today, it has lost none of its impact nor its sense of gazing out to sea, despite currently being surrounded by high walls and parking areas on the landward side.

Vergenoeg, Royal Road, Muizenberg

Vergenoeg dates back to 1903, when it was designed by Herbert Baker and Francis Masey for Alpheus Williams (1874-1953). It was close to Baker's own holiday home, which he called Sandhills, also at that time ensconced in the dunes. The design of the house followed Baker's Cape Revival ideas – a white-plastered twin-gabled building linked by a veranda.

Since Baker left Cape Town after the Anglo-Boer War, in 1902, it is likely that the inspiration for the house – the Cape-style, high, ornate gables with their plaster mouldings, and its powerful relationship with the sea – was Masey's. Baker and Kendall and, later, Baker, Kendall and Morris, retained a relationship with the Alpheus Williams family, making a series of additions and improvements over the years. Like many Baker and Masey houses, it is multi-gabled with the tall, ornamental gables and very tall chimneys in the English style – a curious and attractive mixing of styles best described as Cape Revival Arts and Crafts. Walls were plastered and white-washed, enhanced by moulded plasterwork, allowing a play of light and shadow – the "alliance with the sun" that Baker referred to.

Sir Alpheus Williams was a mining engineer – the son of Gardner Frederick Williams, an American mining engineer, who grew up in the mining camps of California and joined the De Beers Diamond Mining Company in Kimberley in 1887. He transferred his vast experience and knowledge of his career in gold mining to diamonds. His knowledge of the technical side of mining was of inestimable value to the success of De Beers at a crucial period in its existence.



Alpheus Williams and his family on holiday, 1918.

Alpheus Fuller Williams as a mining executive at De Beers.

Williams succeeded his father as manager of De Beers in 1905, where he remained until his retirement in 1931. Like his father, he was an innovative manager and mining technologist, and managed De Beers during a crucial period of growth.

Although based in Kimberley, he and his wife maintained the Vergenoeg house as a family holiday home for more than half a century. They entertained widely with groups of acquaintances, including politicians, visiting diplomats and statesmen. The architect James Morris remembers meeting General Jan Smuts at Vergenoeg. Alpheus Williams retained a lifelong affection for Vergenoeg, spending much of his retirement there, and also died there in 1953.

Private home: Not accessible to the public.

Sandhills, Beach Road, Muizenberg

While not one of the mining magnates who lived at Muizenberg, Herbert Baker, from the architectural firm Baker and Masey, designed many of their homes and offices. Baker was an early confidant of Rhodes, and moved in the same circles as the mining men and financiers whose houses he designed and whose custom he sought. He also sought to translate many of Rhodes's ideas about architecture regionalism and nationalism into the buildings he designed – some, of course, at Muizenberg.

Baker had already undertaken a number of commissions for Rhodes by 1899, including the Prime Minister's residence at Groote Schuur. He relied on the prestige attached to his role as Rhodes's architect to advance his business. It was therefore probably inevitable that when Rhodes acquired a cottage at Muizenberg, Baker would follow. As at Vergenoeg, he designed a home for himself facing directly onto the beach amongst the dunes, and a short ride away from Rhodes's cottage.

Sandhills was a variant of the twin-gabled dwelling type linked by a veranda, which allowed protection from the harsh light of the Muizenberg sunshine. It was more modest than Vergenoeg, consisting of a single storey and set on a high sandstone plinth. The house was a design experiment, and not an entirely successful one at that. Baker designed it as a courtyard house with a central atrium – a new version of an "alliance with the sun" and, in this case, the wind as well. Baker had not fully considered the southeasters that blew fiercely at Muizenberg in the summer months. When the winds blew, the fine white sand from the dunes covered not only the veranda, but blew into the atrium, covering the floors. Baker retained the house, despite moving away from Cape Town, first to Johannesburg and then London. He returned with his family occasionally for holidays at Sandhills.

Sandhills is currently one of four contiguous houses in Beach Road designed by Baker's firm in the early 20th century. The other, similarly modest houses are called Rokeby, Crawford Lea and Swanbourne. Today, all four carefully restored and adapted buildings form part of the St Ledger Retirement Home.

The retirement home is not open to the public.

Herbert Baker as a young man.

Sandhills today.

Rust en Vrede, Main Road, Muizenberg

Considered one of the gems of the Main Road strip at Muizenberg, Rust en Vrede is an impressive, high multi-gabled building linked by deep colonnades and verandas. More than any of the homes of the mining magnates, it is a statement of entering into an "alliance with the sun". The plastered surfaces, the textures, the moulded parapets and the deep shadows of the colonnades create an essay in sunlight and shade. There is an impressive side entrance also, with high, elongated gables.

Rust en Vrede from Boyes Drive.

Cecil Rhodes intended Rust en Vrede to be his new seaside home, and asked Baker to produce sketches to this end. The plan was for a multi-gabled house on a great stone plinth, where Rhodes could see the sea through "white columns" to the distant mountains in False Bay. However, by this time, Rhodes knew he was dying. By 1902, heart disease was ravaging his body, and his kidneys and lungs were beginning to fail. However, work proceeded, and at the time of his death, a lone sandstone wall for Rust en Vrede along the Main Road had been completed.

The grand house was completed in 1903, and was atypical of Rhodes's love of simplicity. "I like teak and white-wash," he told his architect, "make it big and simple".

The building project was taken over by his loyal friend Abe Bailey, and remained true to the original design. No expense was spared. In true Arts and Crafts style, every aspect of the house and garden was designed around a series of guiding principles and ideas. Landscape design, garden furniture, interior design, including wall hangings and custom-made furniture to fit the rooms, all received careful attention.

Abe Bailey was a local boy made good, born in Cradock in 1864. He moved to Barberton during the gold rush, moved by stories of great wealth and fabulous opportunities. He had a rocky start, but with bold investments and acquisition of farms rich in gold ore, he became one of the most successful of the mining magnates, and certainly one of the richest.

During his early gold mining years, he met Cecil Rhodes, whom he tried to persuade to get more involved in gold mining ventures. Rhodes oddly failed to capitalise on the emergent gold industry as Bailey did. Mentored by Rhodes, Bailey entered politics, taking over Rhodes's old Parliamentary seat of Barkley East.

By the 1890s, Bailey was one of the world's richest men, commuting between London and South Africa. He married into the British aristocracy and was active in international affairs.

Sir Abe Bailey in retirement at Rust en Vrede.

Bailey's Grave, Boyes Drive, above Rust en Vrede.

He was a sportsman, enjoying a good game of cricket; an avid art collector, and collector of mainly Africana; a gambler; a farmer, and a lover of the countryside, both in England and South Africa. He never forgot his humble beginnings, and was a generous philanthropist. He retained a great love for the country that presented him with the enormous opportunities he had.

He also retained a great affection for Rust en Vrede, and entertained there frequently. One of his guests was the crime writer Agatha Christie, who visited Cape Town in 1922, and wrote: "Lunch with Sir Abe Bailey at his house in Muizenberg. He is quite an old dear … it is a very nice house – also originally built for Rhodes." Sir Abe Bailey died at Muizenberg and is buried beneath a simple, magnificent semi-circular memorial high above the house, with a panoramic view of False Bay.

FISHER, R.

Gate and entrance to Rust en Vrede from Main Road, Muizenberg.

Rust en Vrede is a private home and is not open to the public.

Casa Labia, Main Road, Muizenberg

The Casa Labia's link with mining magnates is admittedly a tenuous one. However, since Ida Labia was one of the daughters of Joseph Benjamin (JB) Robinson, it gives us an opportunity to link the Casa Labia to the life and career of this gold mining magnate. JB Robinson was one of the more contentious of the mining magnates, and many of his decisions and actions were clouded by controversy, including his will.

On the discovery of diamonds in South Africa in 1867, JB Robinson moved to the Vaal River district, where, by purchasing the stones and, later on, buying diamond-bearing land in Kimberley, he made a fortune. Upon the discovery of gold in the Witwatersrand district in 1886, he moved quickly and went into partnership with Alfred Beit – a long-time confidant and partner of Rhodes. Robinson had the foresight and good fortune to buy the Langlaagte and Randfontein farms, both of which were exceptionally rich in gold-bearing ore. His rather forceful business tactics came in for criticism, earning him the title of 'Old Buccaneer', and even in an industry of hard and driven men, he was considered with caution. Beit cut his ties with Robinson because of his concern over his business methods and ethics.

Prince Natale Labia, Ida (Robinson) Labia and their sons.

Casa Labia today

In 1890, Robinson established the Randfontein Gold Estate and became one of the richest magnates in South Africa. He left the Cape to live in London, but returned in 1917, settling at Hawthornden, Wynberg. His daughter, Ida, married Count Labia (later Prince Labia), Italian plenipotentiary to South Africa. Their descendants still own this stately and beautifully situated palazzo on Main Road, Muizenberg.

Casa Labia was built in 1929 on the death of JB Robinson – probably with the proceeds of Ida's inheritance – on the site of the old fort erected by the British after the Battle of Muizenberg. A house, also called 'The Fort', had been built on the site, but was later demolished to make way for Casa Labia, which was, confusingly, also sometimes called 'The Fort'.

Count Labia's family was from Venice. Casa Labia, designed by a local architect, Fred Glennie, was intended to reflect the Venetian origins of his family. The richly Italianate interior

fittings include original furniture, chandeliers and mirrors imported from Italy. The building also contains a fine art collection, containing portraits of the Labia family by leading South African artists. The high windows allow panoramic views across the bay, and the building and grounds are magnificently set against a steep mountain backdrop.

Apart from its official function as the Italian legation, Casa Labia was a family home, and the Labia family retained a deep affection for it. In 1985, the public-spirited Labia family donated the house to the National Department of Education for use as a museum and cultural centre. However, the bequest was not a success, as the conditions attached were not met, and the Labia family were forced to go to court to have the property returned.

In 2008, Count Luccio Labia (son of Count Natale Labia) regained ownership of the property, and the house was restored to its original glory, using many of the original fittings. After that, it opened its doors as a multi-functional cultural centre and restaurant. It remains a 'must visit' opportunity along the coastline.

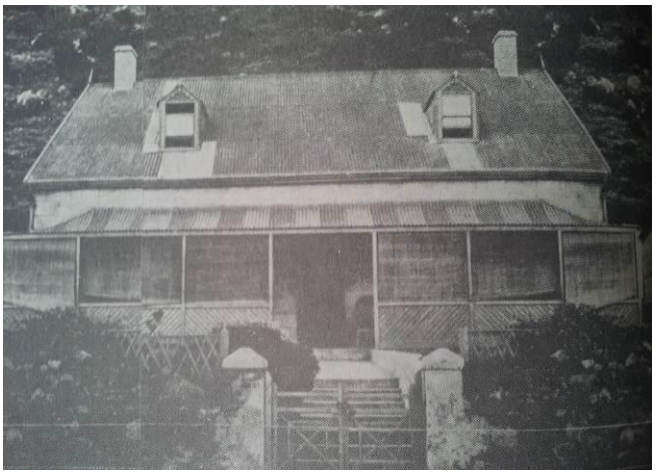
Casa Labia is open to the public on Tuesdays to Sundays, from 10:00 to 16:00. Phone 021 788 6068.

Rhodes Cottage, Main Road, Muizenberg

Old before his time: Sketch of Rhodes by Mortimer Menpes. F.

The most influential of the mining magnates and the one whose life has cast the longest shadow and had the greatest impact, Cecil John Rhodes had a very modest holiday home at Muizenberg – a small and elderly cottage with a corrugated iron roof and two dormer windows facing Main Road and overlooking the sea. Restored, it is now a museum.

Rhodes bought the cottage in 1899. It was where he went to escape and enjoy the cool sea breezes, particularly in the last month of his life. This mining magnate and founder of De Beers, imperial expansionist and politician, and one of the wealthiest men in the world finally died on 26 March 1902 in this humble beach cottage. His controversial legacy lives on. Nevertheless, this humble beach cottage is one of the first ports of call for visiting Rhodes scholars.



HERITAGE PORTAL

Rhodes Cottage close to the time of the influential mining magnate's death. It was a simple cottage facing the sea. This picture still shows the original corrugated iron roof, which was replaced in 1904, as well as the dormer windows, which were also removed at that time.

WALKER, M.

Rhodes Cottage, Muizenberg. Postcard photograph circa 1904, taken after Rhodes's death and after the restoration of the cottage by Baker and Masey. Rust en Vrede – his intended seaside home – is in the background.

February 1902 was particularly hot and Rhodes was already mortally ill. During the final weeks of his life, as his physical condition worsened, Rhodes was advised by his doctors to move away from the summer heat of his Rondebosch home to his beach cottage, where he could benefit from the cooler coastal conditions.

He hoped the winds would help him to breathe, but his lungs were failing. His friends and aides who accompanied him found it hard to watch him struggling for breath. His secretary, Philip Jourdan, wrote: "It was most heartrending to see him sit on the edge of his bed with one limb resting on the floor and the other akimbo in front of him on the bed, at one moment gasping for breath, and another with his head sunk so low that his chin almost touched his chest." His friend (and leader of the Jameson Raid, which cost Rhodes the office of Prime Minister), Dr Leander Starr Jameson, arranged for ice to be placed in the ceiling to cool the house down. An additional window was knocked through the wall of his bedroom to allow for a continual flow of air.

Rhodes Cottage Museum, as it looks today.

Dr Jameson announced his death to the waiting crowds outside his house, stating that his last words were: "So little done, so much to do." While this was not strictly true, it contributed to the legend of the 'man of action'. (Rhodes had indeed said this, but his last spoken words were in fact "Turn me over, Jack", spoken to his aide, Jack Grimmer.)

The cottage remained the responsibility of the Rhodes Trust until 1932, when it was briefly transferred to the Government of Northern Rhodesia (Zambia), and subsequently transferred to the Cape Town municipality in 1937. It was declared a national monument in 1938. The Rhodes Cottage Museum was opened on 4 July 1953. The museum contains exhibits associated with Rhodes's life. It is now run by the Muizenberg Historical Society.

It is open to the public from Mondays to Saturdays, from 10:00 to 14:00. Phone 021 788 1816.

Map of the abovementioned homes of the randlords and diamond magnates in the Southern Peninsula.

Acknowledgements and disclaimer

The history of Cape Town's South Peninsula has been very ably and comprehensively recorded by many of its residents, and we wish to acknowledge and give thanks to all those quoted as references. These stories are intended for popular consumption, and the traditionally detailed referencing that would be expected of historical research was therefore not regarded as appropriate for this purpose. However, all references utilised have been listed. However, in respect of those images that are not, the City of Cape Town will address image copyright issues as part of its implementation phase.

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7. Stories from the graves, graveyards and memorials of the South Peninsula

(M. Attwell)

The South Peninsula contains many, disparate stories about people who lived in the area, stretching back into pre-history. Sometimes, there is a glimpse of these stories in the burial sites, graveyards and memorials scattered along the peninsula.

Burial sites and graveyards

Graves can identify social practices or the 'discrete traits' of a culture, and tell us something about the people they memorialise and, by implication, the society in which they lived. There are remaining graveyards in Muizenberg, St James, Kalk Bay, Glencairn and Simon's Town. Each has its own history and tells the collective history of those who are buried there. Some of the graveyards of the South Peninsula are overgrown; some remains have been disinterred and reburied elsewhere; some remain strongly in the public eye, and some retain strong links with the communities the deceased served.

Types and styles of memorial stones and grave markers changed over time and differ from one culture to another. This is reflected in the memorials found in the graveyards of the South Peninsula. Many of the Christian gravestones are simple, and many are crosses.

Gravestones themselves are tributes to the departed, but also carry visual devices and symbols within the memorial stones. The stone itself is an image, a sculpture or a marble cross, for example. Apart from a verbal description, a language of visual symbols, there is the intention to honour the dead and declare faith in the afterlife.[13] For researchers of cemeteries and family genealogists, the shifting fashions in markers and symbols denoted cultural shifts away from an 18th-century preoccupation with the inevitability of death, towards a 19th-century iconography of gentler forms of remembrance. There were flowers, trees (representing the tree of life), angels and cherubs representing eternal life. Clasped or praying hands represented fidelity. Children's deaths received their own symbols of doves and the cut-down tree.

13 Keister p 7.

Personal details, occupation, achievements and sacrifices are more commonly recorded on gravestones, either through words or words and markers. The Commonwealth War naval graves at Glencairn, for example, are commemorated by a headstone containing an anchor together with personal details, linking the remembered dead as naval personnel.

Peers Cave, Fish Hoek

The South Peninsula is unique in that it has known burial sites stretching into the distant past – some twelve thousand years ago.

Victor Peers and his son, Bert, discovered stone tools and deep, extensive shell middens near a rock shelter in the vicinity of Fish Hoek, which they, as amateurs, excavated themselves.

The site revealed even greater treasures according to Cobern including "the remains of six people, two women and four children, (who) were buried below this layer, and with them were found ostrich eggshell beads, shell pendants and a piece of rusted European iron said to have been a spear head. There were also the remains of small leather bags that possibly contained medicine, for one of the women appeared to have been lame, together with pieces of mother of pearl and stone tools. Below the midden were the remains of two more people; and subsequently a ninth skeleton was found, a male of about thirty years old."

Victor Peers at Peers Cave archaeological site.

According to Cobern one of the skulls, that became known by 1929 as the 'Fish Hoek Man' was dated to about 12 000 years, proving that the area had been populated by the Khoi for many thousands of years. Equally the presence of ostrich beads and other personal; artefacts suggested that people were buried with their personal belongings and revealed interesting insights into the Khoi culture. Some burials were undertaken with sorrow and compassion. A baby had been rolled in buckskin and placed in a bed of leaves. Walker describes a string of shells with cut edges for stringing (a baby's rattle) found alongside the skeleton as well as three strings of ostrich eggshell beads which were placed around the infant's neck. The second skeleton was that of a young woman aged eighteen to twenty and according to Walker was "accompanied by an outstanding display of bead-work." Some of the men's skulls showed death by violence. The fact that they had been carried from elsewhere to be buried in the gravesite suggests a sense of honouring the dead.

JUNOR, I.

View of Fish Hoek from Peers Cave.

The graves were a short distance from the rock shelter which also suggested a form of custodianship or care. This shows that the early Khoi, the earliest inhabitants of the South Peninsula. This shows that the early Khoi, the earliest inhabitants of the South Peninsula, like so many, honoured their dead and mourned their loss.

Subsequently, Peers Cave has been the subject of further excavations by qualified archaeologists, and the material excavated has been subject to further intense study. The material excavated is scattered, but most is on display in the Iziko Museum in Cape Town.

The Garden of Remembrance and the Old Burying Ground, Simon's Town

The Garden of Remembrance off Runciman Drive in Simon's Town is part of the Old Burying Ground. It is magnificently situated against the mountain slopes with a view of the sea, where many of those it memorialises in fact perished. It is unusual in that it is an historic graveyard, but has been given a modernist make-over. It was redesigned by the Cape Town modernist architect Roelof Uytenbogaart.

The presentation and layout of the Garden of Remembrance, part of the extended graveyard, was stripped of its religious references and, instead, turned into a strong, bold modernist statement – devoid of the iconography and sentiment that are typically present in historic graveyards. The slate grey memorial stones tilted upwards create enclosed spaces that mimic the sea. While the reorganisation of space makes it easy to access the memorials, the blankness and bunker-like qualities are disconcerting, particularly in relation to such a deeply historical place, with so many narratives to absorb.

In stark contrast is the graveyard at the stone Church of St James in Main Road, St James. Although less significant historically, it is true to its historical traditions, has a sense of peace, and functions as a garden of contemplation.

Simon's Town was established as a Dutch East India Company settlement in 1743. It became a British naval base in 1814, with the intention to protect the valuable sea routes to India – the 'Jewel in the Crown'. In 1875, it was ceded to the British Admiralty as a naval station. Because of its British military status, it played a significant role in the Anglo-Boer War.

The Old Burying Ground and the Garden of Remembrance are a unique and varied record of the past and the history of Simon's Town, containing early graves from the British colonial period, the graves of foreign sailors, those killed by pirates or in shipping accidents, and those who died of illness.

The Garden of Remembrance was originally called the naval cemetery, and contains the military graves.

A stroll through the Old Burying Ground, now sadly derelict in places, gives the visitor a sense of the varied, hard, multi-cultural life of Simon's Town, and the powerful presence of Navy life at the heart of the town's origins.

What do the Old Burying Ground and the Garden of Remembrance tell us about the conditions under which people lived from the late 18th century until the recent past?

The Italian graves, the Russian monument and the many references to sailors who died in these parts tell of a naval settlement connected to major international sea routes. Life for sailors was hard, dangers were frequent, illness was always a possibility, and accidents had

fatal consequences. There were shipwrecks, and accidents and deaths at sea. Occasionally, there is an oblique reference to a war. W Bailey, a "boy first class", is recorded as having died in June 1795 aboard the HMS Rattlesnake, which fought at the Battle of Muizenberg. He probably died of illness, as the battle itself took place in August and there were known casualties due to disease.

Medical records at the Simon's Town Museum for those who perished and were buried at the Old Buying Ground also suggest that the early sites may also contain the remains of desperate poor, unnamed children and the unremembered and unacknowledged. These records provide insights into how people died and, by implication, the conditions under which they lived.

Memorial to the prisoners of war from the Anglo-Boer War who died in detention, Simon's Town.

