

INTRODUCTION

The Atlas describes the history of the Baster, Griqua and Nama States of Southern Africa. The story of the 19th century Griqua States, the smaller Baster States and the Rehoboth State that survived until 1990 are chronologically presented through maps, photos, drawings and text, which visualises a largely unknown part of human political history.

The Atlas begins with an introduction of the indigenous people of Southern Africa in which the origin, distribution and way of life of the Khoikhoi are presented. Next, the book explains how, where and when the Basters and Griqua became the descendants of the Khoikhoi and Dutch and German settlers. The main part of the book describes the rise and fall of the various Griqua and Baster States. Maps, dates and historical evidence show the place of the Basters and Griqua in Southern African history, its present and future. The location and boundaries of the various States described in this book are based on historical treaties. The maximum extent of the territories is displayed.

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KHOIKHOI

Origins

The indigenous people inhabiting Southern Africa before European colonization are the Khoikhoi. The term Khoikhoi means 'real people' with which they tried to distinguish themselves from other peoples; most notably the Bushmen or San. The Khoikhoi are culturally and genetically distinct from other African groups in that they are smaller, lighter skinned and speak languages based on clicks. In that sense they are closely related to the Bushmen.

The original distribution of the Khoikhoi before European settlement is presented on the map. The arrows indicate migration routes. Linguistic and genetic studies have pointed out that the Khoikhoi are descendants of a group of Bushmen who lived in what is now northern Botswana 2000 years ago. At that time a small group of Bushmen started to hold cattle. In the following centuries they migrated to the Cape where they became the Khoikhoi.



