# SITES OF WORSHIP IN THE WESTERN CAPE

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I. ACRONYMS

1. BMS  Berlin Missionary Society
2. DRC  Dutch Reformed Church
3. LMS  London Missionary Society
4. LSEN  Learners with special education needs
5. MMS  Moravian Mission Society
6. NHRA  National Heritage Resources Act (Act 25 of 1999)
7. OSFS  Oblates of St. Francis de Sales
8. PEMS  Paris Evangelical Missionary Society
9. RCMS  Roman Catholic Mission Society
10. RDP  Reconstruction and Development Programme
11. RMS  Rhenish Mission Society
12. SAJC  South African Jewish Congregation
13. SAMS  South African Missionary Society
14. SMZ  Stellenbosche Medewerkende Zendelingsgenoodschap
15. VOC  Dutch East India Company (Vereenigde Oost-Indische Compagnie)
II. BACKGROUND

The Museum Service has planned an electronic database of sites with special historical significance that relates to religion and worship in the Western Cape. It is against this background that the Museum Service conducted a research project to identify and document sites with special significance in various communities in the Western Cape.

Freedom of religion is enshrined in our constitution. There are places of worship in South Africa span the entire world's major religions as well as several smaller faith groups. Christianity is represented by most of the Western mainstream denominational families - Catholicism, Anglicanism and Protestantism, along with their affiliated groups such as Methodists, Congregationalists, Lutherans, Presbyterians, Baptists, Adventists and members of the Dutch Reformed Church.

Some examples of more recent charismatic and Pentecostal churches include the high-profile Rhema Church, the Apostolic Faith Mission, His People and the Assemblies of God. Smaller groups of Eastern Orthodox branches, such as the Greek Orthodox Church, also offer places of worship around South Africa. There are also some religious groups formed by foreign nationals. These groups have no permanent sites nor proper structures or church buildings. They conduct their services on open air sites, away from the houses. These sites cannot be deemed as sites since their existence cannot guarantee permanent use. The author has seen these groups worshiping in Kraaifontein, Summer Greens, and Khayelitsha.

Vast majority of South Africans are members of the African Independent Churches, the largest of which is the Zion Christian Church. These are syncretic churches which combine Christianity with traditional elements such as belief in ancestral spirits. Over weekends groups of African Independent Church worshippers dressed in identical green, blue or white robes hold prayer meetings at riversides or in open fields. Their places of worship are connected to natural areas.

Other places of worship include several Muslim mosques, Hindu temples, Jewish synagogues and facilities accommodating the Baha'i and Hare Krishna and Rastafarian faiths to worship.

This project is not influenced by any religious views or ideological perspectives rather it seeks to cover various histories that have been important in the making of identities in South Africa. It should be mentioned that based on historical arrival of eastern and western religion in the Western Cape most historical sites might be more in the City of Cape Town municipality. However, the author has the clear intention of acknowledging the fact that all communities have different congregations and new churches have spread all over the Western Cape. But most significant are those sites stands as foundation of the wide spread religion.

Sites are categorised according to historical immigration and development of various religious communities and towns. Each description consists of an illustration, a physical address and a brief historical narrative.

The project seeks to achieve the following aims:

- to provide the valuable information about the heritage of different religions in
the Western Cape

- to encourage respect for religious freedom, the beliefs of different faith groups, tolerance and ubuntu by promoting awareness of the diverse heritage of the people of the Western Cape
- to encourage Western Cape communities to nurture and promote their local heritage by identifying and documenting sites of worship that played a pivotal role in the shaping them to some extent brought religious freedom to all the people of the province and South Africa
- to create awareness of the importance integrating these sites into life-long education and tourism initiatives, thus giving impetus for economic growth.

III. PROJECT METHODOLOGY

The method used in this project won’t pay much attention on communities to avoid duplications. However, even though the selection might be seem bias towards all villages and cities, but it take particular attention to the age of the building/site as part of the significance and the fact that those congregations are the foundation of the wide spread sister congregations. And even more so are traditional African religious groups which are fairly documented and have no publicity around the Western Cape. A fair approach in this project will be to look at the following religions groups and identified sites emerged with them in the Western Cape; mission stations, Islamic religion, Jewish, Independent African religion, and Rastafarian. Consultation also will be considered for extensive research and ideas of expanding this project particularly in investigating those congregations that are not documented.
Name of the Town: Cape Town
Municipal District: City of Cape Town
Religion: South African Missionary Society
Name of the Institution: SA Sendinggestig Mission Church (Museum)
Location: 40 Long Street, Cape Town

Narrative:
The artisans and labourers involved in the construction of this building were slaves and freed slaves. The building was originally built for the purpose of conducting general religious activities. For this reason it was not called a ‘church’ but an ‘institute’ (Gesticht) or ‘meeting house’ (Oefeninghuis). The new Gesticht was inaugurated in March 1804. Twenty years later, it became a fully-fledged church – that of the first slave congregation. Later it became known as the SA Gestig congregation of the SA Missionary Society. As one Cape Town’s historical buildings, the church was proclaimed a national monument in 1977 and the museum was opened on 15 March 1979. The Sa Sendinggestig Museum is one of the 29 museums, which receives aid from the Western Cape Government through the Department of Cultural Affairs and Sport. The building is a provincial heritage site under the National Heritage Resources Act of 1999 (NHRA). For some time the building functioned simultaneously as a church and as a museum. Church services continued until 2012, when the congregation had to move, because members were not able to maintain the building to a museum standard. The group has moved to a new venue in Woodstock, but continues to hire the hall for church activities from time to time.
Name of the Town: Cape Town
Municipal District: City of Cape Town
Religion: Dutch Reformed Church
Name of the Institution: St Stephen’s Church
Location: Strand Street, Riebeeck Square

Narrative:
History tells us that during the British occupation of the Cape in 1799, the governor of the Cape, Sir George Yonge made a portion of Riebeeck Square available for the construction of a theatre. The theatre open to all on 17 November 1800, but in 1829 slaves and free blacks were no longer permitted to attend performances there. The building could therefore no longer serve its purpose and it fell into disuse. In 1838 Dr Adamson of the Presbyterian Church, with the support of the Dutch Reformed Church (DRC), used the building as a school for freed slaves during the week and over the weekend as a place of worship and a Sunday school. (Mountain, 2004: 174) This caused a public outcry. The windows of the church were broken by opponents of its use as a church for ex-slaves. Because of this, ‘the church was named after the martyr St Stephen, who was stoned to death. It is unusual in the Dutch Reformed Church to name a parish after a martyr.’ By 1857 DRC had sold the building, and incorporated the members of the congregation into the Dutch Reformed Church. During the first half of the 20th century St Stephen’s Church faced a number of significant challenges. Riebeeck Square was earmarked for use as a parking garage, but the church survived demolition, because the site was not big enough to meet the required size. Under the Group Areas Act of 1950, the suburb was declared a residential area for the white group. On the 22 October 1965, the National Monuments Council declared the church to be a national monument and site has subsequently been declared a provincial heritage site, under the NHRA.
Illustration: Fig. 1.1.3

Name of the Town: Cape Town
Municipal District: City of Cape Town
Religion: Cathedral (Anglican Archdiocese)
Name of the Institution: St George's Cathedral
Location: Corner of Wale and Adderley Streets