Some death records illustrate dire hardships and death, with no memorial or name, such as "an unfortunate found at the back of Admiralty Gardens in a state of nudity benumbed with cold died in prison on Morning of 12th September". Others record long lives and a suitable benediction, such as John Callas, who died on 17 January 1859 at "about 106" after receiving the holy sacrament.

Some of the Navy dead were memorialised with funds collected by their crewmates. One such memorial is to William Brunton of the HMS Raleigh, who died at sea at the age of 17. His memorial was paid for by the officers and men of his ship.

There were 160 Boer prisoner-of-war graves at Simon's Town. Most of them perished as a result of typhoid, a sign of very poor sanitary conditions – a fact recorded by traveller and activist Mary Kingsley, who nursed many at the Palace Barracks. Just one such name is one "JS Ackerman who died on 11.9.1900. From Vereeniging and was captured at Paardeberg". They have their own memorial at the Old Burying Ground.

The most recent of the graves at Simon's Town is from one of the most famous naval disasters along the False Bay coast – the wreck of the Birkenhead, which went aground at Danger Point near Gansbaai. The remains of five casualties of the HMS Birkenhead were re-interred in the Garden of Remembrance.

GORDON, A.

The re-interment of the remains of five victims of the Birkenhead disaster, at Simon's Town Garden of Remembrance, 21 February 2002.

The wrecking of the Birkenhead in 1852, and the bravery of its crew, is a stirring naval story and one that has been kept alive in literature and naval traditions. The Birkenhead was an iron-hulled ship built for the Royal Navy in 1845, but was converted into a troopship. She sailed from Simon's Town on 25 February 1852 with about 830 passengers on board. The following day, the ship struck an unmapped rock near Danger Point. The captain ordered a turn astern to ease the ship off the rock, but a gaping hole in the stern allowed the sea to rush in, flooding the engine rooms and buckling the plates of the forward bilge. As water flooded in, 100 soldiers were drowned in their berths.

There were not enough lifeboats for the passengers. Of the boats, only three were serviceable. The surviving officers and men assembled on deck, where Lieutenant-Colonel Seton of the 74th Foot took charge of all military personnel, and stressed the necessity of maintaining order and discipline to his officers. As a survivor later recounted: "Almost everybody kept silent, indeed nothing was heard, but the kicking of the horses and the orders of Salmond (the Captain), all given in a clear firm voice." The soldiers famously stood silently to attention to allow the women and children to board the lifeboats. Once the lifeboats had left the ship 20 minutes after first striking the rock, the vessel broke in two with the men standing to attention on deck. Most drowned or were taken by sharks. Some managed to swim the two kilometres to shore, but the shark danger was ever present. A survivor recounted: "I saw men taken by them close to me, but as I was dressed (having on a flannel shirt and trousers) they preferred the others."

Their chivalry and bravery gave rise to the 'women and children first' protocol that has characterised naval responses to shipwrecks. It became known as the 'Birkenhead drill' and was immortalised in Rudyard Kipling's poem "Soldier and Sailor too": "But to stand an' be still
to the Birken'ead drill is a damn tough bullet to chew,
An' they done it, the Jollies -- 'Er Majesty's Jollies -- soldier an' sailor too!"

The 'drill' came to represent British naval discipline and chivalry at its best, and in the face of the direst and most dangerous of consequences. Of the 643 passengers of the Birkenhead, only 193 survived.

In the court martial that followed, Captain Edward WC Wright of the 91st Argyllshire Regiment described the scene as follows: "The order and regularity that prevailed on board, from the moment the ship struck till she totally disappeared, far exceeded anything that I had thought could be affected by the best discipline; and it is the more to be wondered at seeing that most of the soldiers were but a short time in the service."

The graveyards of the Muslim community

The Cape Muslim community played a significant part in the history of the South Peninsula. Their graves, in accordance with Islamic tradition, are separate. The Muslim graveyard in the Old Burying Ground contains the graves of the early Muslims, some of whom were the founding members of the Simon's Town community. By tradition, the graves are unadorned.

The Muslim burials in Die Land, the Kalk Bay graveyard, were exhumed and reburied at Muizenberg in 1940. The Dido Valley cemetery also contains graves to the fallen and those who served in the war.

Other graveyards

Other graveyards in the South Peninsula also have some stories to tell:

- The graveyards of Dido Valley, divided into Protestant Catholic and Muslim religions as well as the Navy graveyard. This includes the Commonwealth and war graves. Dido Valley contains 77 burials from World War I, and 106 from World War II, mostly of naval personnel. The graves, appropriately, look out to the sea.

- The Church of the Holy Trinity, St James. This is the most visible of the cemeteries and churches along the Main Road, and certainly the most beautiful. Memorials and tombstones are simple, with the Celtic cross and the simple cross predominating. It is beautifully and simply landscaped and serves as a garden of contemplation.

- The Muizenberg cemetery. The oldest part of the Muizenberg graveyard has the most ornate of the memorial stones and funeral art.

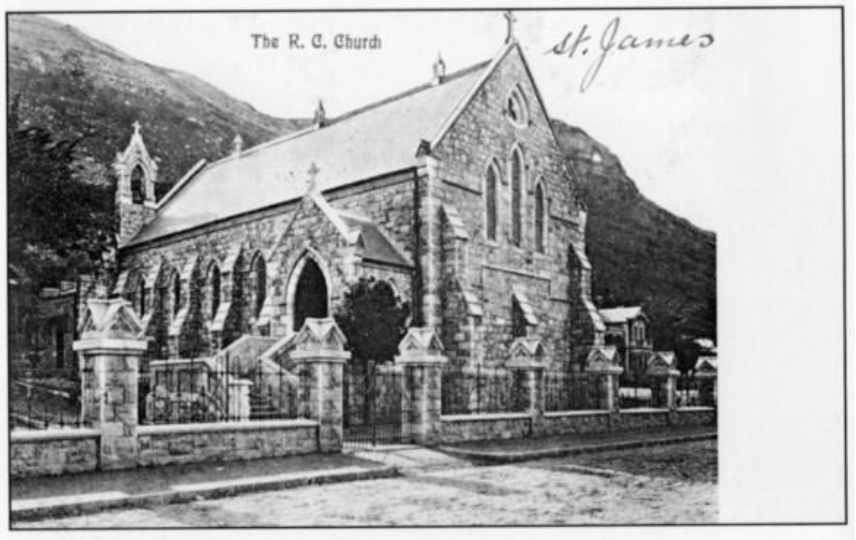
- The graveyard above Rust en Vrede for Sir Abe Bailey and family.

View of the Dido Valley Commonwealth graveyard.

Father Duignan and the Filipino community

The early Filipino fishermen are at the heart of the story of Kalk Bay, having introduced successful fishing methods and established fishing as a viable economic activity.

The Catholic Church of St James supported the Filipino fishing community, being the founders of the fishing industry at Kalk Bay. St James was the patron saint of fishermen and of Spain, and was of huge significance to the Filipino community, who were fishermen and for a period of time spoke in a Spanish dialect. The church was first established along Main Road in 1858 by the early Filipino community, who also had a graveyard situated behind the Seahurst Hotel, which was known informally as the Hillside cemetery. A new catholic church was built in 1900 on the mountain side of Main Road built, with local stone from the mountain. This still stands today.



WALKER. M.

An early image of the Catholic Church of St James, 1900, taken from an historic postcard.

The Catholic community received a champion for their rights with the arrival of Father Duignan in 1875. He learnt their language, established a school, and made the support of the Filipino Catholic community his life's work.

A newspaper report dated 1946 described a funeral cortege led by Father Duignan, saying: "They [the Filipino Community] attended funerals in black suits, silk top hats, starched shirts and white gloves. The procession was always in double line with the coffin bearers in front. The entire community attended and many of the older people at Kalk Bay will tell you that it was a most impressive sight to see 200 people walking reverently behind the bearers. At the head of the line, in solemn dignity like a patriarch of old, walked Father Duignan, leading his beloved charge to eternal rest."

A Memorial: Just Nuisance, Simon's Town

The most famous memorial in the Southern Peninsula, oddly enough, is to a dog – Just Nuisance. His statue is situated at Jubilee Square in Simon's Town, and his grave is located on Red Hill at Klawer, where he died.

Just Nuisance was more than a dog – he became a mascot and a symbol of resilience in the face of war. He caught the public imagination more than 50 years ago during World War II, and held it throughout those troubled times. He was a morale booster for the Navy and the troops who visited Simon's Town. For a war-weary public, he became a source of deep affection. His story ranks with Jock of the Bushveld as the most told and retold South African stories about dogs.

The statue of Able Seaman Just Nuisance, Jubilee Square, Simon's Town.

Just Nuisance was very large – a Great Dane – and something of a rascal. It was not clear who his owner was, but he was adopted and then 'employed' by the Navy. He started out with a love of uniforms and took to following uniformed naval and army personnel, using the suburban train system to get around. He became a familiar sight on the trains and, when shooed off, would simply wait for the next one.

He undertook to escort drunken servicemen back to their barracks. His love of train travel eventually got him into trouble. The Royal Navy chose to enlist him to allow him to continue with his travels for free. He received the rank of Ordinary Seaman, eventually promoted to Able Seaman – the only dog ever to be enlisted in the Royal Navy, and the only dog to be buried with full military honours. It was an inspired decision. For the next few years, he would be a morale booster for the troops serving in World War II.

He was enlisted on 25 August 1939, and his surname was entered as 'Nuisance', a remnant of his scrounging days. Instead of not having a first name, he was given the name 'Just'. With his rank went certain privileges, including the right to wear a Navy cap and the right to free train travel.

At the age of only seven, he began to weaken as a result of an old injury. On 1 April 1944, he was taken to Simon's Town Naval Hospital, where, on the advice of the naval veterinary surgeon, he was put to sleep. His body was draped with a Royal Naval White Ensign and he was buried at Klawer, the former SA Navy Signal School, with full naval honours.

Map of graveyards in the Southern Peninsula.

Acknowledgements and disclaimer

The history of Cape Town's South Peninsula has been very ably and comprehensively recorded by many of its residents, and we wish to acknowledge and give thanks to all those quoted as references. These stories are intended for popular consumption, and the traditionally detailed referencing that would be expected of historical research was therefore not regarded as appropriate for this purpose. However, all references utilised have been listed.

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www.gosouthonline.co.za (page 66; top, 71)

8. The Battle of Muizenberg

(M. Attwell)

A series of long defensive lines of enormous rocks and stones ascended the mountain slopes in a staggered formation at Muizenberg near Rust en Vrede, where the mountain runs down steeply to the sea. This area, known as the Pass at Muizenberg, played a significant role in the Battle of Muizenberg, which took place in 1795 and resulted in the transfer of the Cape from the Dutch East India Company to the British. Most of the defensive works have now gone. A significant exception is the upper breastworks below Boyes Drive, which remain.

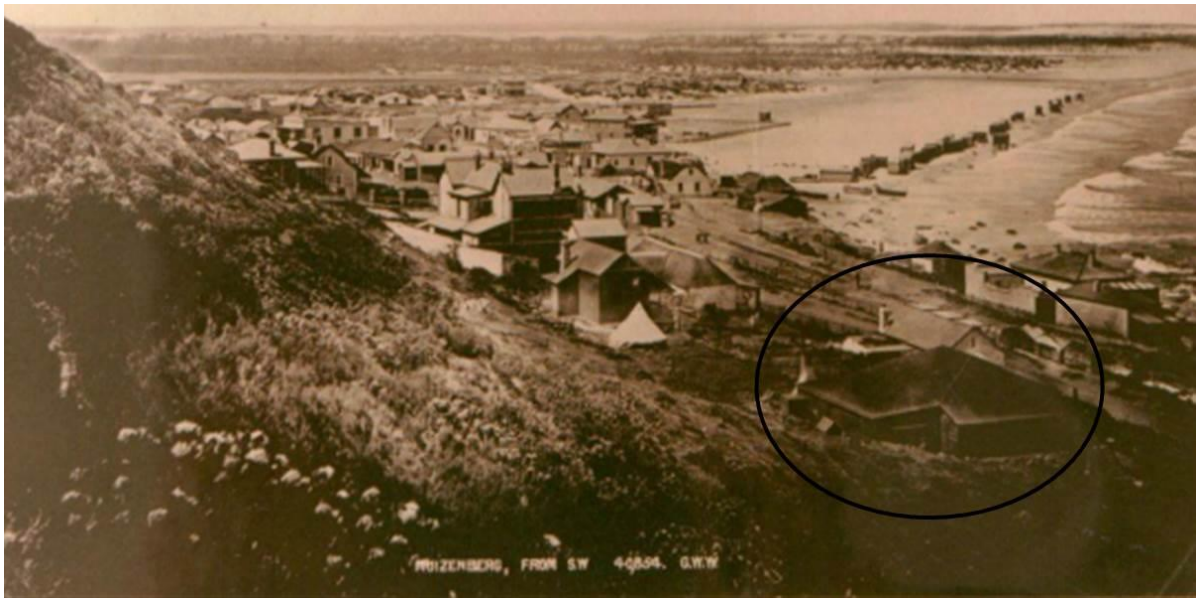
The site near Rust en Vrede on Main Road that is most closely associated with the Battle of Muizenberg. It was from here, mostly on the upper slopes of the mountain, the Cape troops chose to make their defensive stand. The site contains the remnants of a hastily constructed fort, and the upper slopes contain the better preserved remnants of the defensive breastworks.

FISH HOEK VALLEY MUSEUM

Archival photograph (September 1985) of the upper breastworks, remnants of the Battle of Muizenberg rebuilt by the British.

The defensives lines appear as staggered lines of rubble and stone, but the shape of a defensive position is clearly discernible. These ruins are regarded as being part of the Cape militia's defensive works for the Battle of Muizenberg, and a point at which they sought to resist the entry of the British troops to the peninsula in 1795.

The lines and fortifications were strengthened and rebuilt by the British immediately after the Battle of Muizenberg in response to perceived military threats from the Dutch, who had attempted to retake the lines at Muizenberg in September of that year. By 1796, the strengthened fortifications were complete. At the same time, work began on a fort built on the site of the present Casa Labia. Casa Labia was for a time known as 'The Fort' and, in fact, replaced an earlier house of the same name.



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A photograph of Muizenberg in 1914, showing the first house known as 'The Fort' in front of the actual fort, which is circled. Both were later replaced by Casa Labia. The photograph above shows that the British fort remained a feature of the Muizenberg landscape until the early 20th century.

A military map of the area from 1786 shows what existed at Muizenberg before the battle. Among the early structures at Muizenberg were the military barracks on the site of the present Muizenberg bowling green, where Dutch troops were quartered; the Posthuys, an extremely early Dutch East India Company building housing a company official; an adjacent building, and a munitions store that was built close to the shoreline on the rocks opposite. Prior to the Battle of Muizenberg, no structure existed on or near the site of Muizenberg Pass.

The Battle of Muizenberg, which took place between the invading British and the dying commercial empire of the Dutch East India Company at the Cape, was not a single pitched battle in the traditional sense, but a series of skirmishes, manoeuvres, retreats, rear-guard actions and advances. It involved, at least on the part of the Dutch, a failure to act timeously in the provision of cannon and other defensive mechanism, muddled action, and confused lines of communication. As a result, despite a commanding position at Muizenberg Pass, they lost the advantage in the battle, and the British entered the Cape from the Southern Peninsula after disembarking at Simon's Town and overcoming the fort at Kalk Bay.

It was also not fought entirely at Muizenberg, but played itself out along the coastal route to Wynberg, including skirmishes and attacks at Sandvlei, Steenberg and below Wynberg Hill.

Military map of the Cape of Good Hope, 1786, which shows Sandvlei, the tracks along the coastal strip from Fish Hoek and Simon's Town, the Muizenberg barracks as a square structure, the Posthuys and adjacent structure, and no fortifications near the Muizenberg Pass. Interestingly, it also shows proposed fortifications on the south-eastern side of Muizenberg near Sandvlei, which were never built.

However, the site at the Pass at Muizenberg is considered its epicentre, where intensive naval bombardment and contact took place – an event reinforced by the occasional discovery of cannon ball in the area, and visible damage to the mountain rock face caused by cannon fire. Muizenberg Pass was an easily defended area where advance on the part of the British forces from Simon's Town could be channelled and halted. It was the most crucial component, allowing the British entry to the Cape at its strongest and most easily defensible point. However, it was not enough to defend the Cape, for logistical reasons and on account of the military decisions made by the defending Dutch.

The Battle of Muizenberg marked a point at which the isolated Cape of Good Hope became a player in the international war strategy between Britain and France between 1793 and 1795, when the British occupied the Cape.

As early as 1785, the British government began laying plans for an invasion of the Cape for strategic and political reasons. At the time, Colonel William Dalrymple was sent to sniff out its defensive weaknesses. He noted that the settlement of Cape Town was well defended from the sea in Table Bay by virtue of its natural mountain defences, and it had batteries on its shoreline with guns facing seawards. He concluded that the best method of occupation was from the south with disembarkation at Simon's Town, which was extremely poorly defended, and with a march overland to the seat of government at the Castle. The only major weakness was the narrow coastal strip – the 'Thermopylae of the Cape', or Muizenberg Pass, near the current Rust en Vrede.

WESTERN CAPE ARCHIVES

"Kaart van der Situasie Tussen Baaij Fals en de Groote Wynberg". Detail of a map published in 1806 about the Battle of Muizenberg, showing the attack from ships in the bay and the movement of militia on either side of Sandvlei.

France and England were at war, and the English began to consider the damage to its sea routes if the Cape fell to French control. When France invaded the Netherlands in 1794 and the Prince of Orange fled to his allies in England, the matter of the strategically positioned Cape (which was ruled by the Dutch East India Company) became urgent.

At the time of the battle, Muizenberg Pass to Simon's Town was defended by 300 men, including mercenaries, 120 artillerymen, 200 burghers who had been called up to assist, and 150 pandours, or 'coloured' militia.[14] Although outnumbered by the British troops, their position and the narrow pass gave or should have given them a decided advantage. In the end, the

14 Tredgold (1985) p 53.

Cape was easily taken. Simon's Town was open to the disembarking forces, who moved swiftly towards Muizenberg.

On 7 August 1795, the naval ships the HMS America, Stately, Rattlesnake and Echo, together with their supporting launches, set sail for Muizenberg. The HMS America directed cannon fire at the redoubt at Kalk Bay, which was quickly abandoned with the men retreating to the fort at Muizenberg. The ships began a rain of cannon fire lasting about 30 minutes on the defensive Dutch position at Muizenberg. The Cape military forces assembled at Muizenberg and responded with panic and confusion, allowing the British forces to advance on Cape Town with relative ease.

With reinforcements brought up from Cape Town on 8 August, the Dutch attempted to retake the area, but were repulsed and retreated to Sandvlei. Some burgher militia mounted their own attack, and were successful at first. Fitful skirmishes continued over a period of weeks, with the burghers acquitting themselves particularly well. The Dutch forces were however eventually driven back to Wynberg Hill. By the time more British forces arrived in September aboard the HMS Aniston, the Cape was clearly lost.

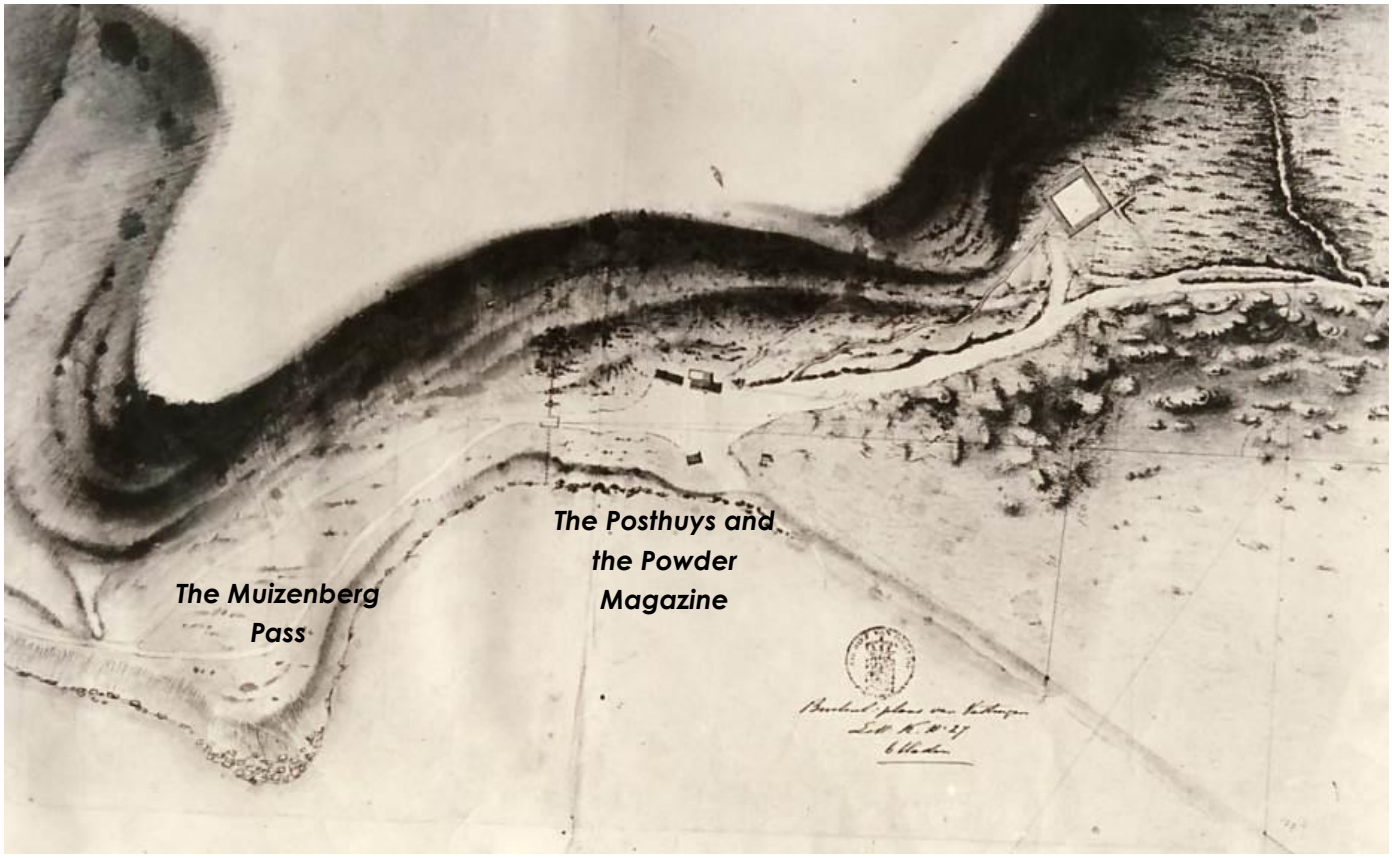
The Dutch failure to defend Muizenberg Pass contributed to the loss of the Cape. The irony of the Battle of Muizenberg was that the Dutch could probably have held Muizenberg had their military leaders, such as Colonels Robert Gordon and De Lille, had the will to fight.