Origin and Prehistoric Settlement of the Khoikhoi

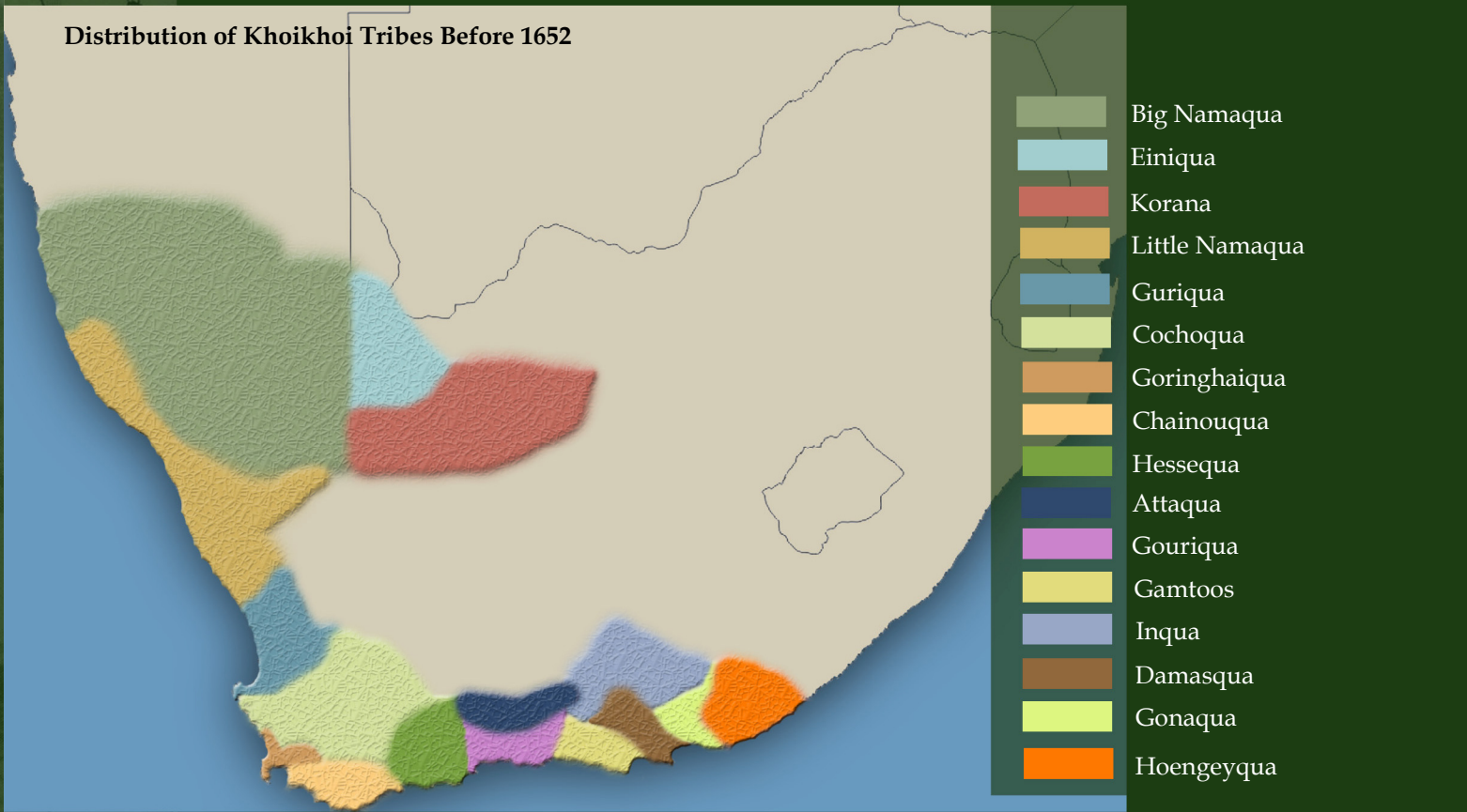
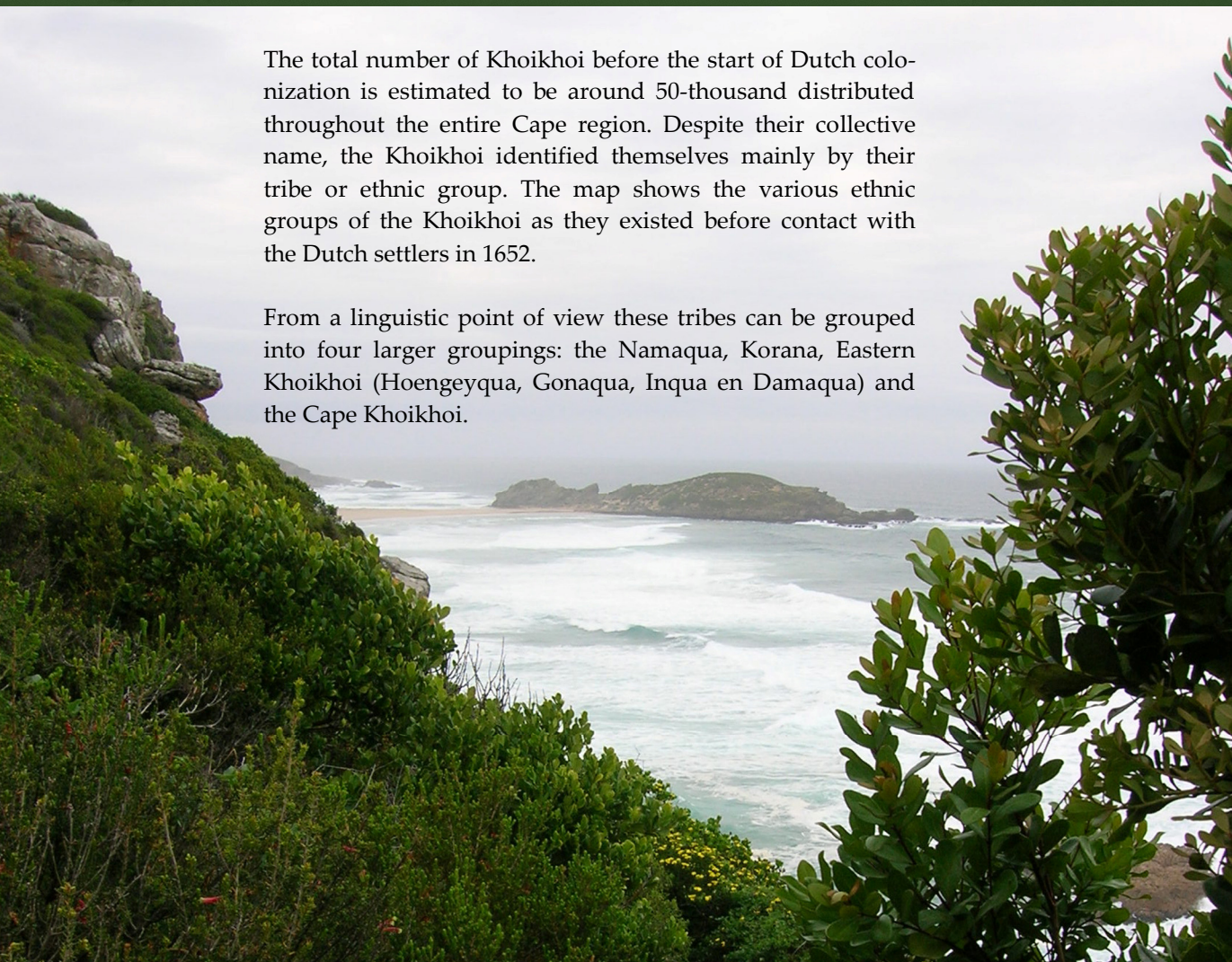
This migration roughly followed two routes. The route to the East was mainly taken by the to-be-formed Nama tribes, whereas the route South to the Cape gave rise to the collection of tribes that are mostly associated with the historic Khoikhoi. The Cape Khoikhoi tribes are for instance descendants of eastern tribes. The migration north over the Orange River and into current Namibia was relatively recent and mainly the result of encroaching European settlements in the 17th and 18th centuries.