Narrative:
St George’s Cathedral is the oldest Cathedral in southern Africa and is the Mother Church of the Anglican archdiocese. It stands in the heart of Cape Town. The original St George’s Church was built in the style of St Pancras Church in London, featuring six stone pillars whose places are marked today by oak trees on the Cathedral steps. It opened at Christmas 1834, and was made a cathedral in 1847 in anticipation of the arrival of the first Anglican Bishop in Africa, Robert Gray. However, he didn’t like it! Both Bishop Gray and his successor William West Jones wished for a grander cathedral, but neither lived to see it built. The current building was designed by the famous architect Sir Herbert Baker. The foundation stone was laid in 1901 by the future King George V and can be seen from the bottom of Government Avenue leading into the Company’s Garden. Construction did not begin until 1906, however, starting at the eastern end, and the completion of the north transept in 1936 finally brought Herbert Baker’s design to life. In 1963 the Lady Chapel and south aisle were completed, and in 1978 the Bell Tower and the Link were built. The Cathedral remains a work-in-progress, however, as there was intended to be a Chapter House attached to the end of the Link. The cathedral has got services everyday. As part of its service to the community of Cape Town, the Cathedral hosts the Labyrinth, concerts and dialogues to support them in their prayer and worship.
Auwal Mosque is regarded as the first mosque built in South Africa. It was built in the inner city of Cape Town in 1797. The land belongs originally to the free slave, Corridon van Ceylon. Islam was the most popular religion amongst slaves. Its tradition of teaching literacy enabled slaves to gain better positions in their masters’ households, and the religion taught its followers to treat their own slaves well. Initially, Saartjie van der Kaap, a free woman and a wife of Imam Achmat van Bengal had opened her residence at 39 Dorp Street as madrassah (religious school) to the growing Muslim community. Tuan Guru, a political prisoner took up residence in the Dorp Street area after his release from Robben Island in 1792. He taught students, mainly free blacks and Slaves whose origin was from the East the art of reading, writing and their basic Islamic moral and jurisprudence. The madrassah/Mosque complex was officially established in 1794, and is today registered in the name of the Saartjie van der Kaap Trust. Muslims had to buy their freedom again by fighting on the British side during the battle of Blaauwberg, because unlike Christians, they were denied the right to worship in their traditions of their faith. Tuan Guru defiantly led his congregation in weekly Friday worship in the stone quarry on the lower slopes of Signal Hill in Chiappini Street, Bokaap. The Owal Madrassah played an important role in the consolidation of the Muslim religion amongst slaves and free blacks at the Cape. The number of slaves becoming Christians was very small compared to the number of slaves becoming Muslims. It has been established that “only 86 out of a total of 35,698 slaves, about six per year were baptized between 1810 and 1825. Today the building looks very different to what it did at its inception, with only two of the original walls having remained intact after it collapsed back in the 1930s.”
Illustration: Fig. 1.1.5
Name of the Town: Cape Town
Municipal District: City of Cape Town
Religion: Islam
Name of the Institution: Palm Tree House-Mosque also known as the Church of Jan van Bougies
Location: 185 Long Street

Narrative:
A leadership succession dispute led to a split in the Auwal Mosque congregation and the establishment of the Palm Tree House-Mosque as South Africa’s second mosque. Freed slaves Jan van Bougies and Frans van Bengalen bought the house in 1807 and Jan became the sole owner in 1911. When Jan and Frans’s attempt to become the next imam of the Auwal Mosque failed, he broke away, together with Jan and some other followers. Jan van Bougies died in 1846 aged 112, he left the property to his wife Samida of the Cape, but specified in his will that it would have to continue to operate as a mosque. Originally, there were two palm trees in the small garden, and currently only one still in the premises. (Mountain, 2004: 92)
Illustration: 1.1.6
Name of the Town: Cape Town
Municipal District: City of Cape Town
Religion: Jewish
Name of the Institution: St Johns Synagogue now South African Jewish Museum
Location: 88 Hatfield Street

Narrative:
The earliest evidence of Jews in Cape Town comes from a record of the baptism of two Jewish men living in the Western Cape on Christmas Day in 1669 - Samuel Jacobson and David Heijlbron. Until the early 1800s, few Jews came to South Africa because the Dutch East India Company required that all its employees and colonists be Protestant. Religious freedom was granted in the Dutch colony in 1803 and guaranteed by the British in 1806. There were 20 Jews among the first British settlers to come to Cape Town. The first Jewish congregation was founded in South Africa in 1841 when 17 men gathered to form a minyan [a quorum of 10 men over the age of 13] at the home of Benjamin Norden in Hof Street, Helmsley Place, which today forms part of the Mount Nelson Hotel. Eight years later, the first synagogue, Tikvah Israel ("Hope of Israel" - referring to the Cape of Good Hope) was established in Cape Town. It was the first synagogue purchased in 1849, and its first rabbi was Rev. Isaac Pulver. By 1861 the congregation had outgrown the small synagogue and with the encouragement of their minister, Rev. Rabinowitz a house, stables and large garden extended back from St. Johns Street onto government Avenue was bought. On this land was built a synagogue. It was consecrated on Rosh Hashahrah, 13th September 1863, the anniversary of the opening of the Bouquet Street Museum. With the expansion of Jewish community, synagogues were built around Cape Town and some rural Western Cape towns. Some of these synagogues based on urbanization of its congregation are now converted to museums.
Illustration: Fig. 1.1.7
Name of the Town: Cape Town
Municipal District: City of Cape Town
Religion: Jewish
Name of the Institution: Cape Town Hebrew Congregation (Garden Synagogue)
Location: 88 Hatfield Street

Narrative:
St Johns’ Street Synagogue was very small to accommodate the growing number of Jewish congregation. It was then replaced by Cape Town Hebrew Congregation in 1905. The Garden Synagogue form part of buildings within the site, which include the Cape Town Holocaust Centre, Jacob Gitlin Library and of course the museum.

Illustration: Fig. 1.1.8
Name of the Town: Cape Town, Sea Point
Municipal District: City of Cape Town
Religion: Jewish
Name of the Institution: Green and Sea Point Hebrew Congregation
Location: 10 Marais Road, Sea Point

Narrative:
The Sea Point Congregation was founded in 1926 after the election of the first Committee. The Hebrew School, part of the original shul establishment, was started in 1930 and in 1931 it was decided that a house of worship be erected. On 18th April 1934 in the presence of a large gathering, the Prime Minister of the Union of South Africa, Smuts laid the cornerstone of the new Sea Point Shul. There have been a few changes and extensions to the original Shul. To accommodate a growing congregation, a large site, bounded by Regent and Kloof Roads was purchased in 1946. The Weizmann Hall and Talmud Torah were built on the site and the foundation stone was laid on 25 May by Cecil Hyman, the Minister of Israel. The new building provided a venue for cultural functions, public and family celebrations, and meetings, for the Sea Point Community and the larger Cape Town public. For the High religious festivals the Weizmann Hall was converted into a Synagogue in which more than a 1000 members worshipped. The school building provided space for the Talmud Torah, preparatory school, and kindergarten, Chevra Lomdei Torah, Youth Sections, Ladies Guild and Work Party.