Muizenberg Pass

Muizenberg Pass marked the narrow point at Muizenberg between the rock shoreline and the steep mountain slopes, with a narrow area defined for movement. This was where Louis Michel Thibault was ordered to fortify and control the access route at its narrowest point in order to allow a single entry at a time. A pre-battle map of 1786 shows the pass, and gives an indication of the strategic value in relation to the road where troops would be required to pass.

After delays and prevarications on the part of the government, Thibault had to work quickly. He erected embankments all the way up the mountain slopes, and a rough battery near Main Road in just three days, and only four days before the invasion, using black labour. Of their own volition, the Cape burghers erected a second entrenchment and high palisades. However, Thibault believed it was too little too late, and questioned the competence and attitude of Colonel Robert Jacob Gordon, the military commander at the Cape. He wrote: "I lamented to see a brave nation so well meaning commanded by a man whose integrity I mistrust."[15]

15 Puyfontaine (1972) p 8.



WESTERN CAPE ARCHIVES

Map of Muizenberg dated 1786, before the battle, showing that the Pass at Muizenberg was not defended at this time.

For the rapidly bankrupting Dutch East India Company at the Cape, cost had always been a consideration, and the lack of solid and well-placed defensive resources and cannons protecting Simon's Town and the False Bay coastline had serious consequences for the Dutch during the British invasion.

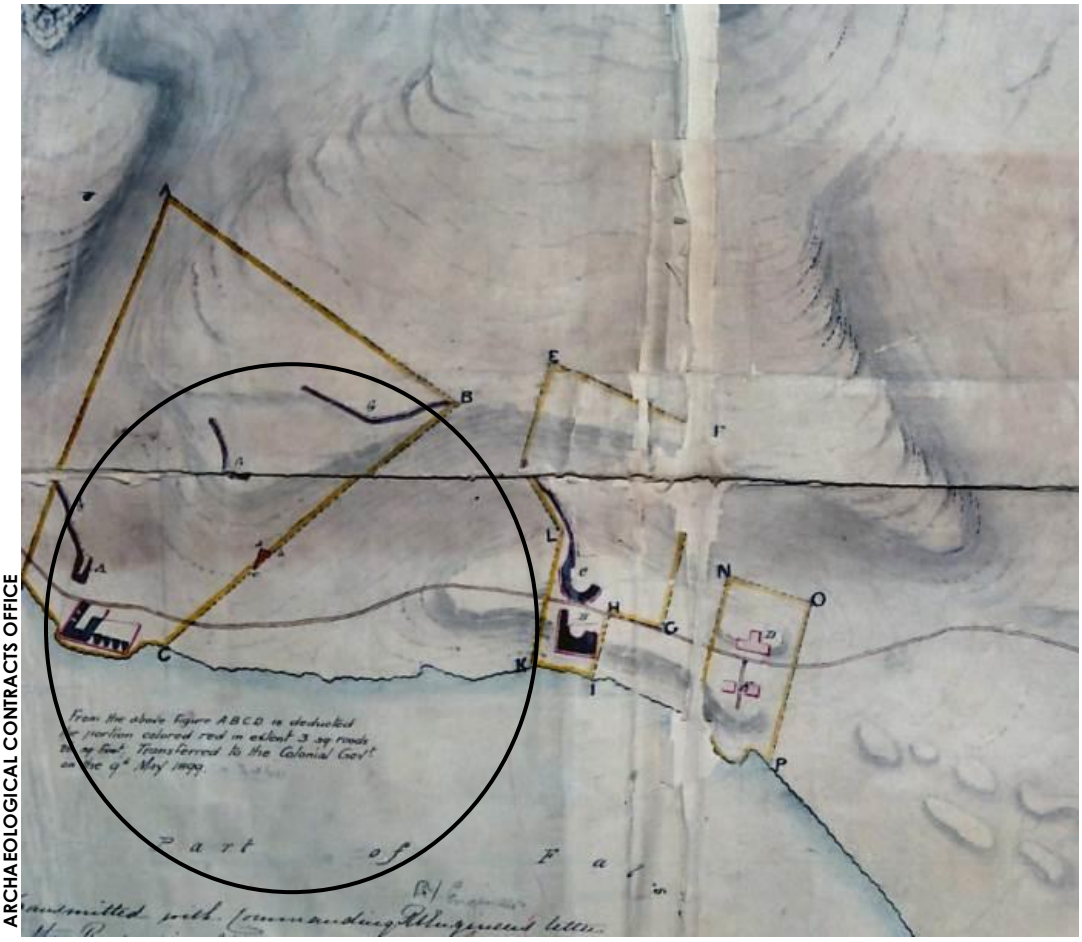
After the Battle of Muizenberg, the British – having realised the vulnerability of Muizenberg Pass from the sea (of which they had in fact benefited) – took steps to strengthen the fortifications at that point. Then Colonial Secretary John Barrow wrote in 1796 that "most of the works, batteries lines have undergone complete repair, with many improvements", and announced that the pass was by then "impregnable".[16]

A map of 1802 shows the extensive fortification erected by the British, and the "improvements" made at Muizenberg Pass.

The current ruins, near Rust en Vrede, are likely to be the remains of the early Dutch defensive works, strengthened and improved by the British after the battle. They can be seen close to the entrance to Rust en Vrede, where a storyboard has been erected. The area has been fenced with the assistance of the Muizenberg Historical Society.

The British fort, once on the site of Casa Labia, opposite Bailey's Cottage, has long since been demolished. The footprint of the barrack remains at Muizenberg, while the Posthuys has been restored and is sometimes open to the public.

16 Tredgold (1985) p 55.



Survey diagram of 1844 based on a map of 1802, showing the British fortification around the Pass at Muizenberg. The gun emplacement at the site, which is now called Bailey's Cottage, faces out to sea. The defensive lines along the mountain slopes at Main Road were originally built by the Dutch very quickly at the time of the battle, and were later improved by the British, as this diagram shows. The breastworks marked G still remain

Robert Jacob Gordon and Louis Michel Thibault

The Battle of Muizenberg also entailed a battle of wits and loyalties between two of the most competent and talented men at the Cape at the time. Colonel Robert Jacob Gordon was a Dutchman of Scottish descent with deep loyalties to the House of Orange; an explorer, linguist, botanist and military commander of the Cape forces. He was one of the finest and greatest of the early travellers at the Cape, and his writing, map preparation and accurate sketches were enough to secure his place in early exploration history.

Colonel Robert Gordon, 1743-1795.

The second was Louis Michel Thibault¸ a qualified, brilliant but argumentative architect from France, who occupied the position of military engineer. He was a subordinate of Colonel Gordon and questioned many of his decisions, particularly throughout the Battle of

Muizenberg. Gordon left little by way of explanation for his indecisive actions during the battle, but the acerbic and bitter notes and letters of Thibault remain and provide a lively and possibly one-sided explanation of what occurred, including Colonel Gordon's indecision and inaction.

There had been tensions between the two before. Thibault objected to Gordon's plans to fortify False Bay and Hout Bay, accusing him of being un-strategic and employing false economies.[17]

Thibault's notes on the conduct of the men during the battle are revealing. He pointed out that the day before the attack, on 6 August 1795, the officer in charge at Muizenberg, a Colonel De Lille, along with his men went on a drunken binge, despite knowing that the attack was imminent, and were thus ill equipped for what followed. Thibault stated – possibly unfairly – that the moment De Lille saw the cannon of the British, he fled, leaving the artillery and the civilian soldiers, the burgher guard, without "having fired a single shot". The farmers or burghers who were assisting with military duty were obliged to retreat, but later rallied by themselves. Thibault notes that "fourteen men commanded by three courageous officers, Frederici, Marnitz and Meyer, took over the two 24-pounder and fired thirty shots at the British ships despite their fire, destroyed one vessel and killed three men".[18]

RIJS MUSEUM

Gordon's sketch of the view from Wynberg military camp during the battle.

De Lille was ordered to retake Muizenberg, but subsequently retreated a second time. Thibault notes pointedly that throughout the manoeuvres, Robert Gordon was at Wynberg Hill, away from the battle. Gordon's observations led him to believe that a column of 2 000 men was advancing. Thibault scornfully but incorrectly noted that "in fact, these British troops consisted of only about four hundred armed sailors" who were attacked and routed by the burghers, where they fled along the Sandvlei and where some floundered in the muddy waters. Burgher troops continued to harass British troops in the vicinity of Wynberg Hill.

Colonel Gordon appeared powerless to act, something to which the desperate burgher council strongly objected. He was ordered to return his men to battle. A further standoff between him and Thibault occurred, this time regarding the placement of cannon. Thibault thought the way that Gordon ordered the cannon to be placed meant they would sink into

17 Puyfontaine (1972) p 8.

18 Puyfontaine.

the sand. The question remains: Why did Robert Gordon fail to provide military leadership at this crucial period in the history of the Cape? He was an able man and was considered the best military strategist at the Cape. Why was he so paralysed by indecision?

His potential weakness was that he was a true loyalist to the House of Orange. When the Prince of Orange sought the protection of the British, his loyalties between the Dutch East India Company and the Dutch government on the one hand and the House of Orange and Britain on the other must have been deeply dividing and conflicting. He hoped until the very last moment that the British forces had come to take the Cape in the name of William of Orange to protect it from the French. This may account for his indecision, but does unfortunately not excuse his actions as a military commander.

When the battle ended in September 1795, the capitulation to the British forces outside the Castle was led, rather aptly, by Gordon himself. The surrender was so unpopular that his soldiers attempted to assault him, leaving him publicly humiliated. The final straw for him was the knowledge that the British seized the Cape in the name of Britain, and not the House of Orange as he would have hoped. Robert Gordon committed suicide on the night of 21 October, a month after losing the Cape to the British. Whatever his faults as a military commander and his tormented loyalties during the Battle of Muizenberg, his loss to posterity was enormous and devastating. He had intended to write a book of his many travels, incorporating all descriptions, sketches and discoveries. Tragically, apart from his field notes, the book remained unwritten.

The lower part of the fort first built by the Dutch and rebuilt by the British.

As good military strategists, the British military interest centred largely and quite rightly on the Pass at Muizenberg, a narrow pass where the land sloped steeply to the rocky shoreline. It was a natural obstacle to military advance along the narrow route from Simon's Town.

The remains of the fort, the defensive rough stonework below Boyes Drive and the site of the Battle of Muizenberg are managed by the Muizenberg Historical Conservation Society.

The British retook the Cape in 1806 in an engagement known as the Battle of Blaauwberg. One could argue that this battle was the only pitched battle at the Cape fought along the lines of battles in Europe at the time. British troops met determined resistance by the forces of the Batavian Republic led by General Janssens. The soldiers engaged in set formations according to battle tactics of the time. This was very different to the chaos at Muizenberg.

Map of the Pass at Muizenberg, site of the Battle of Muizenberg.

Map of the Pass at Muizenberg, site of the Battle of Muizenberg.

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Acknowledgements: Mr Brian Martin, City of Cape Town

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9. Fishermen of the South Peninsula

(M. Attwell)

The story of the fishermen of the South Peninsula coastline has been one of a constant struggle to wrest a livelihood from the sea. Dangerous working conditions, fishing quotas, depletion of fishing stocks, the Group Areas Act, poverty and marginalisation, and competition from commercial fisheries were all part of their struggle.

Yet, few groups have contributed more to the historic growth and the development of the enduring character of the area, particularly at Kalk Bay, where the fishermen maintained a vibrant community. The Kalk Bay harbour is quite justly a focal point of the coastline. One of the great charms of a visit is to watch the fishing boats come into the picturesque harbour, accompanied by a great movement of seagulls.

The harbour and fishing boats of Kalk Bay

Some fishermen still working in False Bay can no longer afford to live along the coast, but commute. As fishing becomes more marginal, others have moved away and sought lives and opportunities elsewhere.

However, their enduring legacy lives on in the history of the area, the people who established and led the communities and, of course, the fishermen's tales of adventure and battles against the odds.

A visit to the South Peninsula is not complete without a visit to the Kalk Bay harbour to buy a snoek or another local fish fresh from the boats coming in from the sea, or to visit one of the local restaurants serving fish caught the same day. The South Peninsula's link with fishing is palpable and contributes to its character and sense of place.

The rich fishing grounds that existed in False Bay, Muizenberg, Kalk Bay and Fish Hoek were important in the history of the area. Kalk Bay had a sheltered inlet and was protected from the worst of the storms, so it was natural that a permanent fishing settlement and, later, a breakwater and a harbour should occur here, making it the centre of local fishing activities.

Transport was difficult beyond Kalk Bay until the late 19th century because of the steep and rock outcrop beyond Kalk Bay called 'Die Trappies' as well as the soft sands near the Silvermine river, where horses floundered. Goods were often transported to Simon's Town by boat from Kalk Bay.

The railway arrived in Kalk Bay in 1883, linking it more efficiently to Cape Town and allowing fish and other goods to be transported efficiently to the city centre. It also opened up the South Peninsula to early mass tourism and the growth in the residential holiday environment, which was ultimately to clash with the interests of the Kalk Bay fishermen.

The fish of False Bay

Fish formed the protein component of the local diet from pre-colonial times and for the fishermen until the 1940s. By then, commercial companies had made it difficult for local fishermen to compete, and fish stocks were beginning to show signs of depletion.

Historically, False Bay abounded in fish. Stompneus ('stumpnose') and red roman were very common, the latter to such an extent that Roman Rock was named after it. The explorer Robert Gordon wrote about trying to catch red roman on his journey along the False Bay coast in 1777 and 1778. The British military expert Colonel Robert Percival also documented an enthusiastic description of the variety of fish in the bay in 1812. He wrote: "All kinds of fish peculiar to the Cape are found in this Bay … many of them excellent and very agreeable to the palate. The most common is the Roman fish, so called from its being caught about the rock of that name; it is of a deep rose colour and of the perch kind. The other species of fish found here are the large Red and White Steen-brassen." He also noted the abundance of shellfish, with the shells used for the production of lime: "Muscles (sic), shrimps, sea nautilus and many others … The shells of these, with other marine productions, are often collected by the Colonists, to whom they afford the only kind of lime used here."

Indeed, the variety was endless. The galjoen was to be found close to the surf along the lee shores; the kabeljou (Cape cod) was to be found in warmer water, sometimes at Cape

Hangklip. Seasonal visitors included the steenbras, which came into the bay in the summer months, as did the yellowtail.

There was the snoek, a barracuda-like fish with dense flesh, which fed on pilchards in False Bay. The snoek was, and still is, extremely popular, forming the basis for vernacular dishes still made today. The snoek catch was important to the fishing community. At the opening of the snoek fishing season, the priests of the Catholic and Anglican church would conduct a ceremony to bless the fleet.

The processing of fish catches at Kalk Bay harbour.

Also present in the bay were the yellow-fin tuna and, of course, the sharks that fed off the seal population at Seal Island. Their menacing presence remains in False Bay beyond the breakers, at places such as Swartklip and Fish Hoek. Other sea visitors included the southern right whale, for which False Bay is justly famous, and dolphins.

Origins of the fishing activities in False Bay

Following Governor Simon van der Stel's trip along the False Bay coast in 1687, the Dutch East India Company's council of policy acceded to a petition to allow fishing in False Bay. Colonists took advantage of the opportunities in the rich fishing grounds. There was a shifting population of people along the coast, sometimes also including slaves who undertook fishing and shellfish gathering in the early years of the Cape.

The trade in fish between the False Bay coast and the Cape settlement resulted in increased wagon traffic, and the road from Cape Town to the coastline was improved. The instruction to use Simon's Town as winter anchorage in 1743 improved the routes between Cape Town and Kalk Bay, which, in turn, aided the trade in fish and lime. The sea harvest was not only needed locally, but large amounts were transported daily to meet the food requirements of Cape Town itself. By 1740, for example, two donkeys were kept at Fish Hoek specifically to carry back fresh fish to the governor at the Cape.

Fish Hoek has been known for its excellent fishing grounds since the Dutch East India Company times. In fact, it was named after that fact. Fishing at Fish Hoek was commercial and successful from the start. The wide beaches and tranquil bay allowed for trek netting (fishing with nets), which ensured good catches. Trek netting was also undertaken along the beach at Muizenberg, and Simon's Town had good access to the southern fishing banks, which gave rise to a fishing community in the town.

Fish Hoek was subject to a land grant in 1818, which allowed free access of fishermen to the coastline. A condition attached to this grant is still in force in its town planning requirements today. It was feared that the fishermen's love of a drink would attract public canteens to the area. Therefore, the grant conditions expressly forbade the presence of a public house in Fish Hoek. It stated that the grant holder was "not to keep a Public Winehouse, and that the right of Fishing shall be free as heretofore, and the strand itself open to the public". Today, there are still no pubs and liquor outlets in Fish Hoek.

COBERN, J.

Trek fishing on Fish Hoek beach, 1910.

The calm and generally wind-free waters of Kalk Bay were ideal for the landing of small boats. The harbour itself was built in 1917 only, although the fishermen had been using the shoreline to store, maintain and launch their fishing boats.

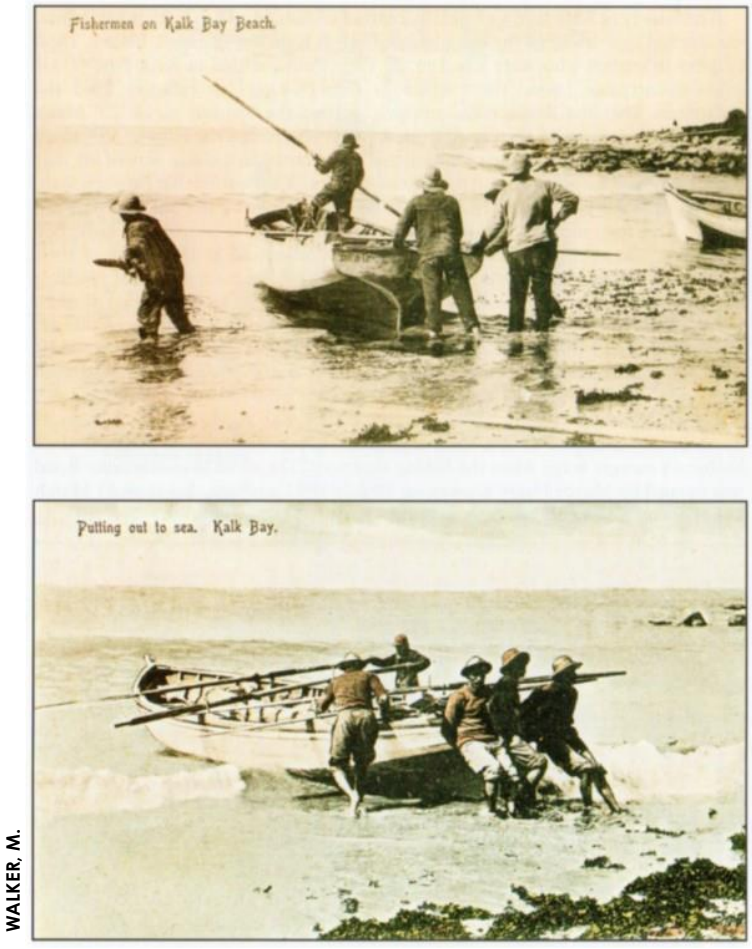
WESTERN CAPE ARCHIVES

Kalk Bay circa 1880, with the boats drawn up on the beach beyond the high-water mark.

Fishing

Pre-colonial and early colonial fish traps existed along the coastline. These allowed for the sea to wash fish into rock pools, where they were trapped when the tide went out, and harvested. Shellfish too were plentiful and the shells provided for lime, which was burnt along the coastline in kilns. The name 'Kalk Bay', previously known as 'Kalkhoven Bay', refers to the lime that was produced there.