Korana Khoikhoi settlement along the Orange River

The total number of Khoikhoi before the start of Dutch colonization is estimated to be around 50-thousand distributed throughout the entire Cape region. Despite their collective name, the Khoikhoi identified themselves mainly by their tribe or ethnic group. The map shows the various ethnic groups of the Khoikhoi as they existed before contact with the Dutch settlers in 1652.

From a linguistic point of view these tribes can be grouped into four larger groupings: the Namaqua, Korana, Eastern Khoikhoi (Hoengeyqua, Gonaqua, Inqua en Damaqua) and the Cape Khoikhoi.



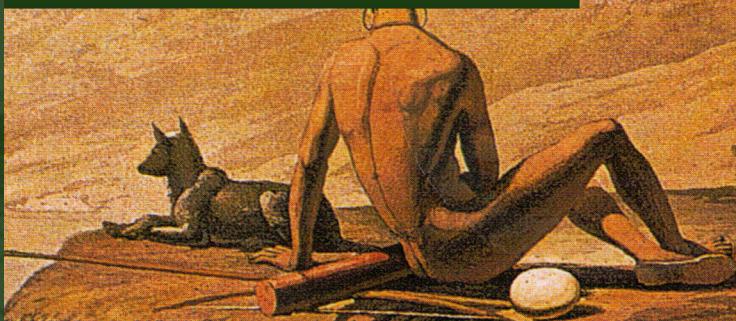
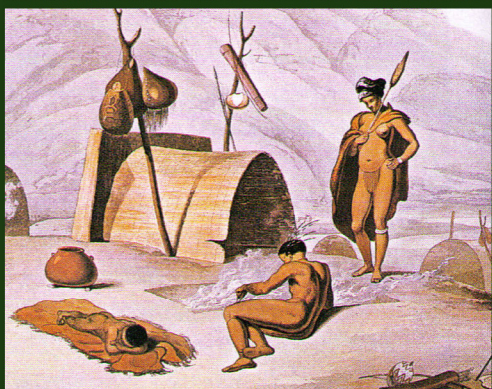
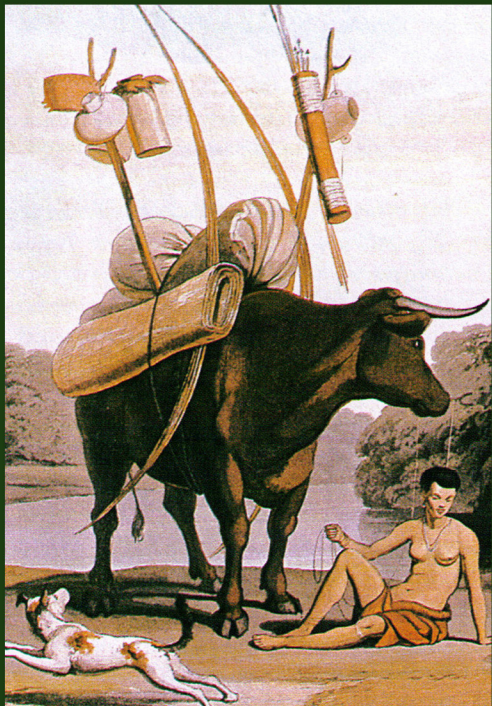
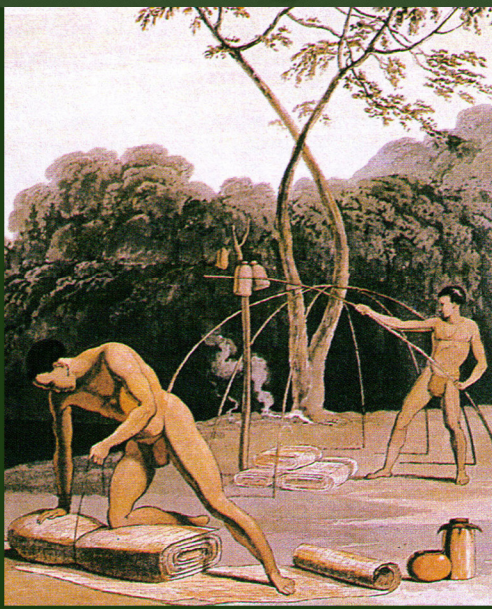
Culture