Illustration: Fig.1.1.9
Name of the Town: Cape Town, Nyanga
Municipal District: City of Cape Town
Religion: African Independent Church
Name of the Institution: The Gospel Church of Power RSA (Mpinga or Mpinga Square)
Location: Sithandathu Avenue (The church) and corner of Emms Drive and Lansdowne Road (Mpinga Square)

Narrative:
The Gospel Church of Power in the African township of Nyanga was founded in 1972. A Police officer from De Aar, Northern Cape, Sam Foguto Dapula was admitted to the Somerset Hospital in Cape Town in a serious condition. Although the doctor had given up hope that he would survive, it was reported that he was woken up from his deathbed by the voice Jesus Christ saying he would be allowed to live more provided that he preach to save the world. Dapula agreed. Bishop Samuel Dapula dedicated the church to his amaXhosa clan Mpinga and the original site where the church tent was erected was called Mpinga Square. When the church started the place was an informal settlement. Today RDP houses have been built there. The Bishop married MamTshawe, a member of the clan of the Xhosa king, Tshawe. MamTshawe has erected her own congregation in Gugulethu expanding from the original congregation.
After meeting in a tent for many years, the congregation wanted to build a permanent structure on the site. There was a dispute about whether the land was zoned for a church or commercial purposes. The proposal to erect a wooden structure led to a split in the congregation. Members from Khayelitsha, Macassar and Mfuleni were in favour of erecting a wooden structure at Macassar. The Good Friday of 2010 resulted into a huge confrontation amongst the members of the church, who were divided on the issue of visiting the site or not. Buses were already organised, but people were forcefully disembarked from the coaches by other members. The police had to intervene to stop the conflict. The congregation split, and today the Gospel Church of Power has got many congregations - one in the original site Nyanga East, Gugulethu and Macassar.

Illustration: Fig. 1.1.10
Name of the Town: Cape Town, Nyanga
Municipal District: City of Cape Town
Religion: Rastafarian
Name of the Institution: The Nyahbinghi Order and Marcus Garvey Community
Location: Marcus Garvey, Philippi East

Narrative:
Marcus Garvey is a community of about 600 families on the borders of Philippi East, and Mitchells-Plain next to Philippi - Khayelitsha railway line. In 1990 youth of immigrant hostel dwellers and back yard dwellers from the Cape Town black townships gathered to follow Rastafarian culture and tradition. Interested youths organised weekend events to teach the culture and traditions and invited prominent South African Rastafarians to join these gatherings to share information. Rastafarism grew rapidly amongst some youth and they settled in an un-developed, untouched bush area. They collected wood, plastic and corrugated iron sheets and started putting up their own houses, and cleared a piece of land for a vegetable garden. As vegetarians who seek to live in harmony with nature, they preserved the natural vegetation and introduced useful plants. Domestic animals were incorporated in this “garden of Aden”. With the growing of vegetables, wild animals, especially rabbits started moving, creating a mini nature reserve. The community and the animals are protected from outsiders through “rasta patrols”. In addition to its gardening projects, community members also engage in sewing and beading work. Operation Hunger provided support for all three types of livelihood activities. Members have been provided with sewing training, sewing machines, beading materials, gardening equipment and a feeding scheme. Some of the craft products are exported.
When the community approached the municipality for basic services, members were informed that their community was earmarked for general housing development. The Rastafarians resisted the development in vain. The forest was flattened and cleared. Everything of their efforts was destroyed and their dreams shattered. The leaders of the Rastafarian social committee successfully negotiated with the housing allocation board to keep them together on one side of the development. About 120 RDP houses have been built for them. A community hall, a tabernacle (1996) and a community preschool have been built by the community. Rastafarians who have not received RDP houses live in the back yards of the rasta allocated houses. There was also a huge unused land under the power line and next to the railways. The social committee approached Eskom and the Metro rails and the land was given to them. Rastafarians formally living in back yard dwellers moved out of the RDP houses and re-established the Jungle. Included in their annual calendar are the following celebrations: (a) 7th January – Ethiopian Feast of the nativity of Christ. (b) February – Black History month. (c) 25th March – Empress Menen Birth Day. (d) 21st April – Visit of H.I.M (his imperial majesty) Emperor Haile Selassie I to Jamaica. (e) 5th May – Ethiopian Liberation Day. (f) 25th May – All African Liberation Day. (g) 23rd July – Birth of Haile Selassie I. (h) 17th August – Birth of Marcus Garvey. (i) 11th September – Ethiopian New year. (j) 2nd November – Coronation Day.

Illustration: Fig. 2.2.1
Name of the Town: Stellenbosch
Municipal District: Cape Winelands
Religion: Rhenish Mission Society
Name of the Institution: Rhenish Mission Church
Location: Bordered by Bird and Bloem Street, next to Mill Square

Narrative:
The first church in Stellenbosch was Dutch Reformed Church completed in 1687, where d’Ouwe Werf Hotel & Restaurant stand today and where some of the foundations of the church can still be seen. Like many old towns in the Western Cape, Stellenbosch also had a mission church. The Stellenbosche Medewerkende Zendelingsgenoodschap was established in 1801, and inhabitants of Stellenbosch across racial lines contributed to the establishment of the church in 1824. The east nave was built in 1823. The aim of the church was to provide spiritual and educational upliftment for slaves in the area. The eastern part of this gable was constructed as a replica of the western part of the Moederkerk before it was changed to a neogothic style of architecture in 1863. (Huyssteen et al, 1993: 81) In the early 1830s the mission society opened a school near the Braak for slave children, and the area grew into a major educational complex. After Rev.
PD Luckhoff took over from Erasmus Smit, the congregation grew so rapidly that the church soon became too small. By 1840 the northern wing had to be added. After 1863 Londt’s baroque pulpit was added as of its conversion to a neogothic style. Throughout the centuries, the Rhenish Church has adopted the style of the Moederkerk. The most recent change has been the erection in 1926 of the double-arched bell tower. It was also a gift for Sunday-school from Lennep (Germany) in 1908. The Rhenish Missionary Church is still in operation and holds church services for the communities around Stellenbosch. It is open to public by an appointment with the caretaker on Mondays, Thursdays and Fridays. The Rhenish Mission Church is part of historical buildings declared as provincial heritage site under NHRA.

Illustration: Fig. 2.3.1
Name of the Town: Pniel
Municipal District: Cape Winelands
Religion: Berlin Mission Society
Name of the Institution: Pniel Mission Church
Location: Main Road (R310), Pniel

Narrative:
The evangelisation of slaves and “heathens” in the Groot Drakenstein valley was started by a number of local Christian farmers. They provided land for religious activities in the area known as “Papieren Molen”. After the emancipation of slaves, the land was extended to provide accommodate for more residents. This mission station was founded in 1843 to look after the spiritual welfare of freed slaves. The churchyard had a church, a parsonage and a school. The original church building, now part of the present church, was dedicated and named Pniel in 1843 by the Reverend GW Stegmann of St Stephen’s. In Pniel there is an area known as Masbiekvlei or Mozambiquevlei where freed slaves originally from Mozambique lived with their descendants. Apparently the church building was a small building, which became much bigger in 1865. The date (1843) of establishment is still on the entrance of original wing. The original wing was also known as Kloof Vleuel, represent the valley. In November every year the church organises a flower festival with flowers arranged according to bible texts. It encourages youth to play in a brass band, and provides instruments. The brass band plays at the church and competes with other groups in cultural events and festivals. The “plate of hope” initiative sees church members serve lunch to about five hundred people once in a year in December.

A Freedom Monument was erected in 1992 on the church grounds to commemorate the emancipation of slaves in 1834. As descendants of the slaves, church members celebrate the emancipation every year on 1 December. A significant event was a
celebration the return of the original slave bell to the church. The church works together with support from Heritage Trust. Pniel Congregational Church and Heritage Trust commemorated 174 years of the emancipation of slaves by opening a Tea Garden, Museum and Kiosk on 1 December 2012. Pniel was amalgamated into the Stellenbosch as its other suburb of the so-called Greater Stellenbosch Local Municipality, an event that is symbolically represented as a cross in the municipal logo. The government has built a new school, and the old school church building is not used.