Fishermen used lines for certain fish and nets on other occasions. They used boats to reach the fishing grounds in False Bay. Boats were small, varying in length between five and seven metres,[19] and open to the elements. When the weather was bad and going out to sea was not possible, the fishermen also undertook rock fishing. This was skilled work, and the Kalk Bay rock-fishermen were regarded as the finest in the Cape Colony.



Fishermen heading out to sea in small boats.

19 Walker (2010) p 16.

Beach and harbour circa 1900.

The Cape fishing beach boat was a favourite among the False Bay fishermen. Originally from Holland, they were manufactured in the then Cape Colony from the 1890s onwards. They were stout open boats with a large spritsail and jib. Generally, they carried five oars. They were heavy and, at the end of the day, had to be hauled up the beach by the fishermen. Once fishing boats with engines were introduced to the False Bay coast, it was inevitable that the days of the traditional Cape beach boat were over.

The Cape fishing beach boat, 1909.

Fish were plentiful, until trawlers began operating the bay from about 1906 and the delicate balance between fish stocks and fishing activities was upset. Tommy Carse, who wrote about the fishermen at Kalk Bay and collected their stories, was told that the trawlers "caught thousands and thousands of small fish and the fish banks were broken up". Without the mackerel and sardines, there were fewer large fish in the bay. Sometimes, frozen bait was used as a last resort, but a skipper called Jimmy Edwards[20] claimed that snoek did not really

20 Carse (1999) p 68.

like frozen sardine bait. When there were shoals of sardines, it was very easy to catch large numbers of snoek. He himself claimed to have caught 200 snoek in a single day when there was a large shoal of sardines in the bay.

The range of new fishing boats with engines was greater, and new, rich fishing banks were discovered off Cape Hangklip and in the very deep waters of False Bay. The fishermen gave these banks wonderful names, such as "the gold mines" and "honderd bos", meaning a fisherman could catch up to 100 bunches per person. The skippers would have knowledge of the banks and identify them using a personal set of landmarks.

Fishing in a bay known for tempestuous seas and sudden changes in weather was dangerous work. Tommy Carse was told by an old Filipino fisherman called Tom Eustasquio Fernandez of a sudden storm and two boats that were in mortal danger on the same day. The story he told sums up the skill and courage of the fishermen and the dangers they faced on the sea.

Fernandez was fishing beyond the breakers at Muizenberg, with the sea "as calm as bath water", when the conditions suddenly changed, and soon the waves were as "big as houses". He and the crew rowed out to sea to escape the worst of the waves, but could soon see they needed to use all their strength to get to the safety of Kalk Bay: "As we arrived at Kalk Bay, I took my chance and when I saw an opening in the rocks, I gave the order to row for all we were worth for the gap. A number of other boats in the Bay made it to safety. The [boat] Palestine was less fortunate. It capsized and washed upon Danger Beach. The skipper, Ballie Gomez, and his crew were fortunately strong swimmers and after struggling with the huge waves, made it to shore."

The second boat was seen helpless drifting in the bay. Fernandez and a skipper called Andrew Francis and five other men set out to sea in a light fishing boat, despite the pleas of the assembled crowds. They manoeuvred the boat towards Fish Hoek in the face of enormous waves towards the two men. Fernandez said: "I will never forget the defenceless expressions on the faces of the two half frozen men." The men were rescued thanks to the bravery and skill of their fellow fishermen.

The fishermen

Historically, the fishermen of the False Bay coast were culturally mixed and polyglot. There was a racial and class hierarchy: The skippers were generally European, while the fishermen themselves were composed of many people from different parts of the globe. There were Malaysians, Javanese, Filipino, Madagascan and the local fishermen of the South Peninsula, some of whom were descended from freed slaves.

Many had decades of experience and were skilled fishermen. All depended on the sea for their livelihood. Very often, the boats were owned by the local Europeans, who built up crews of local fishermen and allocated them a share of the catch.

The life of a fisherman was hard and dangerous. Medical records show that the hard physical labour took its toll, and many suffered from heart and severe back conditions caused by the hard physical labour of hauling heavy boats above the high-water mark. Some boats weighed as much as 900 kg and had to be hauled up over the beach at Kalk Bay at the end

of a day's fishing. Such work would require the combined strength of 16 men.[21] The boats also required sand ballast, which had to be collected on the beaches and hauled to the boats. The fishermen's lives were made more difficult when the railway line viaduct was built across the shoreline, and they were not able to haul all the boats through the narrow arches. Their problems were mitigated to some extent by the building of the breakwater and harbour facilities at the Point in the period 1917-1919. Land and fish trading activities transferred themselves to the harbour, where they have remained to this day.

Gradually, the fishermen, the early settlers of Kalk Bay and the surrounding areas, gave way to shopkeepers, traders and, eventually, people who visited for recreational purposes. The coastline became a holiday destination with hotels and holiday residences. The fishermen were increasingly marginalised. This process accelerated when the popularity of Muizenberg, St James and Kalk Bay as holiday destinations increased during the 1920s and 1930s.

Today, fishing at Kalk Bay has a strong recreational aspect, and men and their sons (and women!) can be seen along the breakwater at weekends with a hook and line or a fishing rod, enjoying a sense of connection with the sea.

Professional fishermen today, Kalk Bay harbour.

Founders of the fishing industry: the Filipino fishermen of Kalk Bay

Filipino fishermen were the first to establish a permanent fishing settlement, at Kalk Bay. They were skilled fishermen using small rowboats, sometimes under extremely adverse conditions. Their presence in Kalk Bay is muted now, but lives on in the presence of the Catholic church and an overgrown graveyard on the hill slopes.

Their origins are mysterious. It is assumed they were shipwrecked or were deserters of ships arriving at the Cape. Whatever the original motivation, they established a strong presence at Kalk Bay in the 19th century and made a significant contribution to the skills base of the fishing industry. They showed fishermen how to preserve their lines using blood, and how to attract snoek using dried shark skin as bait.

One of the first fishermen at Kalk Bay was Felix Florez, who became a trader and encouraged other Filipino fishermen to join him. Others who arrived were Filipinos from passing ships, and possibly those fleeing an uprising in the Philippines in 1872. Names such as Fernandez, De la Cruz and Pepino show how the Filipino identity became part of the identity

21 Walker (2010) p 16.

of Kalk Bay. They married into the local community and, while some returned to the Philippines, many stayed and established deep roots in the fishing community. Eighty years after they had settled in Kalk Bay, elements of the Filipino dialect and vocabulary were still present. By 1900, there were few Filipinos in Kalk Bay, and those who remained married into the coloured fishing community. They suffered from the same marginalisation and discrimination that others did.

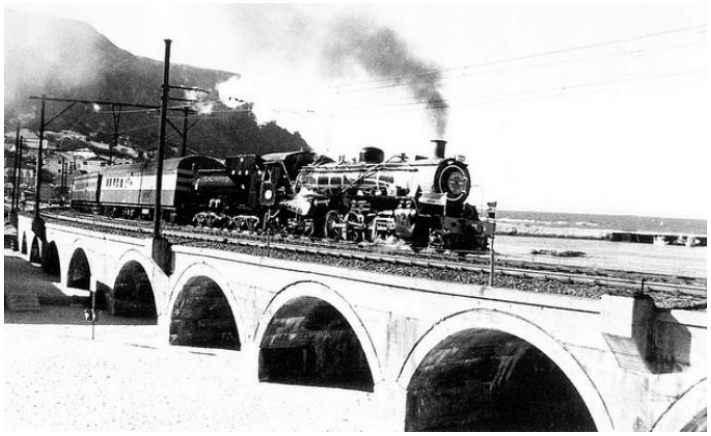
The Filipino community and Father Duignan

The Filipino community was devoutly Catholic, and their settlement at Kalk Bay began a long association with the St James Catholic Church and their mentor, Father Duignan. Father Duignan was an Irish Catholic priest who served the Catholic community of Kalk Bay. He established a strong bond with the Filipino fishermen and became their champion and mentor. He learned the Filipino dialect of the Spanish language in order to minister to the community. He encouraged their education and established a mission school. He also built the St James Catholic Church in 1900 with the proceeds of the sale of the first Catholic church when this land was acquired by the railways.

Father Duignan was a tireless worker in the building of the church together with his Filipino work force. He sourced the sandstone behind the new church and would set out with his horse, helping to bring the stone down together with his many Filipino helpers. Father Duignan was a formidable figure in Kalk Bay. He was devoted to his horse called Bessie, with each succeeding horse having the same name.

The loss of residential rights: Apartheid, the Slums Act and the Group Areas Act

By the late 19th century, the fishermen faced another battle – this time, on land and for the right to live near the harbour. The South Peninsula coastline was becoming a popular recreational and holiday destination. The area was easily accessed by rail. Day trippers were followed by those establishing holiday homes. Given the economic class and racial stratification of the Cape, it was inevitable that the fishermen would struggle to maintain their economic foothold and their homes along the coast.



The impact of the railways: A steam train over the Kalk Bay viaduct, date unknown but probably mid-20th century.

Like nearly all other areas in the country at the time, Kalk Bay was a community segregated by race and class. Such differences increased as property value increased and the fishermen became poorer. The fishing community found itself in a difficult situation, as most lived in rented accommodation and rent went up. Most lived at "Die Land", south of Clairvaux Road, in corrugated-iron houses on the mountain slopes. They lived in poor conditions, as services were minimal to non-existent. Washing was

undertaken at the wash house near "Die Dam". Conditions were overcrowded because of the small size of the housing stock.

Several buildings in the area were declared slums in the 1930s, but not the whole area. This was fortunate, as "Die Land" was viewed as valuable land and eminently developable.

Kalk Bay harbour, with the fishermen's flats on "Die Dam" in the distance.

The city engineer who was involved in slum clearance elsewhere in Cape Town wished to remove the fishermen from "Die Land" and resettle them at new municipal housing at Steenberg. The public, the media and the fishing community resisted this proposal, however. The Housing and Slum Clearance Committee, faced with general concerns and objections, recognised the fishermen's historical links to Kalk Bay and decided against the removal.

Instead, in 1938, the city council decided that new accommodation should be built on "Die Land" for the fishermen. This is the origin of the fishermen's flats. The flats are now something of a landmark when viewed against the mountains in Kalk Bay. Apart from one remaining cottage, all houses on "Die Land" were demolished and replaced by flats. There are 54 flats in total.

The Group Areas Act posed a further threat to the fishermen presence in the 1950s. The fishermen were classified as coloured, and Kalk Bay was proclaimed a white group area in 1967. People of colour, who were no longer allowed to live in the area, were given a year to find alternative accommodation. As a result of protests and negotiations, there was a partial reprieve, most notably for the fishermen's flats. Others were not so fortunate: Fishermen living close to the wash house near "Die Dam" were affected and had to move away. Bohlin[22] estimates that before the rescinding of the proclamation, about 120 people were forced to leave Kalk Bay as a result of racial classification. This amounted to about 25% of the fishing community at the time – an enormous loss to such a tight-knit community.

Today, a few fishermen still live in Kalk Bay. Their livelihood is further threatened by diminishing fish stocks and a recent controversial decision by the Department of Agriculture, Forestry and Sea Fisheries to withhold fishing licences to long-established crews. [23] Their contribution to the history, character and economy of the South Peninsula, however, remains undimmed.

22 Bohlin (2000) p 109.

23 The decision is currently the subject of negotiations.

Acknowledgements and disclaimer

The history of Cape Town's South Peninsula has been very ably and comprehensively recorded by many of its residents, and we wish to acknowledge and give thanks to all those quoted as references. These stories are intended for popular consumption, and the traditionally detailed referencing that would be expected of historical research was therefore not regarded as appropriate for this purpose. However, all references utilised have been listed.

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10. Explorers of the South Peninsula

(K. Dugmore Ström)

First encounters

The Cape's South Peninsula calls out for exploration. The peninsula can be awe-inspiring, with crashing waves and precipitous cliffs. It also offers gentler nooks, like the quiet beaches at Boulders, or the soft, fynbos-clad uplands. Hiking the many paths of the peninsula to enjoy stunning views and the very special fauna and flora is a fine getaway; a voyage of personal discovery that locals and tourists alike regularly enjoy. The mountains are the favourite haunt of hikers. Each attests to the joys of their own preferred routes.

One specialty that has long lured hikers looking for something a bit thrilling is the series of caves to which the mountains play host. Peers Cave in Fish Hoek is one such cave. A popular hiker's destination, it also provides an imaginative linkage back to man's ancient roots. The exact age of human remains found at Peers Cave is uncertain, but around 12 000 years is given as a good enough estimate (some say far older). The cave can be reached by eager hikers willing to take on one of two routes, both involving some tough leg-work in places. One is the road more travelled; the other meant for "aficionados". Those who enjoy Peers Cave can use it as a door into discovery of other peninsula caves. Over 100 caves, some very small, some more voluminous, and many tunnels are to be found tucked and twisted into the cliffs.

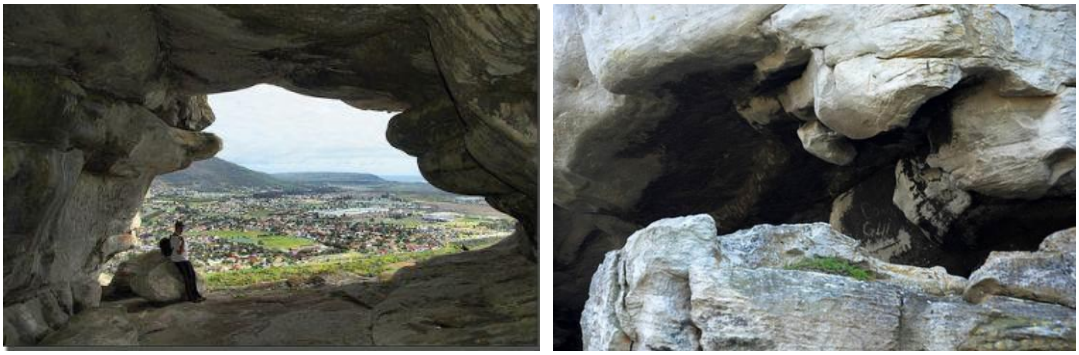
A 'caver' emerging from a cave tunnel in Kalk Bay. Recreational caving is a popular activity in the South Peninsula, but should be done with a guide (contact the Cape Peninsula Speleological Society (CPSS)).

… and first explorers

The Peninsula's cave system was known to our early human ancestors as one of the more hospitable natural features of the area. In its own way, the peninsula had Eden-like qualities for early humans. The ocean offered abundant food in protein form, supplemented by small animals, such as rodents and buck on land, while plants offered many edible bulbs, roots, leaves and fruit found in the fynbos ecosystem.

Archaeologists are not entirely in agreement on how long the peninsula had been inhabited when it came into the ambit of sea-faring explorers from the Mediterranean countries. Vasco da Gama on rounding the Cape of Good Hope in 1497 was likely more intent on looking out for dangerous rocks than for local people as he sailed past the sites of today's hamlets of Misty Cliffs and Scarborough. But the fact that he didn't report seeing locals there doesn't mean there weren't locals who saw his ships go by! First-hand reports from early sailors tell of meetings between locals and sailors from the earliest days of European navigation in the peninsula environs, circa 1500 and onwards. Jan van Riebeeck's journals established his party's contact with locals who called the Fish Hoek valley their home in 1659.

Van Riebeeck's search party reported finding a settlement of three reed huts, the typical movable dwellings of the Khoikhoi people, whom the Europeans then called "Hottentots" (the preferred self-given name for Cape natives is Khoikhoi, which is in common use today). Van Riebeeck's search party reported that they had "come upon the encampment of three reed huts, in which were 18 able-bodied men, in addition to approximately the same number of women and children".[24]



JUNOR, I.

Peers Cave is an exciting day hike. The beautiful view outwards from the cave encompasses the town of Kommetjie: Palaeolithic-era people would have enjoyed the same view, without the buildings! Right: Entry to the cave. The cave's links to ancient history were established by an amateur father/son team by the name of Peers, 1926/7.

24 Rosenthal (1968).

Food would have been the primary reason for the Cape region's locals from the earliest times to move about the peninsula mountains. The natives encountered by the first European settlers in the 1500s to 1600s lived partly off the area's abundant seafood supply and the offerings of the veld, but they were also cattle herders who migrated for pasture with their animals. In their meanderings with their herds, they became the Cape region's first known explorers of over-mountain routes. The craggy mountainous territory of the peninsula is not easy travel terrain, and they became skilled in using oxen both as pack animals and, occasionally, as mounts. But, generally, they travelled on foot. The routes that many current roadways follow were long ago pastoralists' migration paths.

The interior of Peers Cave. The cave provided a draught-free, cosy and capacious natural living room.

Mountain men (and women) of the Cape Peninsula

Portion of map of part of the South Peninsula. Early routes, including smaller mountain throughways, were carefully mapped. By Cornelis van der Graaff (Barbier, Thibault and Van der Graaff) 1786.

In contrast to the Khoikhoi explorers, who walked the peninsula to make the most of what their world offered them, using many of the old Khoikhoi routes is a leisure pursuit for todays' walkers and climbers. Recreational exploration of the mountains of the Cape Peninsula became an offical pastime with the founding of the Mountain Club of South Africa in 1891. Initially, the eponymous "Mountain" in the club's name referred principally to their main focus of exploration – Table Mountain itself. As the years passed, however, Mountain Club luminaries from time to time found their rock-face yearnings directed southwards towards the peninsula mountains. Today, rock climbing is a very popular sport in the South Peninsula, with the slopes of Muizenberg, Silvermine and Elsie's Peak being favoured spots or, in rock-climber speak, 'climbing venues'. The sport started out as primarily a male preserve, but from early on, and increasingly over the years, women have held their own on the rock faces.

Mountain climbing is a sport that venerates 'firsts' – new climbs in the Peninsula mountain chain continue to be opened, whilst the names of achievers of the past, such as one George Travers-Jackson, are regularly celebrated in local climbing lore, not least the excellent *Mountain Club Journal*. Travers-Jackson started rock climbing as a boy in the early 1890s – by 1907, he had opened over 50 climbing routes in the Cape mountain ranges. This incredible feat is still lauded today, especially as the equipment available at the time was rudimentary, with hemp ropes liable to fraying. John Yeld, writing for the *Independent News* in 2011, had this to say about Travers-Jackson: "Not everyone described as 'a legend' is always deserving of the honour, but one figure who definitely qualifies for the moniker of rock climbing legend is George Travers-Jackson, whose extraordinary exploits on Table Mountain in the late 19th and early 20th centuries are still admired today."[25]

Exploring the Cape Peninsula on foot always offers the rewards of superb mountain and sea scenery: Mountains provide elevation, and elevation provides opportunities for broad, expansive views. At certain points, it is possible to see 50 m out to sea from the Cape's 200 m high cliffs. The horizon is ever-present on the island-like peninsula. Certain vantage points have their own draw, and visiting viewpoints with timeless genius loci is a means for us to feel connected to people down the ages, staring out into the ageless seas, where once were to be seen the wooden vessels of the passing Portuguese, and where we now watch container ships heave by.

The beach at Millers Point, with False Bay and its encircling mountains beyond.

25 http://www.iol.co.za/scitech/science/environment/adventure-and-terror-on-the-mountain.

View of the Cape of Good Hope (not Cape Point!) from the cliffs at Cape Point, showing the rocky headland of the Cape of Good Hope enclosing the one end of Dias Beach.

GIANLUIGI GUERCIA

View from Chapman's Peak Road over Hout Bay towards Hout Bay harbour, with the harbour shrouded in mist.

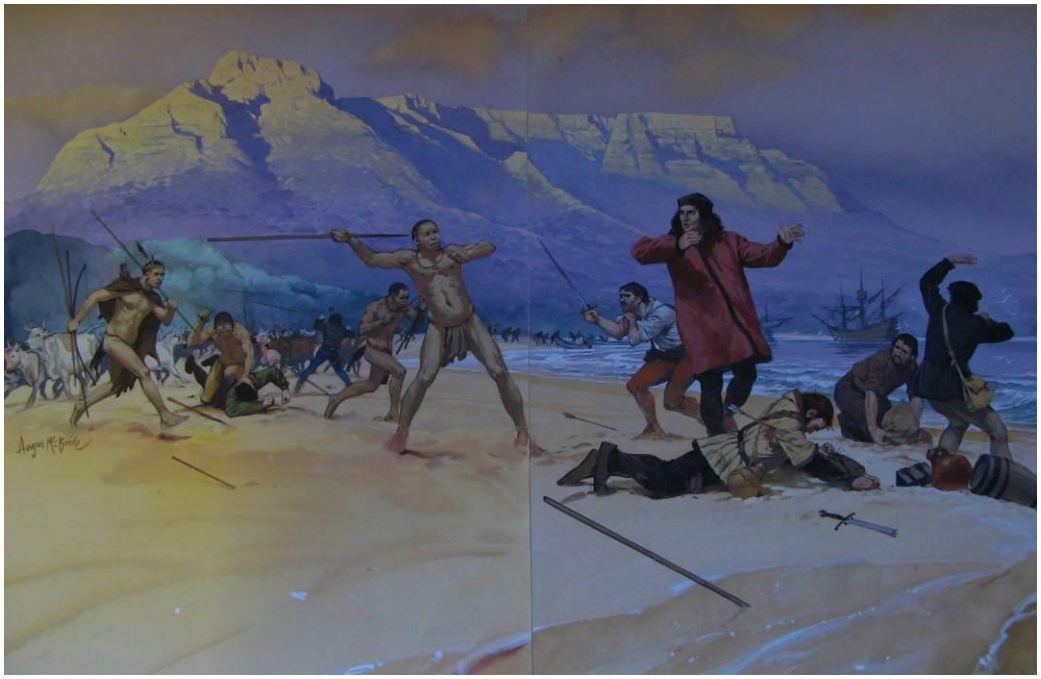
Seafarers and ship-watchers

The distant horizon is an ever-present holding curve from any beach or mountain on the island-like Cape Peninsula. For a local Khoikhoi gathering shellfish on the shores of the Cape's South Peninsula some 500 years ago, in about 1500, the sighting of a ship on that horizon would have been exciting and worth noting, but at the same time, such a sighting would have become a fairly common experience – a far more likely event to witness than it would have been for his grandfather 50 years previously. The European ships of 500 years ago would have been unlikely to be making shore – although navigation was a rather imprecise science, and they very often came aground without intending to – in which case meeting a hunter-gatherer was a more appealing prospect than meeting with the ocean's floor.