The Khoikhoi were shepherds and never worked the land. Their main food consisted of milk from their cows, fruit collected by the women and meat from hunting wild animals. The Khoikhoi's cattle were never killed, except at ceremonies or in case of famine. When the tribe became too large, or the strain placed on the land by the cattle too great, part of the tribe split off and started a new tribe in another location.

The political organization of the Khoikhoi consisted of several different social bonds, of which the tribe was the biggest unit. Those different tribes consisted of clans who in turn were composed of Kraals and families. Each tribe had their own territory, in which every member had equal rights to the land. The decisive factor in determining the boundaries of the tribe was the location of the permanent water wells. The chief of the tribe did not own the land, because private landownership did not exist among the Khoikhoi. At times, persons from outside the tribe could get permission to temporarily stay on the land.

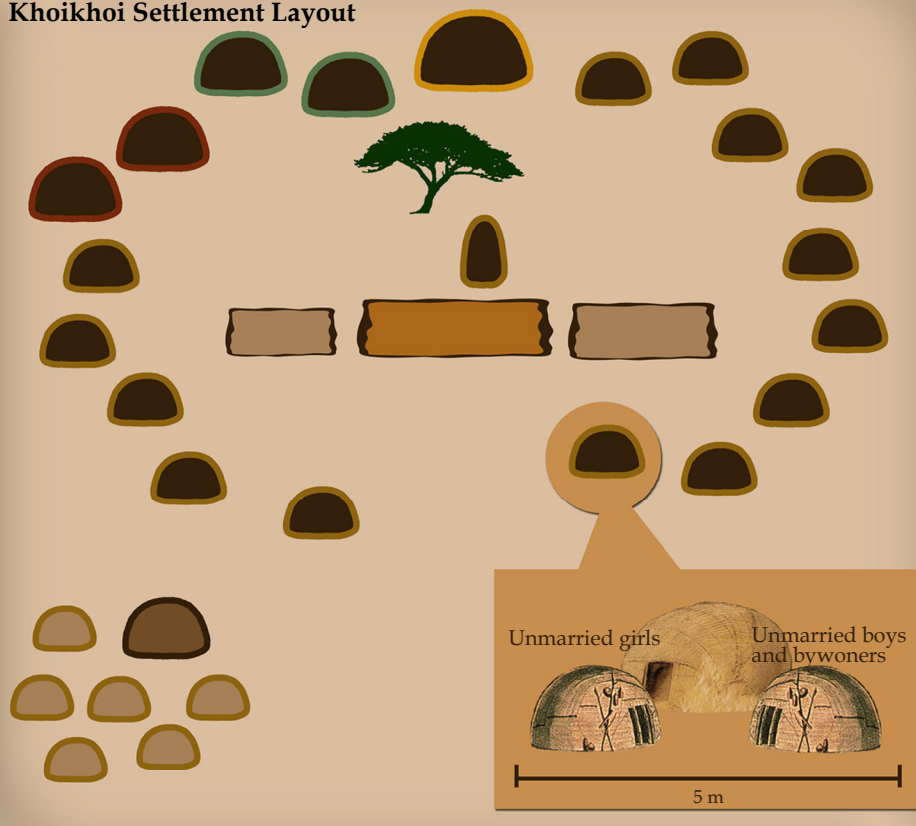
Each tribe of the Khoikhoi consisted of clans or family groups, who were related to a (mythical) common male ancestor who also gave the clan its name. Marriage within the clan was forbidden, so every man and woman had to look for a partner in another clan. A strong loyalty and unity existed within the clan. A mild version of the vendetta system was in force as a means of crime prevention.

The position of tribal chief was reserved for the leading clan (in origin). The hereditary chief of this clan was the recognized leader of the entire tribe. The leaders of the other tribes together formed the Council. The Chief and the Council together determined the migration routes and the relations between the different clans. They also administered justice.



Khoikhoi encampments could be quickly erected, taken down and transported via oxen

Khoikhoi Settlement Layout



The chief of the clan, in cooperation with his council, governed the clan. The ties between the clans were relatively weak and clan-loyalty almost always took precedent over tribal-loyalty.