Illustration: Fig. 2.4.1
Name of the Town: Wellington
Municipal District: Cape Winelands
Religion: Paris Evangelical Missionary Society
Name of the Institution: Wagenmakersvallei Mission
Location: Bovlei Mission Station

Narrative:
Wellington has had various names such as Limietvallei (signifying the way the mountains limited the expansion of settlement) and Wagenmakersvallei (wagon makers’ valley), which is where the mission got its name. (Mountain, 2004: 193) In 1840 the governor of the Cape, Sir George Napier named it Wellington. Till today it is still known by this name. Wagenmakersvallei Mission station is said to be amongst the oldest mission churches in South African. It was also established to conduct missionary work among the Khoekhoen and slaves in the area, founded by the Zuid-Afrikaansche Zendingsgenoodschap. Jan Jacob van Zulch was the first missionary in 1796, and he built an orphanage for the mission church. Pastor Antoine Colani of Leme, Aisne, France, recommended Isaac Bisseux for Paris Evangelical Missionary Society (PEMS) in 1829. He arrived in southern Africa with two other missionaries, Rev. Prosper Lemue and Samuel Rolland. Their first missionary work had started officially in 1831, and had converted fifteen baptised members after the abolition of slavery. Bisseux established a school in 1842 as part of his missionary work. When he retired in 1881 in Montagu, his congregation joined the Dutch Reformed Church. Today, Die Bisseux Gedenkskool is one of the public schools still in the church property catering for children of farm workers in the Bovlei area. (Mountain, 2004: 194)
Name of the Town: Saron
Municipal District: Cape Winelands
Religion: Rhenish Mission Society
Name of the Institution: Saron Mission Church
Location: Saron Mission Station

Narrative:
The name Saron is a biblical word meaning plain or flat relating to the flat land of the mission village. In 1848 Johannes Heinrich Kulpmann of RMS purchased land on the farm Leeuwenklip. The land was purchased for the establishment of a mission station for emancipated slaves and locals. It was only in 1852 that the RMC took over the control of the stand and established a church. The whole farm became mission station with all the properties belonging to the church. Properties include “pastorie” and wine cellar. The wine cellar was converted into a school until a proper structure for school was constructed in 1877. The mission station has been generating income for the inhabitants through, pastoral land for grazing animals, agriculture for farming, health services, education and skills development in craft production and as well as artisans. Transformation began in 1929 when Saron was proclaimed a town and more and more people moved into the area. DRC took full control of the mission in 1945, but the church was forced to give up the control of Saron in 1950. Finally, Saron was given a municipal status after a chain of administrative authorities and the Local Authority was established.
Name of the Institution: Steinthal Mission Church (Library)
Location: Witzenberg Farm

Narrative:
Reverend Gustav Zahn bought a portion of farm land Witzenberg in 1843, to establish a RMS for emancipated slaves. The school and the church were opened at about the same time, to educate children of the slaves. The RMS was later succeeded by DRC to carry on with the servicing of the small mission station. Before the earthquake the school and the church were upgraded and the children’s home was also included in the 1960s for children with special needs. Steinthal Estate brings together the legacies of emancipated slaves and that of previously disadvantaged youth from all over South Africa. It is an Estate with a Poultry Farm, Dairy, Children’s Development Centre and a Secondary School for Learners with Special Education Needs (LSEN). The old church hall is now used as a library storing books used for LSEN. The structure of the building has not altered and still hold historical significant of a heritage building. It is also noted that “prayer times, days of prayer and days of thanks, as well as church festivals, are observed. Steinthal is a ward within the United Reformed Congregation of Tulbagh and has a permanent liaison programme.” The property is today operating as a facility more than a mission station. The Department of Cultural Affairs and Sport is also using the facilities in the property.

Illustration: Fig. 2.7.1

Name of the Town: Worcester
Municipal District: Cape Winelands
Religion: Rhenish Mission Society
Name of the Institution: Dutch Reformed Church
Location: Church Square

Narrative:
Dutch Reformed church in the church square at Worcester is an oldest and the first church erected in this rural town. The settlers in the Breede River Valley region were part of the Drakenstein (Paarl) Dutch Reformed congregation until 1743. In 1743 the congregation Roodezandt (Tulbagh) was established which gave easier access to the church. Perilous roads and difficult conditions did not deter the people from attending services for baptism, confirmation and marriage. By the end of the 18th century the church made a concerted effort to reach the farming community. (Heese, 1970) Mission work in the region encouraged the establishment of congregations in the Breede River region. Worcester dates from 1818 when the authorities decided to purchase the farms
Roodewal and Langerug to establish a new town. The intention was to establish a congregation and funds were collected for a church building. A church tax was levied on farms and erven in the town to cover costs of the church building. (Heese, 1970) The building served the congregation until 1832 when it was taken over by the Rhenish missionaries.

The authorities determined the boundaries of the congregations, appointed and paid the ministers. Permission was granted to build a church on the corner of Trappe and Church Street and the church council was appointed. In the absence of a minister the verger performed general administrative duties for the congregation. It took nearly 4 years for Reverend Henry Sutherland to be appointed in September 1824. During the 1830’s the Worcester community grew and a new church in the Gothic revival style was erected facing Church Square. The allocation of land included the church, rectory, other church buildings and the graveyard. The building was consecrated on 3 Feb 1832. Over the years, due to the growth of the congregation the cruciform church was enlarged. A spire with the clock was added. Although much altered over the years the church is the earliest surviving place of worship in Worcester after the redundant of the very old one on the corner of Trappe and Church Street. It has played a focal role in the community. The original 1832 pulpit built by Wouter de Vos is still in use. By 1876, with churches separated along the racial lines, both a Boys High School and Ladies Seminary were established for the white community.

Illustration: Fig. 2.8.1
Name of the Town: Worcester
Municipal District: Cape Winelands
Religion: Rhenish Mission Society
Name of the Institution: Rhenish Mission Church
Location: Church Street

Narrative:
Operating from its base in Tulbagh the Dutch Reformed Church promoted mission work in the Breede River region amongst people of colour on farms in the 18th and early 19th century. Mission work was supported by the farmers and a missionary society was established in Worcester. The Rhenish Mission Society nominated the Rev G Terlinden to work in Worcester in 1832. The building taken over from the Dutch Reformed Church was consecrated in 1834, followed by the Mission School in 1835. There was a good relationship between the DRC and the Rhenish Mission church. This was followed by a Government Free School in 1830, before the Government First Class School reached
Worcester in 1847. In 1848 Rev LF Esselen was appointed. He was a perfectionist and exacted very high standards. The congregation became self-sufficient and the school flourished. German influence after the abolishment of slavery in 1834, encouraged the so-called “Coloured quarter” of town, started to develop, south of Durban Street, between Rainer- and Grey Streets. This new community was mainly composed of free slaves and 24 plots were set aside for development in 1840. (Heese, 1970) For the next following years, the RMS would play an important part in the development of said community. The church offered membership and the right to formalise unions and to baptise children.