Carrack of the India Armada of 1507. 'Carrack' was the name given to merchant ships sailed by Mediterranean countries during the 1500s and 1600s.

Arrival by boat was certainly foreign in the world of the Khoikhoi – they were were not a sea-faring people themselves. For these Khoikhoi of the Cape, the sight of a ship likely provoked both opportunity and anxiety. Sailing ships soon came to be associated with trade. Sailors sometimes bartered items such as cloth, coin and beads for cattle in a friendly manner. But the sight may well have also generated fear. Some sailors were thugs, known to seize cattle, sometimes with violence. Sailors also came to regard the pastoralists with alarm, since locals had shown their ability to fight back attack fiercely. Several well-documented accounts of clashes gained legendary status amongst the sailing fraternity on the Europe-to-India shipping run.

The earliest vessels that rounded the Cape tended to stay within sight of land. The route of a sailing vessel has always been reliant on wind conditions. The exact route past the Cape of Good Hope and the distance from the shore varied for each voyage. Ships that sailed too far into the south, away from the Cape landmass, could meet with heavy winds, or alternatively become becalmed. These more dangerous seas to the south became popular in the 1800s. This was named the 'clipper route', after the clipper ships that were built to sail with the strong winds that ran from east to west – the 'roaring forties'. By the 1850s, the clipper route, the speediest link between Asia and the European markets, was popular, but it did not replace shipping on the safer, more coast-hugging route of the earlier years. The clipper route is still used today by recreational sailors, and provides exciting yacht-racing opportunities.



CASTLE MILITARY MUSEUM

"Massacre of Viceroy Francisco d'Almeida, 1510" by Angus McBride, 1984.

In the period 1500-1510, ships passing the Cape of Good Hope numbered around 15 a year, hailing mainly from Portugal, as excellent documentation kept by Portuguese authorities of the times tells us. Over the centuries, the Portuguese ships were supplemented and, eventually, replaced by Spanish, Dutch and English ships, as this sea-highway route to India via the land of the Khoikhoi and Xhosa grew busier and busier.

1635 map titled "Aethiopia Inferior, vel Exterior" by cartographers Willem & Jan Blaeu.

The 1507 world map by Martin Waldseemüller is considered to be one of the world's most important maps. For the first time, this map, labelled "America", showed the continent as a separate land mass. The map is often referred to as America's 'birth certificate'. Yet, for all the importance of the discovery of the Americas, the map-maker gave the Cape point of Africa the place of greatest visual prominence in his depiction.

The Cape of Good Hope occupied the imagination of global explorers and traders, both European and Asian, and their financiers for many generations. The 1507 world map by Martin Waldseemüller (depicted above) is poetically and practically illustrative of the importance of this southern point of Africa. Note how the map-maker placed the Cape of Good Hope as the major obstacle to reaching the Indies. An apt name for this map might be 'Renaissance MONOPOLY', as in the board game: The map could be the board game, where the Cape takes on the status of a place of significance in the game of life of the sailor or trader. The map duly emphasises the importance of the Cape of Good Hope, as it is the only landmass significant enough to break the map's beautiful decorative border.

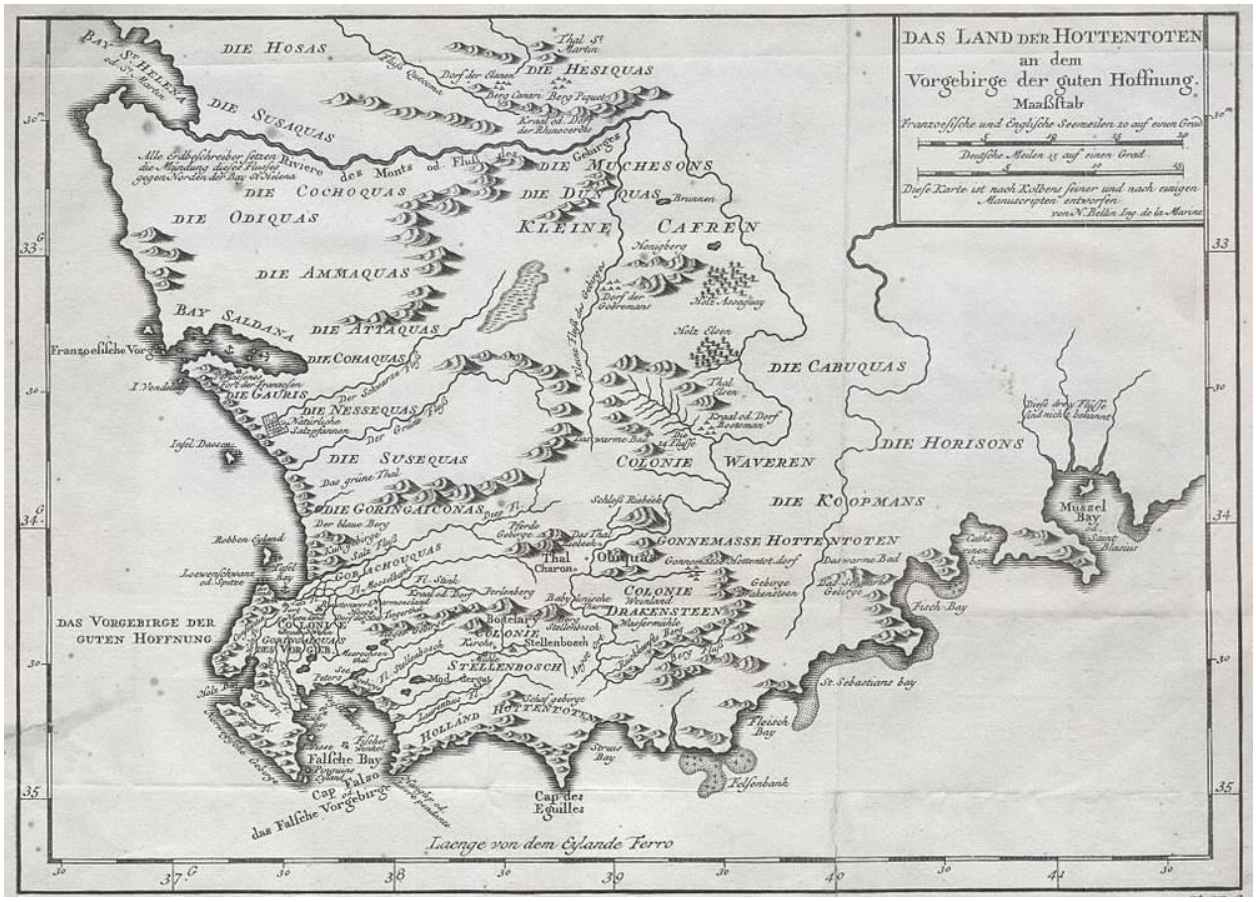
Sailors used the point known as "the Cape of Good Hope" as a waymarker on the route to India. The Cape marked, for sailors, the position at sea where ships had to shift their course from southerly to a more easterly direction to make for Africa's east coast. Ships that missed this 'turn' could find themselves swept into the Indian or southern oceans, on course for Australia or the Antarctic. Thus, early ships sailed, for the most part, within view of land around the Cape's rocky shores. By choice, rounding of the Cape was done in daylight hours to have clear view of the coast and to avoid associated dangerous off-shore rocks. Africa's underwater continental shelf stretches way south of the Cape, with rocky outcrops with which early sailors only slowly became familiar during early years of the trade routes. With daylight sailing within view of the coast the norm, landings on the peninsula were uncommon during the first 160 years of this shipping run (known as Carreira da Índia, or 'the India run'). The pastoralists of the craggy Cape and passing sailors knew each other mainly by far-off sight.

Meeting up

Meetings between natives of the Cape and the passing Europeans remained occasional, until Jan van Riebeek and his party famously decided, on the instructions of their Dutch overlords, to up the status of Dutch use of the Cape from an occasional place to run aground whilst passing, to permanent refreshment station. The status of Van Riebeeck and his party went up accordingly, and they became explorer-discovers, often called 'founders' in the annals of history. They joined the indigenous inhabitants of the Cape as new settlers. Van Riebeeck and his party declared themselves the de facto rulers of a geographically indeterminite territory. Once landed and settled, Van Riebeeck and his party soon wished to understand their surrounds better, and so began the first of many generations of exploration of Africa from the southern point landwards to the north, east and west.

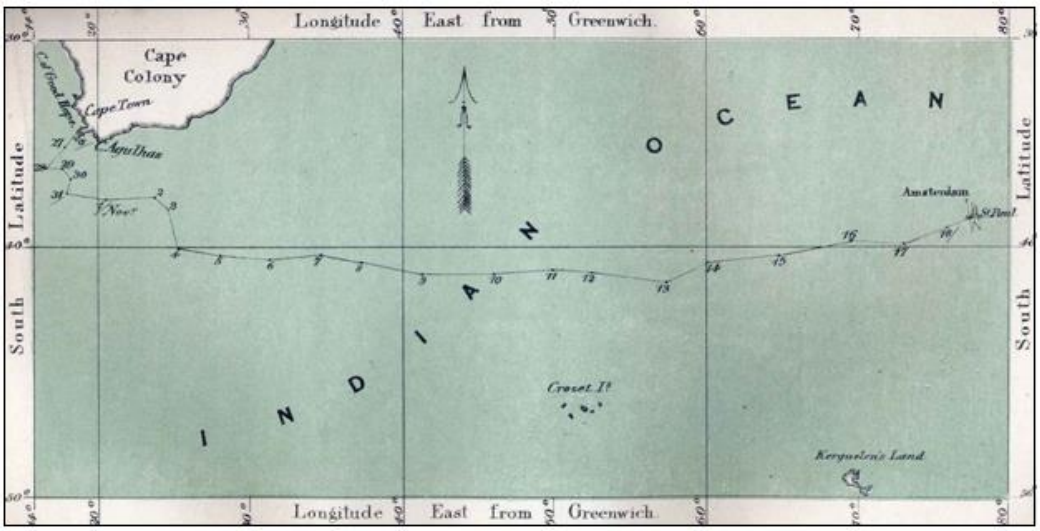
Van Riebeeck and his party had been instructed to set up not as a colony, but as a kind of independent Dutch supply station to provide food for passing ships. As the meat they hoped to supply came from the locals' sheep and cattle herds, cultivating good relationships with the Khoikhoi tribes-people was essential: Van Riebeeck's men were soon bartering, if not on friendly terms, with the locals, whom they called Hottentots ("Hottentotten"). One hundred years later, these two groups of people were to be found living as uneasy neighbours, agriculturalists in a small world, still with no boundaries, but taking its name from the dramatic 'Cape' that marked it in the seafarer's mind. By 1757, the so-called Hottentots and the varied Europeans who went under the name 'Dutch' (because they worked for the Dutch East India Company) lived in a fragile truce. The naming of a map of the area in 1757 as "Das Land Der Hottentotten" ('The land of the Hottentots') illustrates and recognises that, at least in the minds of some, the Dutch were still the interlopers. Yet, these two groupings also often joined forces to set out and explore the interior of Africa, including the roads and paths that linked the main town of Cape Town to the Cape of Good Hope.

Charles Bell (1813-1882): Imaginary painting of Jan van Riebeeck and company's arrival in Table Bay in April 1652. Bell was probably adequately familiar with the appearance of the locals, whose descendants were still to be found amongst the people of Cape Town in the 1800s, to have attempted to draw up this relatively peaceful scene – which centralises the Dutch group and fades in the locals as part of a 'backdrop'. This emphasises the former's role as the 'explorers'. A current world view that favours being 'at one' with the environment is more likely to be

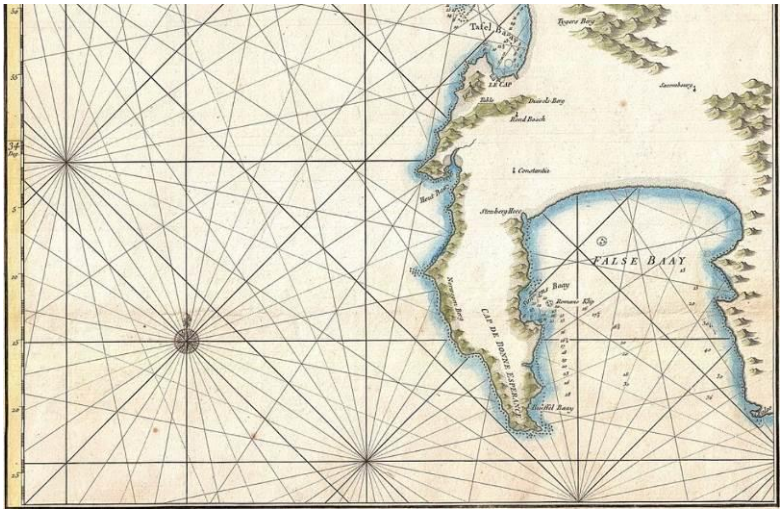


Map of South Africa and the Cape of Good Hope, 1757.

Although land exploration became a viable alternative to sea exploration as the 17th and 18th centuries passed by, the sea still retained its explorer's allure, and its dangers. A great deal of navigational exploration continued around the Cape of Good Hope long after Van Riebeeck's arrival. Many maps exist that concentrated on providing information about the coast rather than the interior, illustrating that securing the sea routes remained, at least for several generations, the prime intention of the nations who colonised the Cape. Later maps started to demonstrate the increasing interest in the interior of the Cape region.



Portion of Map, 1857. "From the Cape of Good Hope to St Pauls Island", Plate IV from the Narrative of the Circumnavigation of the globe by the Austrian Frigate Novara, In the Years 1857, 1858 &1859.Volume 1, by Karl Ritter von Scherzer, E-book, 2011 (EBook#38456) Produced by T. Kontowski & H Gardiner. The sea route shown is the southerly route, named the "Clipper route".



1775 Mannevillette Map of the Cape of Good Hope, South Africa. This portion of the map shows the South Peninsula in its ocean context, the shore reduced to outline, and the peninsula a place defined mostly by its coast – the interior a 'blank' in the mind of the map-maker. It also emphasises the relatively 'green' (read: lush) nature of the peninsula, alongside the sandy Cape flats.

Making maps

With the coast of Simon's Bay mapped repeatedly from the time of earliest colonial settlement,[26] False Bay came increasingly to the fore as an area of special interest for explorers and mappers after the Dutch suffered losses in the Table Bay harbour, and started serious enquiries into the likelihood of anchoring elsewhere in winter months. By the late 17th century, there was a growing concern in Dutch East India Company circles about the lack of information available regarding False Bay, and efforts to map the area grew in intensity. Because a great number of ships belonging to the Company were wrecked during the worst storms each winter at the established Table Bay anchorage, correspondence about finding an alternative winter port increased. Consequently, Governor Simon van der Stel was ordered to explore the coastal edges of False Bay and to survey the bay itself. A number of expeditions were launched, the first of which was in 1682, with few results. A similarly ineffective attempt followed in 1683.

In 1687, Van der Stel accomplished the detailed survey of False Bay that the Company really wanted. The investigation had an added purpose beyond seeking anchorage. Since the slave population of the colony had increased, it was now determined that the Governor should ascertain the availability of fish that could be supplied for slaves. The survey that Van der Stel then instigated is considered to be a highly distinctive investigation for its time. Van der Stel personally oversaw the taking of soundings to establish the depth of the seabed at many points in False Bay. The expedition also ventured into several small bays along the False Bay coast. At today's Kalk Bay, Van der Stel noted that he found suitable agricultural soil and enough fresh water and firewood available for ships to consider anchoring there. The investigation of Ysselsteyn Bay, later known as Simon's Bay, showed that a number of ships would be able to lie at anchor there, safely sheltered from the southeasters. The expedition also determined positions of several large rocks in the bay (including the distinctive 'Noah's Ark' off today's Simon's Town). On their last stop before leaving the bay, the expedition party came across what is today called Seal Island (and was known as Malegaseneiland in the 18th century).

Upon returning to the Castle, Van der Stel plotted a comprehensive map of his findings. The mapping of the geography of False Bay contributed greatly to safe passage for boats in False Bay. However, only after some 80 years had passed, and many more shipwrecks littered Table Bay, did the Dutch East India Company eventually really take Van der Stel's work to heart, declaring Simon's Town as the Company's official winter anchorage. The year was 1742.

26 The mapping of False Bay is comprehensively described in Bekker (1987).

The Gordon chronicles

Van der Stel's first-rate work on exploring the geography of False Bay was elaborated on some 110 years later by another remarkable map-maker, the explorer Robert Jacob Gordon. Gordon's working life is a tale that starts on a high note and ends on a low note. Both the start of his outstanding career as Southern Africa's greatest early explorer and his tragic death by suicide are inextricably woven into the Cape's South Peninsula narrative. His first exploratory effort in Southern Africa was a journey over the mountains of the peninsula, while events focused on the peninsula later led to his untimely death.

Gordon left for posterity extraordinary mapping, illustrations and journal records of his extensive travels, ranging from Cape Point in the south, out far into the north, east and west of what was then uncharted territory. His view of the False Bay coastline from vantage at sea ("Depiction of Simon's Bay and Surrounds in 1777") is a hugely comprehensive visual aid to providing us today with an impression of what this coast was like 237 years ago. The drawing is highly accurate, as were all Gordon's efforts, and the information is further enhanced by many notations in Gordon's own handwriting. Simon's Town Museum has a large black-and-white copy. The copy should be supplemented by an even larger-scale colour copy, which could do justice to the artistry and interest of what is simultaneously a scientific study and a work of art.

SIMON'S TOWN MUSEUM

Small portion of Robert Jacob Gordon's panoramic view of the coastline of False Bay from the sea, 1777.

Robert Gordon first arrived at the Cape in 1772. In 1773, he undertook with two others the first of his six 'journeys' – a hiking trip over the mountains from Cape Town to False Bay. On this journey, he displayed his remarkable facility for engaging with locals. By the time he returned to Europe in late 1773, he had learned to converse ably in the language he called "Hottentot". He was later to become fluent in more than one Hottentot dialect, and to learn Xhosa, alongside his fluent Dutch, German and English.

While the world of the Cape Colony became under its British rulers a world of many nations ruled by a far-away British king, and the notion of 'Britishness' increasingly came to the fore in social relations at the Cape after the 1795 Battle of Muizenberg, with Great Britain tellingly called the 'mother country', Gordon was made of different material. Gordon's mixed background, Scottish and Dutch, clearly had a formative effect on him, and may well have established within him the ability to traverse and understand many societies he encountered on his travels as equals. He danced with the Xhosa, sang their songs, and taught them his songs and dances in return.

In his easy manner of mixing with and learning from people who were enormously different from himself, Gordon was a non-conformist for his times, presaging the kind of racial accord that has only really started to find a firm hold in the Cape since the democratic elections in South Africa in 1994. Gordon was not alone in his curious, non-antagonistic attitude to the natives of the land that Europeans colonised. Other examples can be found, for instance, in the early years of settlement in India. Notably, in all these cases, sceptics raise the question of whether socialising across the usually antagonistic racial divide was a more sophisticated method for learning the ways of the locals, the better to exploit them.

Motivations

The varied companies set up during what is now called 'the Early Modern Age', from 1400 onwards, to ply the trade from Europe into the vastness of the world beyond, clearly had the aim of making money. The Europe from where the travellers set out was not the Europe of today. More than 90% of people in 16th-century Europe would be judged by today's standards as devastatingly 'poor'. But escape from poverty may have been only one motive. Like many people today, weary of bad tidings that overwhelm us in the media daily, tired of the antics of politicians, academics, journalists, experts and a good sprinkling of charlatans, they may have felt the urge to leave wars, catastrophes, deadly diseases, disasters and boredom behind.

In our time, travel and tourism are a means of balancing life's extremes of pleasure and excitement. The 'Cape of Storms' – once legendary as a place to be feared – is now an exhilarating form of leisure. Where sailors once made profit from pepper, cinnamon and other spices, it is now possible for seafarers to make a living out of sharing their skills with others.

In their marketing material, Night Jar Travel Guides tell us: "Despite its harsh reputation among early navigators as a 'Cape of Storms', the Cape of Good Hope is also a place of gentleness, tranquillity and alluring beauty. In 1580, Sir Frances Drake proclaimed Cape Point to be 'the fairest Cape we saw in the whole circumference of the earth'. Few people have argued with that statement, and there is something profoundly humbling about being out in the wide-open Atlantic Ocean on a small sit-inside kayak, dwarfed by the cliffs of Cape Point and surrounded by an abundance of sea life. In order to do this paddle, the weather has to be close to perfect – clear and bright with hardly a breath of wind."

Rounding the Cape of Good Hope on a calm day.