Within the clan, the family was the most important social unit. A family consisted of one man and one or more wives with their dependent children. Polygamy occurred in all Khoikhoi tribes, but was rare and only the most powerful men had multiple women.

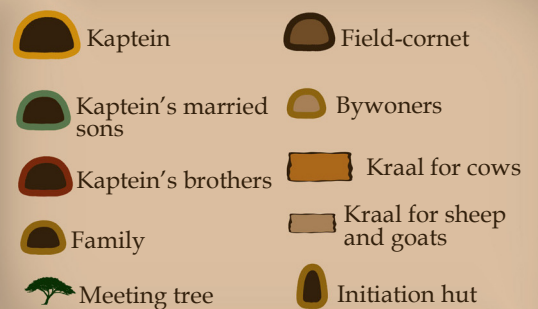
Related families lived together in a hierarchical structure based on descent. They usually lived in Kraals. Each Kraal consisted of a clan, or part of a clan (extended family). The Kraal was a large beehive shaped encampment surrounded by a thorn-bush fence. The houses could be carried by oxen. The elderly of the various tribes sometimes resided at the headquarters of the tribal chief, where they lived by very strict rules.

During the engagement of two people, they were not allowed to communicate with each other directly; only through a middleman. The wedding was held in the Kraal of the woman where in a special ceremony a sheep or cow was killed. This ceremonial offer was only eaten by the married women and the bride and groom.

When a person died he was buried (old people were sometimes also abandoned). The person was buried in a sitting position facing east. A large stone was placed on the grave and during the funeral all participants placed a stone or twig on the grave. The house of the deceased was consequently abandoned and the group journeyed to another place.

A Khoikhoi camp, or 'Kraal', consisted of between ten to thirty houses and had the shape of a beehive. All these houses, called 'Matjieshuis' (meaning house built with mats in Afrikaans), had one opening for the door, which was pointed to the center of the camp.

A more permanent Kraal was surrounded by thorn-bushes and had two openings; one to the north, the other to the south. The houses in the Kraal were hierarchically ordered. The physical proximity to the Kaptein showed the family's status. The house of the Kaptein always stood in the West, so the door opening would face east. Some Kraals had servants (called 'bywoners' in Afrikaans) consisting of Bushmen who got food and shelter in exchange for their services.



The titles of 'Kaptein' (or Captain), for the chief, and 'Veldkornet' (or Field-Cornet), as they are depicted in the drawing, were borrowed from positions of the Dutch colonial government.



Namaqua families in front of their houses in the 1880's in what is currently Southern Namibia

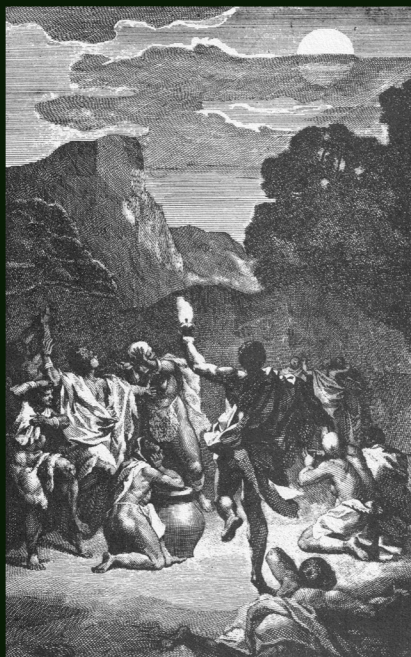


Religion

The religion of the Bushmen and the Khoikhoi shared many similarities. The most important shared characteristic of the Bushmen and Khoikhoi religion is the role of the moon. Religious festivals were held during new- and full moon. The moon in itself was not seen as God but only its manifestation to mankind. To this end, all exits of Khoikhoi and Bushmen houses were directed eastwards to where the moon rises.