The present church was erected in 1852 in the Gothic revival style and is one of the finest mission churches in the Cape. It was erected as a single long nave and was enlarged 10 years later with wings and the tower was raised. The church is in the style of the Renaissance Baroque church buildings of the 18th century. In the Gothic style the windows and doors have pointed arches and the window divisions are derived to the stone tracery of the Gothic medieval churches. The tower was inspired by the original tower of the DRC. Situated on the corner opposite Church Square the complex is the most complete 19th century church official buildings in South Africa with the rectory and school building still intact. The church interior is unaltered since the pews, gallery and front porch were installed. The light fittings are early and complement the interior. Even though the notorious Group Areas Act of 1950 managed to racial grouped the people and removed them forcefully to undesirable places, churches were demolished. But this one survived those atrocities and it’s still in existence.
Narrative:
The village of Slangrivier (meaning Snake River in English) is fifteen kilometers from Heidelberg. The legend of this small village is not well known but stories are told of a kraal of khoe clan under its last remembered Kaptein Moses Klaase. Its origins date back to 1838 when Sir George Grey awarded the small settlement to the indigenous community for their loyalty during the ‘border wars’ in the Eastern Cape. The mission church setup in the village was under BMS. The settlement has since developed into a village of about 20 people. The tiny, somewhat undeveloped village is known for the Slangrivier Christmas Choir and Slangrivier Culture Group. The well-known Blue Crane Trail starts here and ends in the picturesque coastal town of Witsand. There is also a small practice of ostrich farm. The village has got two old churches; Independent Church or Congregation Church and St Lukes Anglican Church. The school was started with about 27 seven learners, given lessons by Hendrik Lotz. The Independent Church is in a very poor condition, it needs maintenance.

Illustration: Fig. 3.2.1

Name of the Town: Mossel Bay
Municipal District: Eden
Religion: Berlin Mission Society
Name of the Institution: The Lutheran Church
Location: Herbertsdale Mission Station

Narrative:
The town is in the valley of the Langtou River, a tributary of the Gouritz River, and was established on part of the farm ‘Hemelrood’ of which the owner was James Benton Herbert. The first residential stands were sold in 1865 and the settlement was named after the owner of the farm. The DRC built the first church and school on another piece of
Herbertsdale where mission work began in 1863. The mission station was taken over by the BMS in 1872. The old white building represents the effort of this missionary society until new churches were also established in the area. Today, Herbertsdale has three church structures: The Lutheran Church, Dutch Reformed Church and Anglican Church. During our visit at Herbertsdale we were told that the white churchical structure was the original church building, which was built during the period of missionary work in the area. Both Anglican and Dutch Reformed churches were built later. On the wall of the Anglican Church is an inscription: “To The Greater Glory of God, This Stone was laid by the Bishop of George, The RT Rev. H.L Gwyer, April 9, 1949,” indicating how old the building is now.

Illustration: Fig. 3.3.1
Name of the Town: Mossel Bay
Municipal District: Eden
Religion: Berlin Mission Society
Name of the Institution: Freimersheim Mission Church
Location: Freimersheim Mission Station

Narrative:
Freimersheim is situated near Great Brak River in the Southern Cape. Reverend Johann Kretzen of the BMS in George bought the farm Gonnakraal for his sister. He visited the farm once a month and held church services there. In 1869, through his efforts, a school and church were built. He bequeathed the farm to the Dutch Reformed Missionary Society under certain conditions after his sister’s death, in 1872. As the Mossel Bay Dutch Reformed church had no other missionary congregation, the Gonnakraal has been a separate congregation since 1889. However, owing to it being small and relatively poor, they relied on support from outside the congregation. A new church was built in 1878 and Kretzen still worked in the community, by visiting the outskirts of the congregation on horseback. In 1878 the church provided him with £10-00 to buy more horses for this purpose. It was later renamed Friemersheim, after Kretzen’s town of birth in Germany. Reverend Kretzen retired in 1895 at the age of 86 and was replaced by Reverend F Gever. Friemersheim was later reserved for occupation by coloureds, in terms of applicable legislation, a Board area by Proclamation No 25 of 1970. The village has been developed in line with its municipal status. Friemersheim have the following service centres: post office, clinic, and a primary school. The primary school is made up of bungalows. When it’s hot the classrooms are also hot, and when it’s cold the classrooms are very cold.
Illustration: Fig. 3.4.1
Name of the Town: Oudtshoorn
Municipal District: Eden
Religion: London Missionary Society
Name of the Institution: Dysselsdorp Mission Church
Location: Dysselsdorp Mission Station

Narrative:
At the foot of the Kamanassie Mountains, lies Dysselsdorp, a hamlet predominantly owned and inhabited by descendants of erstwhile slaves and people of mixed heritage. This mission station was founded in 1838 by the London Missionary Society. By 1877 John X. Merriman, the Commissioner of Crown Land had granted approximately one and a half thousand hectares in freehold to the 148 resident families. Residential as well as garden plots were allotted and the town was practically self-sufficient. However, as in most contained small agricultural communities, poverty became a factor and today most of the young people hold jobs in Oudtshoorn or work as seasonal labour on neighbouring farms. Dysselsdorp can be regarded as a former mission station. It has adopted a township lifestyle with many churches built in the area. During the visit, four churches were identified. Dysselsdorp is now a municipal area.

Illustration: Fig. 3.5.1
Name of the Town: George
Municipal District: Eden
Religion: London Missionary Society
Name of the Institution: Pacaltsdorp Mission Church
Location: Church Street (Mission Station)

Narrative:
This is a small mission station a few kilometers south of George, founded by the LMS in 1812. Its original name was Hoogekraal, the land under the Khoe chief Dikkop (English translation Thick Head). He had requested a missionary to be sent to his kraal to come and teach his people western tradition and skills. The request was conveyed through LMS Reverend James Read and Michael Wimmer in 1812, during their visit to Hoogekraal. At the time Reverend Charles Pacalt was at Swellendam, and Reverend J Campbell promised them that a missionary would come and stay among them. Charles Pacalt arrived in South Africa in 1809 and he was appointed to serve at Bethelsdorp near Port Elizabeth in conjunction with other Messrs. He left Port Elizabeth for Cape Town in 1811 with the intention to join Dr. van der Kemp in a mission to Madagascar. Dr. van der Kemp passed away in December 1811, Rev. Pacalt’s then moved to Zuurbraak, which is where he got Rev. Campbell’s invitation to go to Hoogekraal. Chief Dikkop went personally with his ox-wagon to fetch him and brought him to Hoogekraal. He built up a congregation of about 300 Khoekhoen, slaves and free labourers.

During his arrival at Hoogekraal, he had no place to stay. Then he built a shelter, a very small apartment of some sort with thatched roof. He had ministered his congregation for about five and a half years, before he was very sick and passed away at 46 years of age in November 1819. Sadly was that chief Dikkop died earlier (1816) and he was not yet succeeded during the reverend’s passing. He was not buried amongst congregates, stories making rounds are he never converted to Christianity. Mr. van Kervel, the magistrate of George requested the colonial secretary to honour Rev. Pacalt’s life by naming the settlement of Hoggekraal, Pacaltsorp. Dominating the village is the church built in 1825 of stone quarried from the nearby Outeniqua Mountains with the help of Khoekhoen labourers. Slaves settled here after emancipation. Even though the name of the area evolved once, but the community itself had undergone various transitions from tribal council to London Missionary Society rule (1836) then local government.
Narrative:
Haarlem is 7km from the Eastern Borders to the Western Cape, and the last mission station from the Southern Cape. The Lutheran missionaries came from Amielienstein looking for a place for a school for their children. Originally laid out as a White township by JC Taute in 1856, it was then taken over by BMS in 1860. The mission station was named Anhalt-Schmidt, but the village had already been named Haarlem, presumably after the city of Haarlem 19km west of Amsterdam in the Netherlands, so we are told. The first missionary was Friederich Prietsch, who came from Anhalt in Germany and supported by the Schmidt fund, hence the original name of the mission station: Anhalt-Schmidt. The first service was conducted under a tree at Welgelegen, which Haarlem form part of it. They then moved to a little structure still at Welgelegen used as a church and a school. The move to Haarlem started later. Homes were used for church services until the congregation bought a bigger part of land. The Lutheran church was built in that part of land in 1860. The church had its own watermill and a farm. The mill stopped working since 1945/6 till now, and Mr. John Edmond was the last miller. The storm completely destroyed the mill and they couldn’t find help. Haarlem is surrounded by wheat farms from which the church would charge the farmers for the grinding of their bags of wheat. The church also used ‘vouchers’ (good for) to pay at any store in Haarlem.