The world has altered drastically since the armadas set out to find a way out of the impasse caused by the stranglehold on world trade caused by the Ottoman empire's total control of the eastern Mediterranean. By 1400, anyone in Europe who had no Ottoman friends started to suffer from a drying up of business opportunities that they had become used to enjoying the profits of 'the old Spice Route'. They also missed the products – spices, unguents, fine fabrics – that this trade had brought. It is strange to think that the events at the far north of Africa wrought such great changes for those at its southern tip.

Acknowledgements and disclaimer

The history of Cape Town's South Peninsula has been very ably and comprehensively recorded by many of its residents, and we wish to acknowledge and give thanks to all those quoted as references. These stories are intended for popular consumption, and the traditionally detailed referencing that would be expected of historical research was therefore not regarded as appropriate for this purpose. However, all references utilised have been listed. It is the duty of the City of Cape Town to sort and verify copyright issues.

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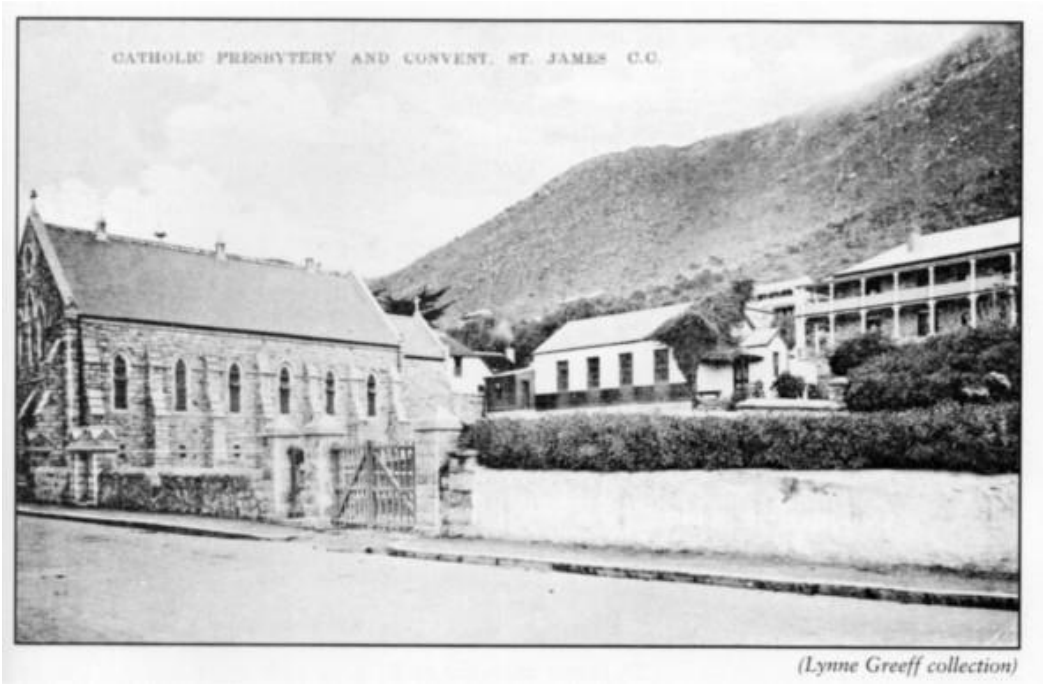
11. Culture: Language, education, faith and philosophy

(K. Dugmore Ström)

Leftover spaces – unused rooms in private houses, church vestries, storerooms, lofts and cellars; these were the unlikely and, often, unsuitable places where teachers set up early schools at the Cape. If a room was too small, an eager teacher would even take in pupils in successive sessions. Such a teacher was the renowned, some say eccentric, Father Duignan of St James. He fitted several classes a day, of up to 15 children a time, into a 4½ x 3 ½ m^2 room behind the Catholic church where he was the priest. His determination to dole out the 'three Rs' – reading, 'riting and 'rithmitic – to the poor of Kalk Bay, along with his version of Catholic doctrine, was one of the qualities that endeared this hardworking priest to his devoted parishioners. Father Duignan impressed the community in many ways with his great vigour, and went way beyond ordinary priestly duties by taking on building works for the church and for the school. (Imagine a building contractor dressed in priestly garb!) The busy priest lived simply in a little cottage near the church, and could be stern, but was known to have a heart of gold.



Catholic church and the Star of the Sea school, also showing the main convent building and the classroom block added in 1920.

Father Duignan, in taking up the cause of educating poor fishermen's children in the 1870s,[27] was following in the footsteps of many resolute educators who pioneered formal education in the villages of the South Peninsula. In Simon's Town and Kalk Bay, many schools had been founded by 1880 – the provision of education per capita was higher in early Simon's Town than in similar small towns in the developing Cape Colony.[28] One of Father Duignan's many achievements in terms of education in the area was to grow the Catholic mission school from strength to strength. This school, initially run from a tiny room by the father himself, grew to become the renowned Star of the Sea convent. In the early years, the convent school taught boys and girls up to standard two (today's grade 4). By 1894, still under the leadership of Father Duignan, a total of 60 pupils (51 coloured and nine white) were noted in an inspection report, still making do with rooms inherited from other uses. The Star of the Sea convent was built in 1908. The beautiful stone-and-plaster convent buildings are still a great asset to the gracious aura of the Main Road in St James. In addition to the convent, the Catholics of St James ran the St James mission school – a separate but connected school that taught the children of poorer parents. Even once Father Duignan had a number of devoted Dominican sisters to primarily run the two schools, he enthusiastically remained involved with education. He held night classes for the Filipino boys who had to work on fishing boats during the day. The 'mission school' component of the Catholic school was relocated to Kalk Bay in 1921, which brought it nearer to the homes of the most of its attending children from the fishing community. The St James schools, like many schools in the South Peninsula, have a proud heritage as true community schools, keeping the diverse community together throughout the adversities faced over the past century.[29] Obstacles on the path to success

27 The first Catholic mission school was established in 1874. Walker (2010).

28 Report on Public Education for the Years 1853. 1854; Report on Public Education for the Year 1859. 1860; Report of the Superintendent-General of Education for the Year 1867 and 1868.

29 Walker (2010).

were to test the mettle of the educators of the South Peninsula down the generations. Funding and a lack of space and teachers were common problems, first during the colonial years, and later again when the tragedy of South Africa's Group Areas Act upset much of the achievements of earlier years of education by the closing of established schools and the starting of new ones. But in spite of past adversities, education in the South Peninsula is an asset to the area today.

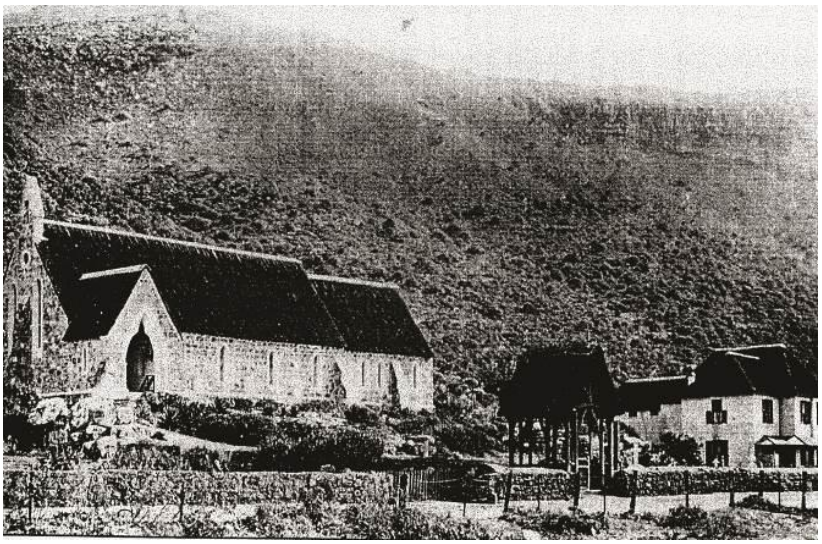
The Star of the Sea campus as it is today.

By the later 19th century, the greater South Peninsula had become quite populous, and education was increasingly seen as desirable – pupil numbers and demand meant that schools were now also in demand. Luckily, in many instances, funding was available, as South Africa's gold and diamond finds worked miracles for the economy. Many new church buildings started to appear, often with associated school buildings. These took pride of place in the townscapes, giving civic expression to religious dedication and reflecting growing pride in the achievements of education.

In spite of many school closures due to racial legislation in the 1950s, many schools founded during the 19th century are still running in the South Peninsula today. Many 19th-century schools were started in rather out-of-the-way places, wherever they could be squeezed into vestries, houses, cellars and the like. As funds for education increased in the colony, schools moved out of their backroom realms, and started to have a strong public presence in villages such as Simon's Town and Kalk Bay. At first, one-room schools were the norm, often built with donated funds. Yet, even as funding increased, it often only came in a trickle rather than a steady flow: The stories of early educators and faith leaders being strong in the face of adversity are a recurring theme in the telling of school histories.

One interesting school-founding story involves a threesome of feisty upper-income ladies, who put their money where their mouths were in service of their Anglican parish of Kalk Bay. For 28 years, a modest shed building in Kalk Bay served the Anglican community as a school

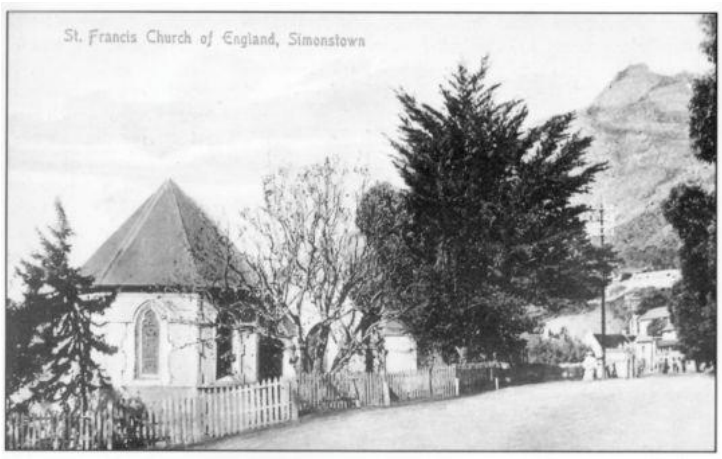
during the week, altering its function to chapel each Sunday. Anglicans of 1857, whose knees ached on the pocked-stone floor of the church-come-school, were glad indeed when Lady Grey, wife of Bishop Grey, was moved to donate funds for a new, smooth, warm wooden floor. Some 20 years on, in 1879, the delighted Anglican population of Kalk Bay was able to move their worship to their beautiful new Holy Trinity church building. Three dedicated ladies stepped forward to donate funds for their dear parish in Kalk Bay, one Alice Pocklington and her friends, sisters Harriet and Charlotte Humphreys. Alice and her friends were remarkable and, at the same time, typical: remarkable in that few in any era have cared enough for others to 'step up' as they did, but also typical of their own era, when it was not unusual for wealthy people of religious inclination to be generous to civic projects. These three ladies also built Douglas Cottage as an orphanage, enlarged the Anglican mission school, and converted Dalebrook House into a cottage hospital. Their efforts made a great contribution to the welfare of the whole community.[30] Alice, Harriet and Charlotte hired a top-notch London architect to design the Kalk Bay Holy Trinity Church, and it stands proud and pretty today.



WALKER, M.

The Holy Trinity Church and Dalebrook House circa 1900.

30 Walker (2010).



Anglican Church, Simon's Town.

Holy Trinity Anglican Church, Kalk Bay.

The Dutch Reformed Church (DRC) played an important part in education development in South Africa, and was well represented in Kalk Bay and Simon's Town. The DRC mission school in Kalk Bay was run from a room behind the church. It was a small concern, and like all schools designated 'mission school', it was intended mainly for poorer children. Then, as now in South Africa, 'poor' often meant Muslim, coloured or black children. Mission schools often provided only four to six years of education.

In times past, religion was often the backbone of education, and most early schools of the South Peninsula are, or were, associated with mosques or churches. Over the years, the sea-faring South Peninsula attracted to itself people of several cultures. As is commonly the case where societies are slowly knit together from several cultures, each group within the small towns of the South Peninsula promoted their own religious traditions. Religious groupings, in turn, promoted certain customs based on those of faraway mother institutions of the same name. The South Peninsula boasts many a well-loved building bearing up the traditions of Islam, Dutch Protestantism, Anglicanism, Catholicism, Wesleyanism and many other faiths. The architectural language employed by different faiths is interesting, and it is worth looking for similarities in buildings made by, for instance, Catholics or Muslims in different South Peninsula locations. Some schools have lost their ties with the religion and have become secular establishments. Historically, the educational offerings of the varied schools differed enormously, as there was little standardisation, and schools were free to teach what they wished, at least up until 1853, when the government initiated its first *Report on Public Education*, which did more in the way of investigation than implementation.

JUNOR, I.

The Dutch Reformed church in Simon's Town.

Most religions urge their adherents to take care of their broader communities in a multitude of ways. Schools and churches have often been safe havens in difficult times. The role of the South Peninsula communities as safe hideaways for runaways and outcasts has been explored by some authors – the Simon's Town area was a known safe haven for runaway slaves from the 1700s (see "Sultans and slaves"). Schools and churches played a role in fostering open-mindedness, although they could also hold a very conservative position – not enough study of the varied schools has been done to know what kind of philosophical positions guided their teachings. But it has been often noted that Simon's Town and Kalk Bay communities exhibited an ability to allow differences with grace and to be tolerant of change. Before the Group Areas Act removals, Simon's Town had the reputation for having been one of South Africa's most integrated micro-societies. Kalk Bay too was known as a place of relatively easy racial relations. However, there were marked divisions along poverty lines in both communities. The achievements of the South Peninsula's hybrid communities in having created their own version of social cohesion, whilst drawing nourishment from the customs of their varied past, must in part be the achievements of the teachers. Putting education first, and racial issues second, was successfully achieved in some South Peninsula schools, and the Simon's Town Museum rightly celebrates this, whilst also highlighting the tragedy of divisive attitudes that typified other schools. Language, more than anything, was the historic definer of a divide in education, until the Group Areas Act came into being and forced a racially based policy onto education. Language itself remained an issue, however, as the spoken language of a person was one of the qualities used in the very arbitrary application of the idea of separate 'races'.

Language has always been a hotly debated and conflict-ridden topic in education in the Cape as well as in South African more broadly. In South Africa today, students are free to choose two languages of tuition from 11 local languages, and several 'foreign' languages besides. This liberal attitude to choice of language is very recent, however, introduced only in the mid-1990s. And it is interesting that English, as a relative latecomer to South African soil, is the most readily accepted common tongue – most accept this as a 'natural', almost Darwinian, rise to prominence of the English tongue. Rather, the origins of English prevalence in South Africa are to be found in active promotion, particularly in schools. In contrast, indigenous languages were long suppressed at the Cape – including all the Nguni and Khoi languages, and, to a lesser extent, Afrikaans. To understand the context in which schools of the South Peninsula would have made their choices about their pupil intake and their language of tuition, it is worthwhile to consider broad government policies that influenced educators to make their choices. Education can never be unbiased: policy on education is based largely on the attitude of politicians. Politicians know that "education is everyone's business",[31] and it is to politicians, more than anyone else, we must look to find the shaping of the South Peninsula school offerings through the centuries.

During the Dutch era, education was rather a laissez faire business. In contrast, the 19th century was "the British century" in South Africa, and British administrators made sure to put their stamp on this most vital of Cape society's institutions during their rule. Later, in the 20th century, after the country passed from British hands, the stamp of British education methods and policy remained. Through the increasingly racialised years after World War II, culminating in apartheid, education in South Africa came to express humanity's best and worst qualities. Many non-governmental organisations and small schools became renowned for their

31 Howes (1998) p 197.

resistance efforts to oppose the shutting down of schools set up during the colonial era. In the South Peninsula, a number of schools were nonetheless shut due to racial policies, such as the Group Areas Act of 1967 and other laws specifically aimed at reorganising education along racial lines. Many schools in Simon's Town were closed, drastically affecting the continuity of education in the town. Some of these were the infant school (founded 1851), the Wildschutsbrand school (founded 1860s), a multi-racial school for children of the surrounding farms (shut down in the 1970s), the St Francis Xavier mission school (1948–1967), the Muslim school (1923–1967) and the Arsenal Road school (1911–1970), which all suffered the same fate due to the Group Areas Act.

KALK BAY HISTORICAL ASSOCIATION BULLETIN

Pupils of the St James mission school, 1947.

It was largely the government of the day's highly objectionable efforts to impose specific languages upon schools that led to the education protests that swept through South Africa in 1976. Although most famously associated with Soweto (in greater Johannesburg), the fury of 1976 was played out across South Africa. In the South Peninsula, schools felt the repercussions: This was the moment when Jonathan Jansen,[32] one of the South Peninsula's most famous sons and now a world-renowned education expert, was drawn fully into the politics of education.

Challenges have often tried the mettle of determined teachers: The will to learn and to teach burns strongly in some, and such a teacher is Jansen. Internationally celebrated for his wisdom and leadership, Professor Jansen was once a young lad whose whole world lay between his home and the streets in Steenberg and Muizenberg beach. As a kid, he spent many years more interested in riding his bike and playing soccer than in doing his homework. Encouragement from his high-school Latin teacher and running coach made Jansen see he could fly high in life. In spite of having experienced the traumas of Group Areas Act removals first-hand within his family, and having suffered racial slurs, Jansen put his past to work in a

32 Davis (2011).

determined way, and is now famous (or infamous, for some) for statements that provide 'no excuses'-type of encouragement to others in difficult circumstances.

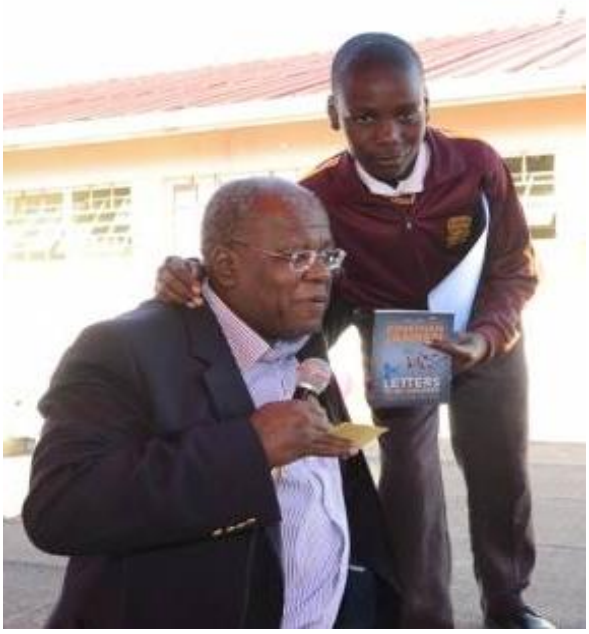
Jansen's views on redemption and forgiveness, with a tough dose of realist criticism, have made him arguably the most important voice in education in South Africa today. Jansen keeps his ties with his South Peninsula primary school, Sullivan Primary. Sullivan Primary is one of the schools set up during those unsettled post-group areas years. The school celebrated its 50th anniversary in 2013. For many schools of the South Peninsula, the years 2013 to 2015 mark the dual anniversaries of both the implementation of the Group Areas Act and their founding. The difficult conditions of the 'birth' of many of these group areas schools are remembered at these anniversary functions – the struggle to fit into new school buildings, and the dust and wind of the newly built ones on Cape Flats sands. The successes of the ensuing 50 years demonstrate that schools are above all about people, community and human effort – with effort, adversity becomes manageable. Sullivan Primary's learners singing their school song, "Anywhere, everywhere, we will strive on", exemplify this spirit.

Sullivan Primary school children enjoying an outdoor science laboratory experience with headmaster Ernest Moore, 2013.

As a former learner, Professor Jansen attended Sullivan Primary's 50th anniversary to share their joy, see his old friends, and spread his optimistic views on the power of hard work. Jansen insists on a forward-looking, redemptive attitude to past wrongs and future success in education. He shows the way for South Africans to look back together over the past history of broader society and of education, and to draw from it valuable lessons, without becoming mired in depression. Why, for example, did it take over 200 years after the creation of written Xhosa for this South African language to gain official status as a 'language of instruction'? Useful Xhosa (as well as 'Hottentot'/Khoi) vocabulary lists were drawn up as early as 1777, but were not widely publicised. Xhosa in consistent written form dates from 1820.[33] Yet, neither Xhosa nor Hottentot/Khoi appears to have been considered as languages of instruction in early schools – even in Simon's Town, where a population of Africans, both locals and ex-slaves, settled during the mid-1800s. The marginalisation of indigenous African languages was, in the broader sense, part of the war on the speakers of those languages: By the early 1800s, Xhosa speakers were outlawed from the Cape Colony, forced by a series of laws to live in territories defined in battle behind the infamous eastern frontier some 1 000 km from the South Peninsula. They and their language were only welcome in the politically defined Cape Colony through written petition to the British Crown – and that petition had to be written in English.