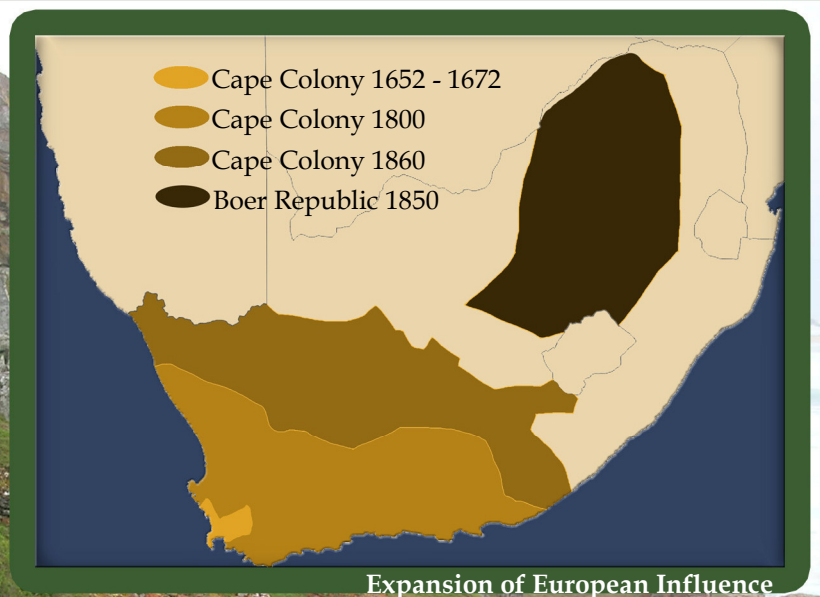
The Bushmen did not have a sharp distinction between good and evil and 'God' had all the characteristics of man, be they good or bad. There was no ancestor worship and death meant to them a continued existence in a similar or different shape, but not on earth. These people became spirits who were by definition evil when they were invoked on earth and where they represented death. Another important belief among the Bushmen was the connection of spirits with all living things.

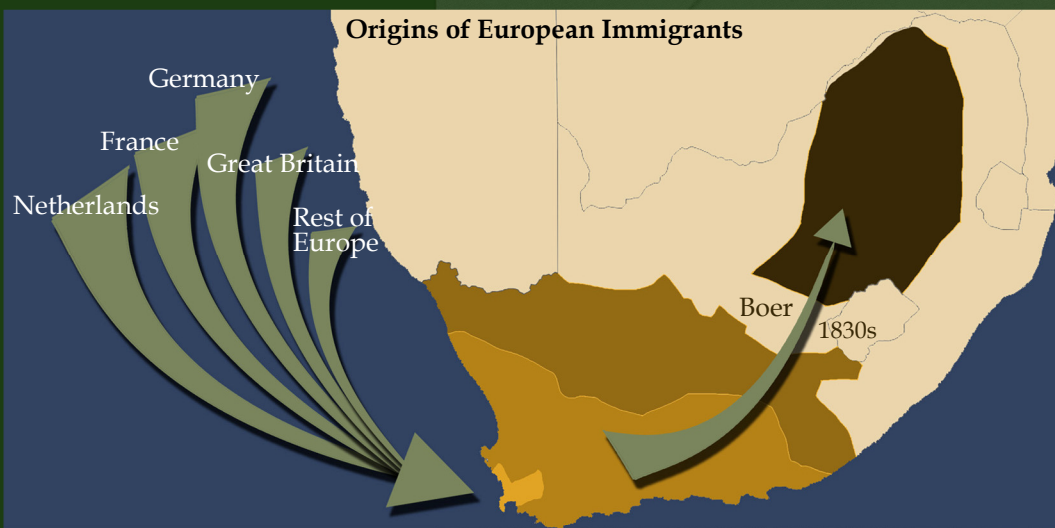
The religion of the Khoikhoi is related to that of the Bushmen but also has many differences. The Khoikhoi for example made a strong distinction between good and evil, between 'God' and the 'Devil'. Another distinction is the importance of human heroes as opposed to the animal heroes of the Bushmen. Furthermore, there was a division between a divine God and a worldly God in which only the latter had direct contact with the physical world.