The inhabitants of Haarlem did not reside on property owned by the mission society, as most normally did. The majority of coloureds had been independent farmers who owned plots of land after a local white farmer, Heyns, subdivided his farm (Haarlem) into small parcels and sold it off. (Heese: 12) Most significant is the typical Haarlem building style which gave area its uniqueness from other area. Haarlem has multi-dimensional developments from a missionary village, casualty of the Group Areas Act of 1950, which placed the community under Coloured Affairs during the apartheid regime. The mission church and its building were also declared as national monument in 1978. The church building still has thatched roof and in good condition, after patching a licking roof by members of the church. The village falls under George Municipality. The main concern in the village is that issues of the past are not yet addressed and no proper public consultation has been done.

Illustration: Fig. 3.7.1
Name of the Town: Knysna
Municipal District: Eden
Religion: Rastafarian
Name of the Institution: Nyahbinghi Order
Location: House of Judah, Khayalethu Location
Narrative:
The Rastafarian cultural community was started by offspring of the first people to inhabit the Southern tip of Africa. Here one can meditate on the links between spirituality and biodiversity, and live the reality of community cohesion and strong social contribution. The Khayalethu location in Knysna is a diverse community with a strong base of Rastafarian. The House of Judah stands out with its colours of Rastafarian. It is a sacred compound with Rastafarian principles, culture and lifestyle. From a turn to the compound you are welcomed by bungalow with Rastafarian colours on and an inscription on “The house of Judah”. Granted the land to the Rastafarian community in 1993, they moved from an area called Nekkies.

In the beginning, Rastas in Knysna were just listening to the message from the reggae music without knowing about Rastafarian. Through sharing the information from the continent and enlightenment Rastas adapted to the more churchical site called Nyahbinghi. It was built of stones collected in the garden route and grass to keep it ancient. However, the roof was replaced with corrugated iron, because it was so flat and it was leaking during rainy season. There is Nyahbinghi ceremony taking place every first Saturday of each month, either here at Knysna or George or tabernacle. In the ceremony there is a priest and six Italic brothers sit strategically positioned around the blocks of wood. Then after the Ethiopian Anthem and seven psalms of the bible, they will light up the fire and circulate seven times around the fire, singing “the fire man, I ya man, ye fire man, I ya man.” The song is accompanied by the beating of drums, and the burning of incense and other herbs including marijuana.

Illustration:
Fig. 4.1.1
Name of the Town: Caledon
Municipal District: Overberg
Religion: Moravian Missionary Society
Name of the Institution: Moravian Mission Church
Location: Genadendal Mission Station

Narrative:
Genadendal, six kilometers outside Greyton is the first and oldest mission station in South Africa. The Moravian Church was founded in 1457 in the province of Moravia (today the Czech Republic) as the very first protestant movement in the world. In 1727 revival took place amongst them, where they received a new vision to take the gospel to the indigenous people throughout the world. Genadendal (‘Valley of Grace’) was founded by George Schmidt, an early worker of the Moravian Missionary Society in 1738 when he settled in Baviaans Kloof (Ravine of the Baboons) in the Rivieronderend Valley. He was invited by the two Genadendal Khoes to come and do his missionary work in
Genadendal. In 1806 the village had a population of 3000 residents, which made the largest settlement in the whole cape colony. Schmidt became acquainted with an impoverished and dispersed Khoe tribe who were on the threshold of complete extinction. There were already 13 farms in the vicinity and within a short while he formed a small Christian congregation and taught the Khoe to read and write. When he began to baptise his first five converts there was great dissatisfaction among the Cape Dutch Reformed clergy. According to them, Schmidt was not an ordained minister and so was not permitted to administer the sacraments. After seven years missionary work at Baviaans Kloof, George Schmidt had to end his ministry and leave the country. When Schmidt left South Africa, one of his converts, the Khoe lady Magdelena continued his work in the absence of any missionary for 48 years until 1792, teaching the people to read and write, and spreading the gospel.

The land used to be under Moravian Missionary Church until 1909, when the municipality took administration. The municipality only administered the land but still belong to the trust, and the community owns it. The village now has a population of 5000 residents, most of them working outside Genadendal, in places like Somerset West and Grabouw as seasonal farm workers.

Illustration: Fig.4.2.1
Name of the Town: Bredasdorp
Municipal District: Overberg
Religion: Moravian Missionary Society
Name of the Institution: Moravian Mission Church
Location: Elim Mission Station

Narrative:
Elim', is the name of an oasis in the Bible that the people of Israel discovered as they wandered through the desert. The historical missionary village of Elim is situated between Gansbaai and Bredasdorp on the Agulhas Plain in the Western Cape. Before the establishment of Elim in 1824, the Moravian Church already had three mission stations. It was then decided based on rapid growth and overcrowding from these three mission station to establish another one at Elim. Bishop Hallbeck bought the farm Vogelstruiskraal in May 24, 1824, to establish the mission station in this farm. The name Vogelstruiskraal was then changed to Elim on Ascension Day of the 12th of May 1825. When selecting the location, the missionaries placed a high priority on the proximity of water and on terrain that was suitable for planting vines so that wine for communion could be produced. As well as preaching the Gospel, the missionaries taught the villagers a variety of trades and skills. Elim’s thatchers continue to be renowned for their craftsmanship. This heritage of
thatched roof is maintained by villagers through this craftsmanship, and they are also employed for the same purpose outside Elim even in overseas countries like in Dubai. About 75% of men are roof thatchers, and this is their source of income. The village picturesque is filled with whitewashed cottages, fruit trees and fynbos. The Germans left Elim in 1964, and the first reverend of colour was inducted in 1965.

The mission was mainly resided by German Missionaries, while villagers were residing in those whitewashed cottages. All the roads in the village lead to the thatch roofed church. The community is still mainly Moravian, and consists of farmers, farm workers and artisans. Elim is still privately owned by the church, and is registered as a farm. The church square is called a “kerkwerf”, an Afrikaans word. The community is managed by two councils appointed by the people. They are the church council and overseer council called, Elim Opsieners Raad. However, the land belongs to the church. Properties are sold to the members of the church not someone from outside. Residents would then pay rates/rent/tax to the church. It is only at present that some villagers are working outside Elim, mainly in Cape Town and surrounding farms and return home on weekend and during holidays. Elim has got 2500 inhabitants, while the church could comfortably seat 900 people.

Illustration: Fig. 4.3.1
Name of the Town: Swellendam
Municipal District: Overberg
Religion: London Missionary Society
Name of the Institution: Anglican Church
Location: Suurbraak Mission Station

Narrative:
Zuurbraak as it is formerly called is described as one of the beautiful village positioned on the banks of the Buffelsjagsrivire facing the mountains of the Langeberg Range on the south end of Tradouw Pass. This traditional settlement drew the interests of the missionaries. Its Khoe heritage can be trace back from various indigenous names used, like Attaqua Quena hautitou and xairu. In 1809, the Attaqua Chief Hans Moos invited the LMS to send a missionary to minister to the people in his kraal. In 1811, a congregation of about 300 to 400 people together with a mission school of about 40 to 50 learners emerged under Rev. Sedenfaden. Suurbraak, also known as Caledon Society, was established in 1812 as a mission station by the LMS and later in 1875, taken over by the Algemeende Sending Kerk for a property price of £400. In 1880 the Anglican Church and school was built as a result of a split in the congregation. Community involvement in the church remains strong. The buildings of the village tell the story of its history. The first
church, the parsonage and school, together with the old houses and buildings around the village square have been restored and are in use, as well as the Anglican Church building. All are situated on the main road through the town. The tourism centre is also utilizing one of the buildings, and very instrumental in promoting local heritage.