33 Jordan.

Whereas the Xhosa and Khoikhoi were conquered in pitched warfare, Afrikaans was subjected to another kind of battle, namely a battle for cultural supremacy, and schools were on the front line of this cultural rivalry. By 1795, when the British had decided it was their turn to seize the Cape Colony and the people in it, Afrikaans had become the language of everyday and business affairs. Although Afrikaans was a well-established and broadly used lingua franca, Dutch was still the language of law and government. As the early decades of the 19th century passed, so the British empire grew, and grew, and grew. Along with it, the idea of the planting of 'Englishness' in both language and culture was adopted as a major project by the British colonial system in all of their many colonies. By 1822, English was declared the sole official language of the Cape. This strong political move marked the end of what had been a quarter century of language neutrality. Sensibly, and with much political astuteness, Lord Charles Somerset (the second British governor) and his administration had allowed life at the Cape to continue much as it had under the Dutch. Somerset was a masterful politician, who danced his way nimbly through the difficult social terrain set up by the mingling of local Cape society and new arrivals from Great Britain. Somerset appeased everyone, not least by hosting fabulous parties. However, his British subjects started to noisily oppose policies that allowed the prevalence of the 'Capies' (Cape colonists); in other colonies, 'Britishness' had already taken hold more firmly and completely. Academics have marked a shift in the British empire towards adopting strong cultural chauvinism from around 1795.[34] English language dominance in South African education was further enforced by the policy drawn up by Sir John Herschel in 1934.[35] Herschel's ideas were strongly related to the growing dreams of the British realm to steep their colonies in 'Englishness'.



Professor Jonathan Jansen presenting a copy of his book "Letters from our Children" to a Sullivan Primary learner on the occasion of the school's 50th anniversary.

At the Cape, however, the seeds of 'Englishness' found ground both fertile and barren. Afrikaans speakers resisted English language policy steadfastly: The Cape's foremost school, Tot Nut van't Algemeen, which started up in central Cape Town in 1800, was an Afrikaans-medium school and the standard-bearer for education at the Cape. Many schools looked to Tot Nut as an example. Tot Nut's curriculum was innovative for the time, following what was then up-to-the-minute Enlightenment philosophy. Tot Nut's example of education is known to have been highly influential beyond its own walls: Researchers know that, at least from the early 1800s, there were educators at the Cape committed to giving at least some scholars 'the best' (or, at least, what they considered to be 'the best'), having been not only committed to nationalism in education, be it English or Afrikaans. Thus, although a school such as Tot Nut was an Afrikaans establishment, and its philosophy distinctly 'Dutch school', it

34 Ross (2004).

35 Ferguson & Immelman (1961).

was allowed by the British colonial government to flourish and become influential. Although, on the face of it, the colonial government's 1822 language policy looked as though it would suppress education in Afrikaans, it actually encouraged the growth of Afrikaans as a teaching medium in some ways. This was because the policy inadvertently encouraged the establishment of private Afrikaans schools throughout the colony. Like the example of Tot Nut, the history of the schools of the Southern Peninsula also serves as an example of the resilience of dedicated educators, who worked hard to transcend the boundaries of race, language and religion in the pursuit of good education. Schools such as the Undenominational Public School, which became Simon's Town High School in 1896, is still a flourishing community school today.

Today's giants of education, such as Professor Jansen, urge individuals to take on the task of making education work for all. His first precept for education to work in South Africa is that "teachers need to turn up for work every day". The daily grind, the substance of the school child's learning, is often shown to be surprisingly consistent over long expanses of time: Centuries pass, and yet, children still need to learn very much the same things to get by and to get ahead. Wars, suspicions, superstitions, rivalry and the will to power – these were all forces that directly shaped the history of education policy at the Cape. Over the decades, the British government struggled to decide whether it was best to educate the colonists and natives whom they sought to control, or whether minimal or no education for their subjects was the better option. By the time the Nationalist government inherited the education system, ideas of different types of education 'suited' to the different races' perceived needs were well established. Apartheid then solidified these ideas, with Dr Hendrik Verwoerd famously saying in 1950: "There is no place for [the Bantu] in the European community above the level of certain forms of labour ... What is the use of teaching the Bantu child mathematics when it cannot use it in practice? That is quite absurd."

The process of establishing good, solid education for all is still ongoing in South Africa, not least in the South Peninsula. Nelson Mandela said: "Education is the most powerful weapon which you can use to change the world."[36] Education offers a levelling of playing fields in an unequal society. Having been built in 1814, the first Anglican church in South Africa[37] can offer a unique perspective of one church's views of the ups and downs of history. The church lost 70% of its congregation to Group Areas Act removals in 1967, but the congregation has endured, partly at its original site, and partly through the establishment of St Clare's Church in Ocean View – the 'new home' of the displaced congregant. Both congregations now cross the mountain from time to time to share worship. From both communities, those with the means and energy work together to assist poorer children, now mainly bound to Ocean View, with educational opportunities. Possibly the most important lesson a school can teach is to persevere – as the kids at Sullivan Primary sing in their school song, "Anywhere, everywhere, we will strive on".

36 Mandela (2003).

37 Anon (2000).

Acknowledgements and disclaimer

The history of Cape Town's South Peninsula has been very ably and comprehensively recorded by many of its residents, and we wish to acknowledge and give thanks to all those quoted as references. These stories are intended for popular consumption, and the traditionally detailed referencing that would be expected of historical research was therefore not regarded as appropriate for this purpose. However, all references utilised have been listed.

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12. The Group Areas Act and its aftermath in the South Peninsula

(K. Dugmore Ström)

"Nation building enables history to be rewritten, and the apartheid legacy of devaluing and erasing the heritage of black South Africans from the consciousness of the nation to be reversed, facilitating healing."[38]

South Africa's rise to world fame as a 'story' in the years around 1994 had much to do with the twinning of tragedy and hopes of redemption. South Africa's apartheid years generated innumerable tragic stories, many of which are still awaiting their denouement. As facts about the Group Areas Act are uncovered by families and researchers, the stories continue to come to light, assisting with emotional healing. To hear the stories of the Act, a listener needs patience and needs to allow each victim to tell their story in their own way. The religious man suffers the loss of his home, but is guided in his suffering by a strong belief that brings him slowly to accept his new life of struggle in a new place; to his neighbours, his refusal to complain when his vegetables won't grow in the sandy, salt soil is close to craziness. By contrast, a quiet woman demurely accepts a notice of eviction from her childhood home, telling her neighbours she prefers to move anyhow; later, she astonishes herself by becoming a vociferous community leader, standing for elections and rallying people around causes left, right and centre.

The grand sweep of the big story of the rise and fall of apartheid is well known. But many of the lesser-known, more nuanced aspects of the 'big story' are worth hearing, particularly those stories of the infamous Group Areas Act. The Act was an urban nightmare, stripping families of the very roof over their heads. For many, home, however humble, is their own form of castle, the centre of their hopes and dreams. In the Cape's South Peninsula, homes lost in the forced removals were often the products of generations of great effort put into forging lives in tricky conditions. The meaning of 'home' differs greatly from one person to the next, partly due to varied experiences, but partly also because people themselves differ so much.

38 National Planning Commission.

Herein lies much of the interest of these stories of moving and resettling under dire circumstances.

The Cape Peninsula is a land of rocky slopes and sandy flats. Thus, the saying 'the wise man builds his house upon the rock; the foolish man builds his house upon the sands' has particular relevance to the geography of the place. This dictum is well known to those of the Christian faith, where its origins lie in the Gospel of Matthew. So arresting is the 'rock and sand' analogy, that it is known equally well beyond church-going communities. It often presents a particularly challenging mystery to children: How, little children ask innocently, can a man in a sandy area choose 'the rock'?

For some South Peninsula children in the years after 1951 and up to the 1970s, the rock-and-sand analogy must have been puzzling indeed. Families from all over the peninsula were being moved unwillingly away from their well-established villages hugging the safe, protected rocky slopes from Kalk Bay to Simon's Town. Resettled on the Cape Flats, they would hear sermons based on the analogy of whether rock or sand is the apt choice for the foundation of one's life. While walking to those church services, fierce winds would often whip up the sands, catching in the folds of their smart Sunday clothes and blurring their vision of many other Sunday-smart families passing them on the dusty roads. Those folks had every right to ask: 'So, where is the rock in our lives?' The answer from their priests and pastors, which brought at least some relief, was the assurance that where there are no real rocks, God's love and their faith could supply a symbolic base-rock of faith for them on which to build. Thus, the new communities of the Cape Flats – dishevelled, reduced, embattled and embittered – embraced their new realities. Grief engulfed both the Christians and their fellow Muslims, and many turned to their faith to make sense of the senselessness of it all. Reactions were as varied as the thousands who were moved – more than 6 000 from Simon's Town, and thousands more from Kalk Bay, Fish Hoek, Glencairn, Murdoch Valley and the farmlands of the peninsula.

The famous author on loss and death, Elizabeth Kubler Ross, has identified grief as a process rather than a moment. The human spirit is generally moulded to optimism, even in the face of preposterous difficulties. Grief progresses for different individuals through despair, anger, fear, guilt and, for some, eventual acceptance. Of the thousands who lost homes on the South Peninsula, the voices of those who have spoken about their experiences are but echoes of the feelings of the many whom the experience left mute. The sheer loss of human endeavour is a common theme. One Kalk Bay family spent weekends hefting stones from the mountain to build the retaining wall on which their house stood: Their hearts were as calloused as their hands when the Group Areas Act announced that neither their stonework nor the streets they loved to walk in their village alongside the sea would belong to them anymore.

Margaret Constant tells of her family's experience of living in the upland hamlet of Red Hill Village, a cultivated green oasis in the fynbos above Simon's Town, before they were wrenched out of their comfortable homes in 1970 and moved to the barrenness of Ocean View.

The Constant family and their neighbours were told that they were being moved to make way for the building of a large dam in their valley. The dam was never built. As the man who issued the dam-building notice was the same man who had issued Group Areas Act removal

notices to residents of Simon's Town, the natural speculation was that the proposed dam story was a red herring.

"We did not want to move," said Margaret. "I was a little girl of nine years of age at the time. As children, we lived a free life at Red Hill Village, playing in the fynbos and walking down the long road to the beach. Our fathers walked to work in the Simon's Town dockyard. We had our own vegetable patches and gardens. The first night in our new flat in Ocean View I was awoken by a gang fight going on outside my window. The people who had been moved there from Noordhoek were different from the people who were moved from the Simon's Town area. We came from different backgrounds. Apart from that, people were emotionally stressed. Families and friends had been ripped apart … We had big homes in Red Hill Village. In Ocean View, we were moved into tiny flats. We had to leave a lot of our furniture out on the streets to be taken away, as it did not fit into our rooms. We lost valuable family heirlooms. Our communities were old and integrated. It was an enormous wrench to be moved out of the area where our parents and grandparents had lived to a place where there was no transport and there were no schools. Many of the old people just pined away."

A hiking party that encountered the ruins of Margaret Constant's dear lost village on the heights of Red Hill in 2013 made contact with the Simon's Town Museum and with Margaret herself, and published the story and the interview with Margaret on the internet. Respondents who thanked the writer for the posting are indicative of a commonly expressed South African desire to learn lessons from the fractured past, where so much was hidden under restrictive apartheid laws.

Before the removals at Red Hill Village. Simon's Town Museum.

Simon's Town Museum does an admirable job of working in the heart of its community. The museum keeps lists, which are updated as information becomes available, of the many families who were affected by the Group Areas Act. An extension of the museum is located within the home of a family who were themselves forcibly removed from the area: Amlay House is run by the daughter and the wife of the original homeowner.

Amlay House Heritage Museum, Simon's Town, circa 1950. Amlay House was owned by Councillor DA Amlay at the time of the forced removals from Simon's Town in the 1960s. The building now houses the heritage museum, which was established by his daughter, Zainab 'Patty' Davidson, in her old family home. It was one of the few houses within the village of Simon's Town that were available for the family to return to after the fall of apartheid and the repeal of the Group Areas Act. Most families have not been able to return to Simon's Town, as the 'Community Development Board' either demolished or sold their homes.

DUGMORE STRÖM, K.

Interior of the living room of Amlay House, with a display showing a family celebratory meal in the style of a Simon's Town Muslim family. The walls provide a display of pictorial images relating to group areas issues before, after and during forced removals and resettlement.

The communities of the South Peninsula who were forcibly removed are now primarily to be found living in what are called 'townships'. The names of some of these townships in the South Peninsula are Rylands, Heathfield, Retreat and Steenberg, Gugulethu and, as mentioned above, Ocean View. 'Township' is a distinctive word in South Africa, used to describe living areas that are neither 'towns' nor 'villages'. Townships in Cape Town have a look and feel that makes them similar, wherever they are. The similarities to be found in the townships relate to the fact that they are typically on flat, sandy ground, where plants struggle to take root, and that they are primarily made up of very small, box-like houses, spread around evenly to the point of monotony. (Ocean View is the only one that has a pleasant, hilly geographic location, but shares the wind and sand issues.) Metal-built shacks often intersperse the box houses. Neighbourly, cosy, public places, such as small groups of shops, along with parks and town squares are often makeshift or missing. They are missing in many senses: missing as an important part of a town's function, and missing in terms of people's own experience of living within a community. One of the problems of these townships is that there is really very little opportunity to go anywhere really pleasant. But many township dwellers talk of their overcoming this by making friends their focus, rather than places.

The classifications that describe urban living areas for different groups of people in South Africa still seem strange to many. But, broadly, if a place is called a 'town', that means that it is often 100 years or older and is built in the kind of place where people really wanted to settle. The townships, by contrast, are places where people have put down roots against the odds stacked against them. These 'townships' are all chiefly products of that terror of 1951, the Group Areas Act.

The sadly ironic name given to the board having had to implement the Group Areas Act was the 'Community Development Board. This board was delegated to identify separate living areas for various communities of South Africans. People who looked different, spoke differently, and had different parents and lands of origin were classified into separate races, whether or not those being classified agreed with the classification. 'White' was the master category, the category that allowed people the right to live in the best places, which also usually had the best schools and other attractions, such as the best beaches. In the South Peninsula's towns and villages, the Community Development Board was widely opposed: In Simon's Town, although the entire population of the town stood together to oppose the imposition of the Group Areas Act, their pleas fell on deaf ears, and 50% or more of the town were forced out. In some places, such as Kalk Bay, fewer removals were enforced, with resistance efforts somehow being more effective – nonetheless, the emotional scarring of the splitting of the community was severe.

Whilst some have suffered almost irreparably due to resettlement, for others, the experience has been one that they have been able to absorb into their personal identity, finding recovery through the telling of the story. 'Simonite' Peter Clarke, who moved to Ocean View across the mountain unwillingly as a Group Areas Act victim, in 1973, had this to say of his experience: "People were moved from Simon's Town as their new homes were completed. Although Ocean View has a wonderful setting [being surrounded by fynbos-clad mountains, with sea views], at first people were resentful of being put in the wilderness, especially having come from the history-rich Simon's Town. At first, there were different factions here, which is only to be expected. People from different areas were dumped together. They could not take out their agonies on the authorities, so they took them out on each other. But

eventually, as people got to know their neighbours, the sense of separateness dissipated and a sense of community grew."

Resourceful children at play, Ocean View, 2013.

"Coming from the crèche", by artist and activist Peter Clarke of Simon's Town (1929-2014), showing Clarke's customary sympathetic, honest observations of the relative ages of his subjects, and their relationships.

"People of surrounding communities are scared to come to Ocean View, with the town conjuring up images of drugs and gangsterism. But drugs are not peculiar to Ocean View. Towns all over are struggling with the scourge. People have no need to fear coming here. The people are as friendly and as helpful as anywhere else," Clarke said. In his book *Plain Furniture*, Clarke, a brilliant artist as well as an author, wrote about Ocean View, and his artworks, which capture the poignancy of his removal experience, are widely acclaimed. Clarke, who died in 2014 at age 82, had received international fame for his artworks. His art is praised for its authentic, often humorous portrayal of the people he shared his life with in the windswept Cape Peninsula. Although his artwork was sought-after, and thus fetched rising prices, especially towards the end of his life, Clarke preferred to carry on living simply, as he had always done. His work reflected that, for him, richness derived from other people, relationships with them, and respect for their trials and tribulations. A true 'star of the South', his work speaks to the hearts of many.

Another 'southern star' who has been able to assimilate his experience of removal and resettlement into his personal and working life is Bonke Tyhulu of the vanished settlement of Luyolo. Tyhulu studied at the University of the Western Cape, and then went on to specialise in heritage work, winning a scholarship to Sweden to further his studies. One of his interests is oral history, which he has used to good effect working with the Lwandle Migrant Labour Museum in Cape Town, and he has also gathered oral histories from Langa and Luyolo. The link between the South Peninsula's museums, which offer meaningful memory projects on group areas, and the Lwandle Migrant Labour Museum is an important one in terms of heritage tourism.

In South Africa, 24 September is Heritage Day. This day has been chosen as a tribute day by a group known as 'Simonites'. Heritage Day 2013 marked a first gathering in Simon's Town main square, Jubilee Square, where the great contribution made over time to the heritage of the town by anyone who lives or lived in Simon's Town was recognized. The project is redemptive. The 'Simonites' who plan to meet annually at the plaque on the town square are part of a longer-standing project run by Simon's Town Museum, aptly known as 'Project Phoenix'. As the 50th anniversaries of the removal of many families will come around in the upcoming ten years, the phoenix symbol, denoting a 'rising from the ashes', will be celebrated over and over again. As journalist Farieda Kahn writes: "The best tribute to the resilience of former residents lies in their refusal to let their history be forgotten, and in their initiatives to commemorate their heritage." Honouring their past includes the recording of stories of shared culture and marvelling at the talents of their ancestors. Musical traditions, in particular a strong tradition of playing brass instruments and participation in marching bands, are sustained. A shared culinary heritage is celebrated in the sharing and updating of recipes, many based on the seafood once so abundantly available in the South Peninsula villages. Although scarcer and more costly now, seafood is still hugely enjoyed by South Peninsula descendants everywhere.

Wreaths laid at the Jubilee Square memorial in celebrating the lives of those who have survived and thrived in spite of Group Areas Act removals, and mourning the loss of those who have suffered and passed away, many of whom did not live to see the end of the Act and apartheid.

In Gugulethu, a bit further from the sea, one older resident likes to lovingly prepare the famous Cape dish "ingelegde vis" (pickled fish), particularly at Easter time. Her younger relatives, some who have never visited Simon's Town, know that the village by the sea is where their grandma ("gogo") lived as a child, and that the seaside village is the place where gogo learned to prepare the family's favourite dish. With her warm laugh, she tells them: "I come from the land of fish." They love to eat gogo's "ingelegde vis", but they do not like the idea of living in Simon's Town – although they love to visit on a Sunday. There's nothing really in Simon's Town for them now in terms of jobs, friends and other living opportunities. By contrast, for their neighbours, mere memories of their fishing village heritage, shared in recipes and talk, are not sustaining enough: They long to return, not just eat "ingelegde vis".

SIMON'S TOWN MUSEUM

Some houses in Luyolo, built with great effort onto the steep slopes of the kloof alongside Simon's Town. All that remains now are some of the stone-terraced walls.

One hopes time passing will bring healing to all who have suffered. The progress of land restitution in South Africa has been distressingly slow. Some people have given up on land restitution as a means of reaching closure for the sorrow caused by the Group Areas Act. Others fight on, continuing their correspondence with government

and the press. Mr and Mrs Davidson of Amlay House heritage museum in Simon's Town have devoted years of effort to a memory project, which is a community touchstone and, at the same time, a personal means of dealing with their own tremendous loss. The Davidsons have collated and curated a huge collection of objects and photographs that celebrate life as it was before the Group Areas Act. The collection includes a section on people the Amlays call "our stars" – the many Simonites whose lives were thrown off course by forced removals, but who have gone on to shine in various ways nonetheless. Dancers, artists and poets are featured, providing proof of the resilience of human nature, and inspiration for others.

For some, grief has been replaced by acceptance, particularly after the 1994 democratic elections took away the stigmatising categorisation of people into different racial groups, with all the baggage that went with it. For others, the road to healing still stretches out before them. A project planned for the rebuilding of housing at the site of old Luyolo, just outside Simon's Town, is worth looking forward to.

Acknowledgements and disclaimer

The history of Cape Town's South Peninsula has been very ably and comprehensively recorded by many of its residents, and we wish to acknowledge and give thanks to all those quoted as references. These stories are intended for popular consumption, and the traditionally detailed referencing that would be expected of historical research was therefore not regarded as appropriate for this purpose. However, all references utilised have been listed.

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Image references

capetown-as.ciee.org/ (page 132, left)

http://www.simonstown.com/museum/sthm.htm (page 130, top)

http://scenicsouth.co.za/2012/03peter-clarke (page 132, right)

scenicsouth.co.za/2013/01/the-story-of-the-ruins-on-redhill-the-mountains-of-simons-town (page 129, 133)

Also, not mentioned in story above, but of references of further interest re Group Areas:

An interview with prominent protest poet and activist Gladys Thomas of Ocean View see

Earl Mentor of Ocean View: poet, hip-hop artist and youth developer. To see Earl in action and to hear the message he spreads watch his video on http://youtu.be/WJoiN7td-UI

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13. Princes, chiefs and other royals of the South Peninsula

(K. Dugmore Ström)

The far south Cape Peninsula has a spatial finiteness that can fix the area perfectly in the imagination as a 'territory'. And legends have a way of fixing themselves to such territories. Add the romance of cultures meeting and mingling, high-mast ships, the derring-do of harbour life, mountains with fertile uplands, impassable roads, caves and coves, and tales are almost ready-made by the ingredients at hand.