Khoikhoi worshipping the moon

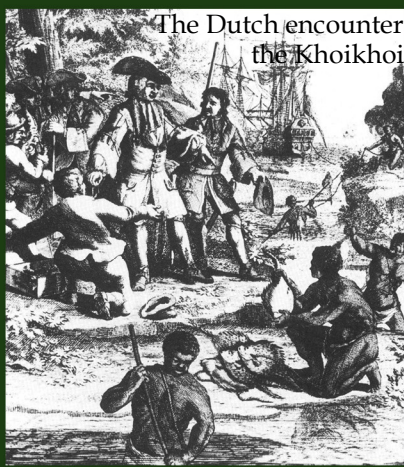
European settlement





South African Population of European descent

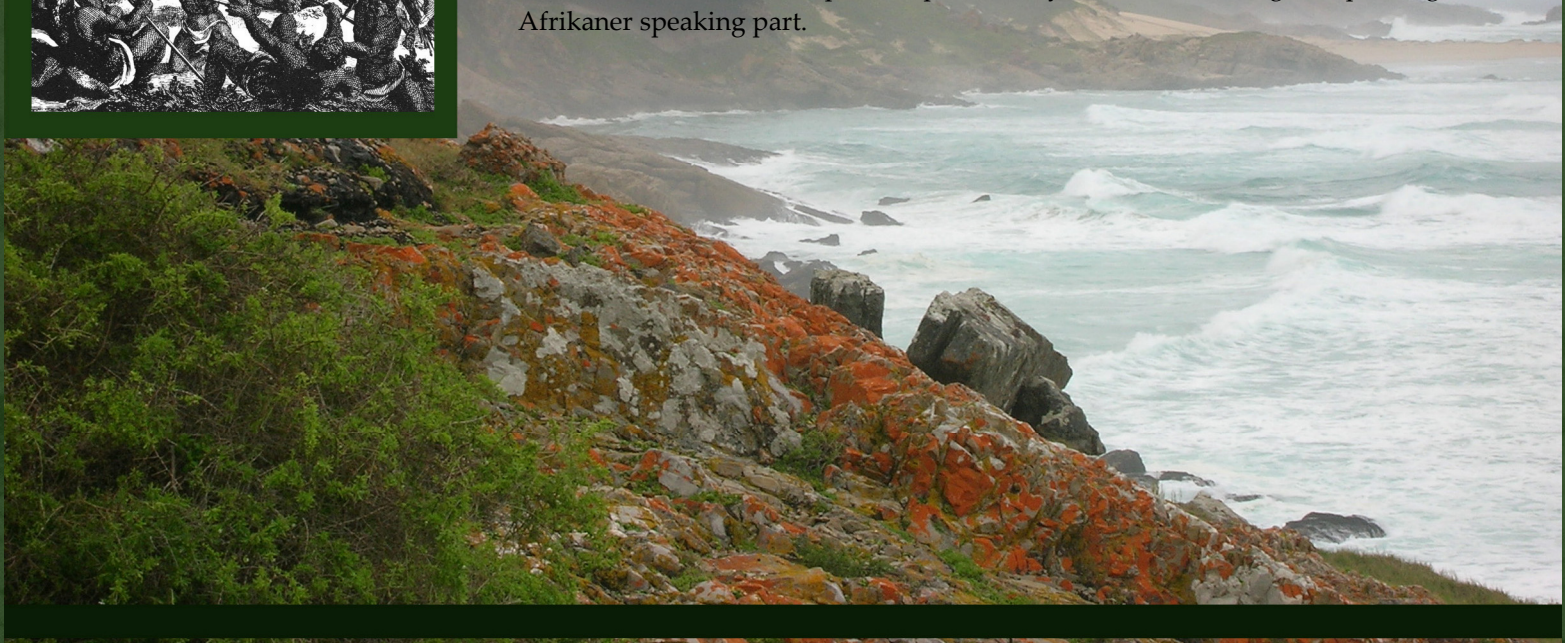
English speaking: one third
 Afrikaans speaking: two-third
 of which: 50 % Dutch
 27 % German
 17 % French
 5.5 % Other European