Illustration: Fig. 4.4.1
Name of the Town: Ladismith
Municipal District: Overberg
Religion: South African Missionary Society
Name of the Institution: Zoar Mission Church
Location: Zoar Mission Station

Narrative:
Doornkraal was the original name of the community now known as Zoar. Heese in his paper wrote, “Requests from the coloured community directed at the SAMS in Cape Town to establish a missionary institute, met with approval. Missionary work formally started at Doornkraal in 1817, in the meantime renamed to the biblical name Zoar, under the direction of a layperson, Petrus Joubert, a great-grandson of French Huguenot immigrants”[1]. When Joubert left in 1833 the South African Missionary Society found it difficult to replace him, and called in the help of the BMS. Zoar was run by Reinhold Gregorowski of the BMS from 1837. In 1838 Zoar had a church and huts forming a village which was inhabited by 300 to 400 Khoekhoen people. The population of Zoar was growing very fast and as a result 366 inhabitants in 1842 increased to 600 in 1847 and 960 in 1850. The inhabitants were taught farming methods and religious instruction and received an education. Like in many mission stations Zoar and Amalienstein are situated on opposite sides in a valley. Without a doubt one of the main influences was a water resource for agricultural practices. Even today a small scale fruit farming are practice in the valley. Missionary stations are also linked with education as you would find most schools are built on the church land. Zoar is still a small village with an old church building. Because of its size, the village has been developed enough with all major services. They still dependent to Ladysmith for other services as a nearest town in the area.

[1] Heese H, German Lutheran Missionaries in Kannaland in the 19th and 20th Centuries, p5
Narrative:
The population growth at Zoar motivated the building of a new mission station at Elandsfontein farm. The BMS bought the land adjacent to Zoar from the South African missionary Society to set up its own station and named it "Amalienstein", after its benefactress, Frau Amalie von Stein. In 1853 the following buildings were erected; a church, school and houses. After emancipation, slaves settled at the mission stations. The two communities are divided by the valley, which is the co-function of the farming practice. Heese also notes that "It was only in 1856 that Amalienstein and Zoar were officially separated; the first became an official mission station of the BMS in the Western Cape whereas the SAMS again accepted full responsibility for Zoar."\(^2\) It is now quite clear that missionaries could develop villages with locals who had already chose the sites suitable for farming. Water resources were prominent for farming and domestic use. An irrigation scheme has been set up to sprinkle the plants and lucerne crops for livestock farming. In the beginning furrows were constructed to irrigate crops from the land members had hired from the church.

\(^2\) Heese H, German Lutheran Missionaries in Kannaland in the 19\(^{th}\) and 20\(^{th}\) Centuries, p7
Municipal District: West Coast
Religion: Moravian Missionary Society
Name of the Institution: Moravian Mission Church
Location: Mamre Mission Station

Narrative:
Mamre is a small former mission station village situated between Darling and Atlantis. There is a claim that the reason for the establishment of Mamre was to prevent Khoe people in the area from stealing cattle farmers by erecting a military and cattle post. Ironically, even before the establishment of the mission station, Moravian Missionaries have already started worshipping under a popular tree on Louwskloof. An old missionary monument in the area is an evidence of this historical event. The mission station was established in 1808, and was given a biblical name, Mamre, which refer to many oak trees in town. The church was inaugurated in 1809. Daily texts of the Moravian church compiled every year and it was used as the easiest way of reading the bible. Hut prayer meetings are also conducted. Mamre is amongst the largest congregations and today it has a congregation of plus minus 4000 congregates. Only 10% to 20% belong to charismatic movements. About 80% of the mission village is working for the city council, and in factories as far as Atlantis industries and Cape Town. Others have taken over from farming inheritance from their parents, farming vegetables and livestock. The church is responsible for the upgrading of the building within the mission station. Amongst the buildings is the Langhuis (long house), which was used as barrack for soldiers who kept the safety of farmers. Today this building is used as an administration block.

Illustration: Fig. 5.2.1
Name of the Town: Citrusdal
Municipal District: West Coast
Religion: Dutch Reformed Church
Name of the Institution: Dutch Reformed Church
Location: Elandskloof mission station

Narrative:
The inhabitants of Elandskloof are mostly descendants of the Khoi (Khoe) people who lived in the area as stock farmers even before the time of Jan Van Riebeeck. In 1881 the DRC purchased the land, today still known as Elandskloof, and a missionary station was established. In the early 1900’s a school was built. In 1961 (during the Apartheid’s era) the church sold the land to a farmer and the inhabitants were scattered over the Western Cape after being a self-sufficient community for over a century. Under a farmer the mission village lost it credibility and buildings were not maintained. With the change of
government in 1994 and the new land reform policy the struggle started for the Elandskloof people to get their rightful land back. In 1996 they succeeded and slowly the children and grandchildren of the Elandskloof people began the great return to their heritage. Most importantly is that the church building is currently in a bad state and if situation does not change, it will become history. It is not used and maintained, doors and windows are broken. Other building I assumed is a school building and the old church bell is also rusted. Mr. Andre Wilson Smith is a preacher at baptise and he and other followers are holding their services in town. He mentioned that the last time they had a service in the original church was during the funeral of the farm owner. There is also other building in the church yard and containers which are now used for church services and a pre-school.

Illustration: Fig. 5.3.1
Name of the Town: Piketberg
Municipal District: West Coast
Religion: Moravian Missionary Society
Name of the Institution: Moravian Mission Church
Location: Goedverwacht Mission Station

Narrative:
The mission station Goedverwacht is just north-west Witterwater among Piketberg Mountains. Locals used to call it Die Kloof, because its vegetation is evergreen. Although Goedverwacht and Witterawter are two separate mission stations, they are so close that for many years they were run as one mission station. The land of the mission station initially belonged to Hendrik Schalk Burger. In 1810 he moved with his slave to the farm De Goed Verwachting and renamed it Burgershoek. In 1881, however, their descendants sold the farm to the MMS. Residents built the church themselves with stones and finish the construction in 1896. Reverend F.A Hans who is currently a minister at Witterwater was born in Goedverwacht. In telling the story of this mission station during his child and adulthood say, the local government has distanced themselves from the mission station claiming that it is a private owned land. As he grew up, the church did everything including projects for the community. Skills development and job opportunity created by the mission station had assisted people to be able to produce themselves. This productive co-op is exhibited to the annual festival held at the beginning of winter called “snoek-patat” an Afrikaans word for sweet potato. This festival is deemed to be the most economic boost for the area. They have managed to raise funds and provide

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every house hold with a water tap. The mission station is basically responsible for levies, welfare, electricity bills and land distribution in the area.

Illustration: Fig. 5.4.1
Name of the Town: Piketberg
Municipal District: West Coast
Religion: Moravian Missionary Society
Name of the Institution: Moravian Mission Church
Location: Wittewater-White-water Mission Station

Narrative:
The mission village is nestled against the slopes of the Piketberg mountains and the Berg River on the north. In 1856 the farm Wittewater was bought and from where the spiritual supervision and care of Goedverwacht had been carried out till after 1888 when the Goedverwacht property was sold to the mission station. The mission station in the area was established by the German Moravian Missionaries in 1859. Though Wittewater and Goedverwacht are two separate stations, they are so intertwined in their history that they seem to form one great mission station. The church and school is the centre of this community. Due to inadequate job opportunities people are working away as far as Cape Town, and they only returned on weekend. The religious values of this community are the only thing that keeps this community together. The reverend had the privilege of growing up there. He understands property ownership and the constitution of the church that oversees the land distribution. This constitution applies to both Goedverwacht and Wittewater mission stations.