One such story is that, up until the arrival of the Dutch, the South Peninsula and, with it, False Bay, was the chiefdom of a local prince. His name, according to legend, was Prince Dhouw. Dutch soldiers engaged Dhouw and his people in battle – the extent and location of the skirmishes are not known, but in South Peninsula local legend, they have attained the name of 'the Hottentot wars'. First-hand colonial sources record battles between Dutch soldiers and South Peninsula natives near Cape Point in 1659.[39] The tragic result of these battles for Dhouw and his followers still needs to be ratified by historic sources, but makes for an interesting tale; it is told that Prince Dhouw, surpassed in battle, ceded, or rather sold, his chiefdom to the Dutch, presumably to the Dutch East India Company. Prince Dhouw's price was apparently a mere 33 Dutch gulden.[40]

The unhappy, foolish prince, we are left to think! Whether he agreed to this sale or understood the terms will never be known. And whether he actually ever conceived of himself as a chief or prince, or was given that status to upgrade the status of the tale and, thus, the sale, is also not known. An important aspect of the 'legend of Chief-Prince Dhouw' is that one needs to look outwards from the deep South Peninsula towards the far, far borders of South Africa to feel the full repercussion of the story. For the Cape Khoikhoi as a nation, the legend of the 'sale of the south' ties into a system of loss that was fought through many battles of attrition. Against their wishes, they became part of the fabric of society in many far-flung places thousands of miles into the interior. Meanwhile, the Khoikhoi families who remained in the South Peninsula against the odds, once ruled by chiefs whom they knew in person, became subjects instead of kings and queens who ruled over the waves – the Dutch royals and, later, the British royals ruled Southern Africa and her southernmost tip by remote control.

39 Bekker (1987) p 22.

40 In 1672, Governor Albert von Breugel concluded a contract with Dhouw. Domisse & Westby-Nunn (2002).

The settlers who came to Southern Africa to live under the extended wing of their royal Dutch and British rulers saw themselves, until history started to rethink itself, as sensible, brave explorer types. The warring of the Dutch and, later, the British with each other and with locals in South Africa has manifested itself in many ways on the South Peninsula over the generations. The 1795 Battle (or non-battle) of Muizenberg, where the British wrested from the Dutch control of the Cape for their own king, was a tragi-drama without a clear winner.

The Battle of Muizenberg gave the British entry to Africa from the south, via the South Peninsula, and that is the start of a very big story, including lust for bright gold and diamonds, those most kingly of symbols. For the peninsula, connectedness with British royalty continued as part of the story of Simon's Town right up until 1957, many long years after South Africa was no longer a British colony. When South Africa became independent of the United Kingdom in 1910, Simon's Town remained an outpost of Great Britain, a so-called "Royal Navy dockyard", and stories of visitors with aristocratic connections, or claiming to have those connections, long gave the small, sleepy settlement more newsworthy cachet than other, simpler fishing and recreational villages along the False Bay coast. The village retains a fascination for British families with naval backgrounds to this day.

1886 British empire map. The empire was still to expand after this mapping, particularly northwards into Africa.

During the 19th century, the world's seaways were, to a large extent, the British empire's seaways, and the Royal Navy was kept in prime form to look after the sea-highways that kept the empire connected. The South Peninsula's strategic geographic position meant that it was also a highly strategic military position. The relationship of Simon's Town to the Royal Navy made it the biggest and busiest town on the peninsula. The South Peninsula has long been largely independent of the greater Cape Town area, with links to sea trade fostering this independence: Naval ships travelling into South Africa from England used Simon's Town as their port, mostly bypassing Table Bay entirely. In the years of the 19th century, the sea route between Port Elizabeth and Simon's Town was busier than the Cape Town-Simon's Town route, as naval and commercial vessels plied back and forth, supplying the eastern frontier zone. In recent decades, the South Peninsula is less independent of greater Cape Town. But there are still many who live 'down south' who rarely venture out of their almost island-like existence.

British naval protection of the world's seaways protected trade from piracy, but also helped to ensure that the nations along the routes stayed loyal to Great Britain and did not threaten the empire, or the 'Commonwealth', as it was later fashioned. Tariffs were paid to the Royal Navy as dues for assistance with making sure that trade ran smoothly. Globally, the Royal Navy bases kept connections with each other, and supplies from one port (food, timber, iron, ropes, etc.) were easily transported per ship from port to port. The global fleet of the Navy was enormous and equipped with well-trained naval forces as well as foot soldiers. 'Gunboat diplomacy' meant that coastal cities lived in the knowledge that a lethal fleet of ships could rapidly be deployed to cut off links to the trade routes. The dockyard at Simon's Town was first and foremost a military concern, and remains one to this day. For most of the 19th century, the ongoing wars on the Cape Colony's eastern frontier meant that troop movements in and out of South Africa were regular. Ominously, the troop ship that sailed the route between Simon's Town and Port Elizabeth was named Styx. And, of course, traffic of troops and prisoners was swelled during the years of the Anglo-Boer War, and again in the two World Wars.

It seems strange that the woman in whose name most of the enormous British empire was conquered and managed, Queen Victoria, never travelled her realm. By 1860, the Cape had been British for half a century, but not even a member of the Queen's household had ever visited, let alone the Queen herself. In 1860, however, Governor George Grey set about remedying the lack of royal attention for her Southern African subjects. Queen Victoria's young son, Prince Alfred, arrived at the Cape via the Simon's Town dockyard. Grey's biographer, William Rees,[41] claimed: "Sir George knew that the presence of the Sailor Prince in their midst would not only give great pleasure to the colonists, but would also greatly strengthen their loyalty by adding warm personal attachment to their lawful obedience." This would almost certainly not have been the general feeling amongst the Xhosa of the eastern frontier, the Prince's next stop. He set off from Simon's Town to Port Elizabeth to view his queenly mother's realms in the districts known as Albany and Kaffraria. There, local amaXhosa had progressively been forced by Governor Grey into a series of areas known as 'locations'. While visiting the Eastern Cape, Prince Alfred was not taken to meet with Xhosa Sarhili (Kreli) of the Gcalekas. At the time of Alfred's visit, Sarhili was still operating as a bona fide leader, although his actions by that time had become highly circumscribed through many years of war and compromising negotiation. By contrast, Governor Grey did organise for another Xhosa chief, Sandile, the meet the young English prince. Sandile travelled with

41 Rees & Rees (1892).

the prince on the return boat journey from the Eastern Cape, expressing surprise at the English prince's on-board duties, and apparently commenting that the prince's involvement with the humdrum of life aboard was perhaps a reason underpinning the great power of the British as a nation. Although Sandile was by then a dethroned royal, stripped of all authority, while a guest of Prince Alfred, Sandile was treated as a native born royal. For Sandile, the happiest part of his visit to Cape Town was the opportunity to meet with his two daughters at their school on the slopes of Devil's Peak, Zonnebloem College.[42] Schooling Xhosas and other Cape natives in adherence to British conventions was, at the time, official colonial policy.

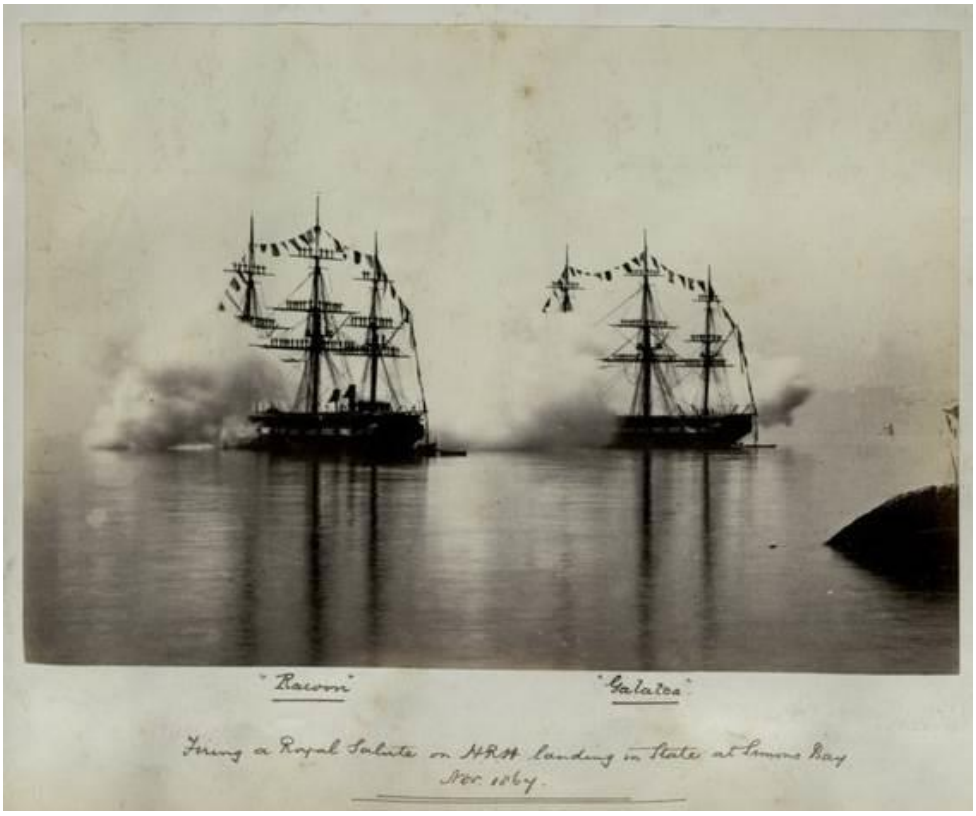
Only 16 years old at the time of his first royal tour, young Prince Alfred was feted around the colony, climbing mountains, taking long horse rides, and generally being royally entertained. According to one biographer, Alfred was quiet by nature, and not overly fond of the duties, the pomp-and-ceremony side of the duties of a 'minor royal', defined for him by his stay-at-home Regent mother. The prince went on from the Cape to Australia, and visited both colonies again in 1867 and 1868.

The Queen, who never visited her colony of the Cape of Good Hope. This is the earliest known photograph of Queen Victoria, taken in 1844/5, with her eldest daughter, Victoria.

Prince Alfred, second son of Queen Victoria, in 1868, during his Australian tour.

42 Mostert (1992).

Quiet in person though the prince himself may have been, royal visits to the Cape were an opportunity for the governor, as representative of the broader empire, to impress the colonists with an impression of the wonders and merits that being part of the British empire bestowed on them. Starting with the impressive smoke and thunder of a royal salute fired aboard his ship as he docked at Simon's Town, Prince Alfred's two succeeding visits were the occasion for public spectacle on as grand a scale as the locals could afford. As the prince journeyed from Simon's Town to Cape Town in 1860, "flags waved from every spire and staffs streamed from windows and balconies, or floated out in the breeze in long lines of brilliant colour overhead. Thousands of expectant faces in Cape Town turned towards the road from Simon's Bay. Thousands of throats grew hoarse with cheering as the open carriage with its grey horses drew near, and the round, boyish face of their royal visitor beamed with gratification at their enthusiastic welcome". Interestingly, Rees, writing in 1892, was at pains to describe the integrated, cosmopolitan nature of the population of Cape Town – perhaps to stress that all in the colony were pleased to be subjects of this far-off royal family. Rees wrote: "Such a mingling of races, colours, creeds, languages and dress is not often seen as the streets of Cape Town contained that day. Still less frequently does such a cosmopolitan gathering display such unanimous feeling. Boers, English, Germans, Fingoes, Zulus, and Kafirs all united in welcoming their Queen's son, and in expressing their love for their Governor."



Firing a royal salute on HRH during Prince Alfred's landing in state at Simon's Bay, November 1867.

By contrast, another royal's journey through the Simon's Town harbour was a low-key, anxious affair. The Zulu King Cetewayo travelled via Simon's Town both to and from Great Britain in the years 1882 and 1883, after the Zulu nation was defeated at war in 1879 at the Battle of Ulundi. Ulundi (Zulu for 'high place') was torched. Cetewayo became a British prisoner, moved to and fro between various prisons. Defeated Zululand did not peacefully settle under its new British rulers, instead falling into chaos. The British decided that the way out of the dilemma they had created was to restore Cetewayo as a puppet king. As part of this proposal to reinstate him, the authorities thought that exposing Cetewayo to British power at its source would overawe the Zulu king and make him more amenable to his role. Thus, two royals who had ruled the Zulus, one from afar and one in person, met in London.

Zulu King Cetewayo, King of the Zulu Nation, in 1875.

Through an interpreter, the Queen told Cetewayo that she "recognised in him a great warrior, who had fought against us, but rejoiced we were now friends". After some further commonplaces, the interview terminated, and Cetewayo and his two Zulu attendants departed, raising their right hands in a Zulu royal salute. Afterwards, when a London reporter asked Cetewayo his opinion of the Queen, he reportedly said: "She is born to rule men, she is like me. We are both rulers. She was very kind to me and I will always think of her." He would have little time for that. There was civil war in his kingdom on his return; he had to flee to British protection in a small section of his former kingdom, which he termed an 'armpit'. There, he died, apparently of a heart condition, in 1884.[43] Cetewayo, also sometimes spelled 'Cetshwayo', died at age 58. His political wisdom and strength in war had restored the power and stature of the beleaguered Zulu nation during his demanding reign from 1872 to 1879.

43 Queen and King Cetewayo's quotes from www.pbs.org/empires/victoria/history/scramble.html.

Main Road, Simon's Town in 1867 – more or less as Prince Alfred and, later, Cetewayo would have seen it. Before the discovery of diamonds, Simon's Town and other South Peninsula towns (and greater Cape Town itself) were pretty but not hugely prosperous places. Municipal rates were low and spending on public projects such as street building was not extensive. Note the sandy embankment on the seaward side of Main Road.

The British royals had further visits to Simon's Town in the 20th century. In 1901, Main Road thronged with those out to see the spectacle when the Duke and Duchess of Cornwall led a royal procession through the town. The British government hoped that this manifestation of British pomp and power would arouse pro-British feelings, as the Anglo-Boer War still ravaged the land. The South Peninsula was particularly affected by this war, as the role of holding prisoners of war was allocated to Simon's Town.

SIMON'S TOWN MUSEUM

The royal procession of the Duke and Duchess of Cornwall and York through Simon's Town in 1901. Note the triumphal arch in the background, under which the parade passed. It was traditional for the residents of Simon's Town to erect triumphal arches around the town on all ceremonial occasions.

The British royals continued to send emissaries to South Africa every few years during the first half of the 20th century, even after South Africa became more independent of the United Kingdom in 1910. Amongst others, Simon's Town feted Edward, Prince of Wales, in 1925, a decade before his famous (or infamous) 1936 abdication.

A British royal visit of which the timing now has landmark significance in South African political and social terms occurred in 1947. The 1948 governmental elections in South Africa marked a turning point in local history. Due to laws limiting franchise, few people of coloured and Asian descent were able to vote, while no Africans at all could vote. A strong alliance of politicians played on white voters' emergent fears of the maturing politics of all those they considered to be 'non-white' or 'non-European'. The result of the election

had devastating consequences for the second half of the 20th century in South Africa, ushering in the infamous political system known as apartheid.

Thus, the royal visit of 1947 more or less marked the beginning of the end of the South Peninsula's years as a cosmopolitan society. Life had not been perfect under the laws of the empire nor under the extension of those laws during the Union of South Africa from 1910 to 1948, during which South Africa continued to be a dominion ruled by the British monarchy. The empire had not been kind to many of her subjects, with many racial policies in South Africa having their roots in the 'British' 19th century. However, somehow, stuck out and away on their own, the South Peninsula's people had developed their own brand of tolerance for each other, and every race and creed made the towns of the South Peninsula their home. In 1947, the children of generations of sea-faring progenitors, from every continent on the globe, were out to enjoy the spectacle of a royal visit, regardless of whether or not they felt any twinges of allegiance to their Queen. With World War II having only recently ended, in May 1945, communities worldwide were still in the mood for celebration. But very soon after this royal visit, the social world of the South Peninsula was to be turned upside down. Just three years later, the Group Areas Act was enacted.

Curtseying for the royals, Simon's Town – with Amlay House in the background.

The jubilation that the town could share on the occasion of the royal visit, all dressed up to the nines to have a day off work and enjoy a public display, free of the ominous pressures of the war years, would soon turn to discord and despair. As Mr Amlay, of Amlay House in Simon's Town explained: "We went out to meet the Royals as people, not as British citizens, but first and foremost as ourselves."[44] Amlay himself has been deeply affected by his family's move from their home of many generations. Apartheid fundamentally undermined this sense of self that Amlay described – he sees new hope in the children of the new democratic age. It took until 1994 for democracy to arrive; democracy has offered the possibility for a process of healing to slowly take hold.

Children are the focus of a South African Navy project that heralded the new ways of thinking ushered in by South Africa's democratic coming of age. Initiated by the Navy in 1996, Izivunguvungu offers a unique combination of sailing and music projects for the benefit of the youth from disadvantaged communities. The general development and educational progress is also prioritised in cooperation with the schools, guardians and community workers.

44 Mr Amlay, in discussion with Karin Ström and Cindy Postlethwayt at Amlay House, May 2014.

Commencing in Grade 4 or 5, the aims include ensuring skills development appropriate to at least the level of an accomplished amateur.[45] Izivunguvungu works with the False Bay Colleges Organisation to help students enrol for courses that can lead to secure employment.

The SA Navy of today undertakes social responsibility projects, knowing that social stability is one of the underpinnings of the armoury of successfully protecting South Africa's democracy. So too has the role of royalty changed, with today's British royalty having serious working programmes aimed at supporting various important social causes. Keeping the idea of 'Brand UK' alive as ambassadors for their people is also a royal role. Thus, the British royals of today still show an interest in their former Royal Navy dockyard. The most recent official visit by a British royal to the South Peninsula was in 2012. The Queen's daughter, Princess Anne, called in at Simon's Town on a three-day tour of South Africa. Putting on the jive to entertain her was the Izivunguvungu children's brass band. Princess Anne's visit was part of a year of celebrations to commemorate the diamond jubilee of Queen Elizabeth's reign during 2012. Once again, after many decades, children of the south were out in force to impress a royal visitor – children can never resist a princess.

The Izivunguvungu music project does not wait for royals or other high-brow folk to create opportunities for putting on performances, however: The band keeps very busy performing for their own community, in broader Cape Town, and at the annual Knysna festival, and they have even toured Europe. Annually, they join the Navy in reviving the joyous pageantry that was once principally associated with forces of arms and royalty: They play an important part providing stirring music and a brass parade for the annual Simon's Town festivals, one a Navy festival in March, and the other a Spring festival in September.

Through Izivunguvungu, the South African Navy's former director of music, Cdr Mike Oldham, and his music-loving band members have brought musical education to many schools where previously there was none due to apartheid's minimal education offering. Starting up with only high hopes and a limited number of second-hand instruments, the programme continues to grow in strength. The focus on working together as a group to provide a great sound with their brass band means that kids learn not just about music, but about democracy in action.

45 www.izivungu.co.za.

PHIRI, A.B. AND MATJILA, A.B.

Children from the Izivunguvungu brass band playing for Princess Anne, Simon's Town, 2012.

PHIRI, A.B. AND MATJILA, A.B.

Princess Anne inspecting the guard of honour. On the arrival of the cavalcade, Her Royal Highness gracefully disembarked and was smartly greeted by Rear Admirals (JG) Koos Louw and Guy Jamieson.

Today, any visitor to Simon's Town will, to some extent, be revisiting the town's colonial and naval past – it is built into the place, in the streets and buildings, and deeply entwined in the soul of the town. Contemporary historians, economists and ordinary citizens will always be divided in opinion as to the relative benefits and detriments of the 'royal' age of the past, and its passing.

Queen Elizabeth II celebrated her 21st birthday whilst on tour of South Africa in 1947. In her speech, she spoke of the empire as a "great family", saying: "If we all go forward together with an unwavering faith, a high courage, and a quiet heart, we shall be able to make of this ancient commonwealth, which we all love so dearly, an even grander thing – more free, more prosperous, more happy and a more powerful influence for good in the world – than it has been in the greatest days of our forefathers ... To accomplish that we must give nothing less than the whole of ourselves. There is a motto which has been borne by many of my ancestors – a noble motto, 'I serve'."[46]

In many ways, the empire failed to serve those it promised to protect as citizens. Yet, the young Princess Elizabeth, in calling the empire a "great family", was giving voice to the concerns of her age: how to establish harmony in a world tore apart by the recent war, and how to establish healthy relationships, 'family' relationships, between nations. New voices were needed to answer those questions. In 1948, South Africa entered what are now known as 'the struggle years'. It was to take 46 years until Nelson Mandela, himself of royal Xhosa lineage, was to become president, which he called a victory not for himself, but for the people of South Africa. Mandela started to establish a new identity for South Africa in the global landscape, saying: "Where globalisation means, as it so often does, that the rich and powerful now have new means to further enrich and empower themselves at the cost of the poorer and weaker, we have a responsibility to protest in the name of universal freedom."[47] Mandela's nation-building work continues on all fronts, with projects like Simon's Town's Izivunguvungu providing inspiration.

46 https://www.royal.gov.uk/ImagesandBroadcasts/Historic.

47 http://www.brainyquote.com/quotes/authors/n/nelson_mandela.html#Y7e84jFTds89VWKk.99.

Acknowledgements and disclaimer

The history of Cape Town's South Peninsula has been very ably and comprehensively recorded by many of its residents, and we wish to acknowledge and give thanks to all those quoted as references. These stories are intended for popular consumption, and the traditionally detailed referencing that would be expected of historical research was therefore not regarded as appropriate for this purpose. However, all references utilised have been listed.

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