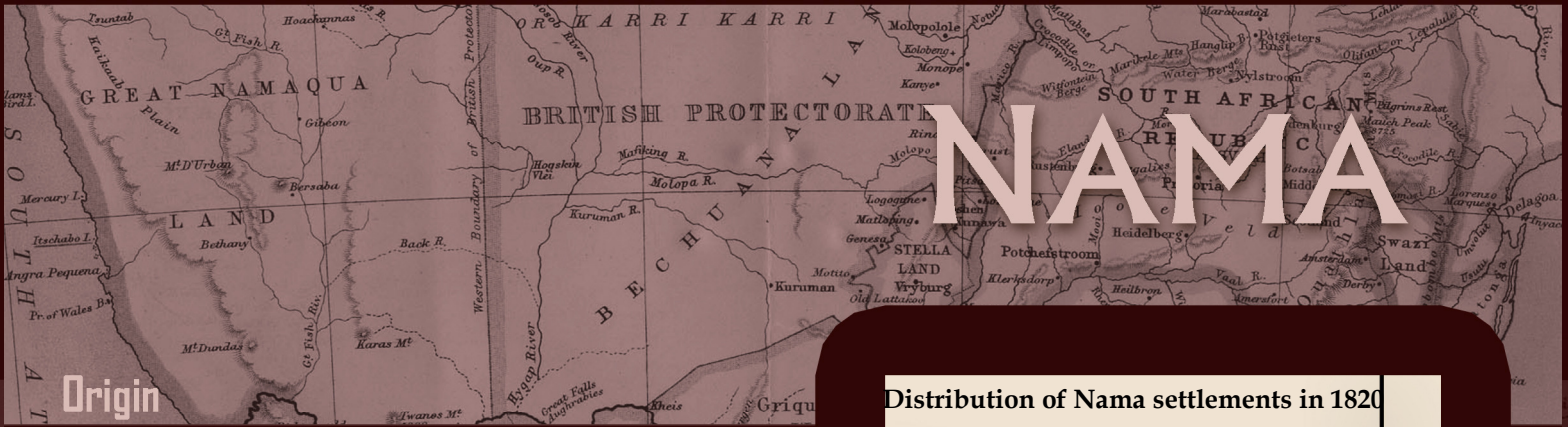


In 1652 the first permanent European settlement was established at the Cape by the Dutch captain Jan van Riebeeck. The settlement was at odds with the Khoikhoi from the start who did not want to trade their cattle, which was their greatest possession, with the goods of the Cape colony. The low population density of the Cape, the lack of fire-arms and the hostility between the many Khoikhoi tribes ensured that the indigenous people had little defense against European colonization. Several large epidemics decimated the indigenous Khoikhoi population who were driven out to barren lands or made to work as laborers on colonial farms. In just a few decades the Khoikhoi were no longer master of their ancestral lands and instead were integrated into a colonial administration as a lower class.



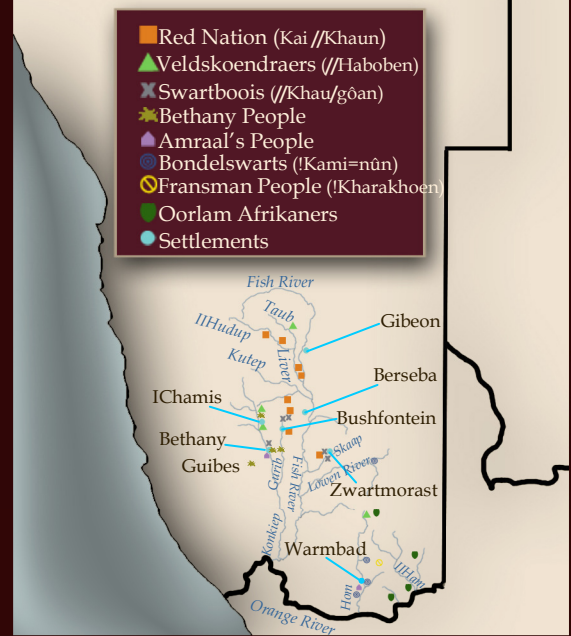
Many immigrants entered South Africa during the following centuries. The first settlers were Dutch who were granted a piece of land by the VOC (Dutch East India Company) to supply the passing ships with a steady supply of goods. Many different migrants followed, mainly Dutch, French and German, who integrated into an Afrikaner identity. The occupation of Holland in 1795 by Napoleon gave Britain reason to take control of the Cape Colony. It was briefly returned to Holland in 1802, but definitively became British in 1806. As of 1820 many British settlers migrated to South Africa where they held the elite positions in an increasingly English speaking administration. From 1830 onwards many Afrikaners moved north to escape their subordinate position in the Cape Colony. They created new settlements and states (Orange Free State and the South African Republic). These states existed until 1900 when the second Boer war was won by Great Britain and the various states subsequently integrated into one republic. The European population of South Africa is up to the present day divided in an English speaking and Afrikaner speaking part.





As a result of European settlement and colonialism all the Khoikhoi tribes in the Cape were either destroyed or incorporated into the Cape Coloured community or Baster entities in the 18th and 19th century. The only Khoikhoi that were able to avoid this fate were the Nama from current day Namibia who up into the 21st century were able to maintain part of their culture and language.

Distribution of Nama settlements in 1820



Namaqua family at the Orange River (1779)



Nama tribes

1. Kai//Khaun - Red nation (the most senior)
2. !Kami=nún - Bondelswarts
3. //Haboben - Veldskoendraers
4. !Karakhoen - Fransman Hottentots - later named the Simon Koper Hottentots
5. //Khaugóan - Swartboois (the junior)
6. =Aonin - Topnaars
7. !Gomen - Groot Doode (Great Dead)
8. Karo!oan - Tseib's people