Illustration: Fig. 5.5.1
Name of the Town: Clanwilliam
Municipal District: West Coast
Religion: Rhenish Mission Society
Name of the Institution: Rhenish Mission Church
Location: Wupperthal Mission Station

Narrative:
Wupperthal mission station is situated in the remote Tra-Tra valley on the edge of the Cederberg Wilderness Area. The town dates back to 1830 and was established by German Rhenish Missionaries, Baron Theobold von Wurmb and Johann Gottlieb Leipoldt, a shoemaker by trade and grandfather of famous South African poet Louis Leipoldt. After the emancipation of slave in 1838 the community grew rapidly as most slaves settled in the area. The name "Wupperthal" comes from the Wupper River in Germany, the home town of abovementioned missionaries. The leipoldt’s legacy is still kept alive in Wupperthal with shoemaking business still intact. They make sandals and closed shoes on their own. Another business that brings capital in Wupperthal is the seasonal rooibos tea harvest. The harvest time is between January and March. The village today is still kept the timeless architectural style of its German missionary village with cottages all with thatched roof and following a certain linear picture square just below the mountain slope. They are all painted in white.

Illustration: Fig. 5.6.1

Name of the Town: Vredendal
Municipal District: West Coast
Religion: Roman Catholic Missionary Society
Name of the Institution: Roman Catholic Church
Location: Vergenoeg Mission Station

Narrative:
On 15 September 1935 Reverend Archambaud bought the farm Vergenoeg and established a school on it. The mission station was founded by the Roman Catholic Mission Society. Four years later, after secession from the Vanrhynsdorp congregation, the Mission Station was handed over to Reverend H Klein. Soon the school became too crowded for church services and funds were raised for a church building. On 3 July 1953 the construction of the church was started and on 2 December 1956 the church was inaugurated. The school was moved to the new building when the government erected it at Vredendal North. During our visit to the station, the retired reverend informed us that

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4 Truter C, West Coast: A Tourist Guide, p136
the mission church survive with is minimum staff and the two nuns who stays in the parsonage. However, the current reverend is not staying in the parsonage. He only comes for services to the mission.

Illustration: Fig. 5.7.1
Name of the Town: Vanrhynsdorp
Municipal District: West Coast
Religion: Roman Catholic Missionary Society
Name of the Institution: Mission of the Little Flower
Location: Riebeek Street

Narrative:
Vanrhynsdorp was the location of the Catholic Mission of the Little Flower during the 20th century. Vanrhynsdorp was founded as Trutro ("TroeTroe") after the area became known through the expeditions made by Pieter van Meerhoff in 1661. The Troe-Troe Zending ("Mission") dates back to the completion in 1751 of the Trutro Homestead used to be at Vanrhynsdorp. Today in the property stand a bread and breakfast. During the era of the Troe-Troe Zending and the involvement of Hendrik van Rhijn the establishment of several mission stations like Wupperthal, Ebenhaeier, Leliefontein, Steinkopf and others took place. More than 120 years later the Troe-Troe Mission Congregation (United Reformed) was established in 1874 after the name of the Trutro Homestead changed to "Het Gesticht" - meeting place of first the Dutch Reformed Congregation.\(^5\) The name of the town Troe-Troe was changed to Vanrhynsdorp in 1881 to honour the legendary Van Rhijns for invaluable contributions made as community and church leaders. The mission of the Little Flower is a main concern based on its condition and its settlement outside town. According to the museum manager some of the buildings were used as an orphanage, which stopped in 2009. At present there is one family living in the premises. They open the church for the services. A lady who opened for me said the reverend stays in Vredendal and he only comes on Sundays for the main service, while the members came from a coloured community called “Blocks”. There is also a DRC in the centre of the town. Vanrhynsdorp epitomized the contrast between a mission village and mission town. The DRC shows how much the town has developed and the multiple denominations in the area.

Illustration: Fig. 5.8.1

Name of the Town: Papendorp
Municipal District: West Coast
Religion: Rhenish Mission Society
Name of the Institution: Rhenish Mission Church
Location: Ebenhaezer Mission Station

Narrative:
The Rhenish Missionary Associate was one of many International Missionary Associations which came to do missionary work in South Africa. The ‘Vereinigten Rheinischen Mission Gesellschaft’ was founded on 23 September 1828. Ebenhaezer Missionary Station was established in 1831 by Baron von Wurmb.6 The settlement is at the end of Olifants River irrigation canal. Fresh water drawn from the river was regularly used by the mission station. The community is linked to that of Papendorp, which is situated downstream near the mouth of the river. At present, residents from the mission station survive through farming and fishing. The construction of a dam in co-operation with the department of water affairs helped in storing enough water to irrigate the land. Also noted was that the idea of using Lucerne, which improves the soil fertility, indeed helped by replacing organic nitrogen in the soil. When the Rhenish Missionaries withdrew from the country in 1890, Ebenhaezer became part of the Nederduitse Gereformeerde Sending Kerk (‘Dutch Reformed Mission Church’). Ebenhaezer originally means ‘Stone of help’ and is overall known as “The Lord has helped us thus far” (1 Sam 7:12). The community was under the leadership of the church until the Ebenhaezer Transitional Council was established to incorporate Ebenhaezer to be managed by a Municipal Council as a sanctuary of a bigger area. Sadly the original church building is now dilapidating, and a new church

6 Ibid, p126
building is erected at the entrance side of the village within the church grounds. Alarming is in going through all these development stages is the notion of mission station status in contrast with other mission stations. Most church buildings of mission stations were declared national monuments except for a few, and none of them were altered or demolished till this day.

Illustration: Fig. 5.9.1
Name of the Town: Bitterfontein
Municipal District: West Coast
Religion: Dutch Catholic Mission Society
Name of the Institution: Dutch Catholic Mission
Location: Rietpoort Mission Station

Narrative:
Rietport is situated 28km northwest of Bitterfontein in the Namaqualand region of the West Coast. It was established by a Dutch Catholic Missionary, Father Cornelius van’t Westeinde who arrived here in 1913. He spent his first 18 months in the area in a cave just outside the town, and began his ministry in the open air before a church was constructed. The beautiful cathedral of Rietport was inaugurated in 1937 and Mass is still celebrated at 6pm every day. The bell in the cathedral tower is rung every day at 6am, 2pm and 6pm to call the townsfolk prayer. Throughout the years Rietpoort grew into a complete mission station with various service stations down to Vredendal, which is far as they could reach with their gospel. Beside the door there is an inscription on a plaque, “V+J H. Franciscus van Sales Die Kerk is gebou deur Eerw. C. Van’t Westeinde O.S.F.S. Ingewy 12.12.1937.” The church property includes the church building, grave yard, Rietpoort primary school, the parsonage, St. Joseph’s hostel and the old age home. According to the residents, the old age home used to be a hospital for midwifery. Then three years back the Swartland Municipality built a new clinic for the village. They also use the building for sewing. The village is still deeply rural, but with the new municipal developments, it is becoming a township.

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7 Truter C, West Coast: A Tourist Guide, p161
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Oral Interviews (informal)

The document was compiled in assistance with residents of area. Special thanks to them to make it easier for me to verify and gather new information....