

SOCIO-HISTORICAL IMPACT ASSESSMENT

AS SPECIALIST STUDY TO

HERITAGE IMPACT ASSESSMENT

FOR THE PROPOSED DEVELOPMENT OF

THE OUDE MOLEN PRECINCT

PORTION OF ERF 26439-RE
ALEXANDRA ROAD
CAPE TOWN



Cover photo: Robin Trust Home-based care, Oude Molen

By

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ACRONYMS

CCT	City of Cape Town
IDP	Integrated Development Plan
LSDF	Local Spatial Development Framework
OMP	Oude Molen Precinct
OMV	Oude Molen Village
PSDF	Provincial Spatial Development Framework
SDF	Spatial Development Framework
SDP	Spatial Development Plan
TBDP	Table Bay Development Plan
TRUP	Two Rivers Urban Park
TRP	Two Rivers Precinct
WCFNC	Western Cape First Nations Collective
WCP	Western Cape Province

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SECTION 1: INTRODUCTION

1.1 Location, description and historical spatial delineation

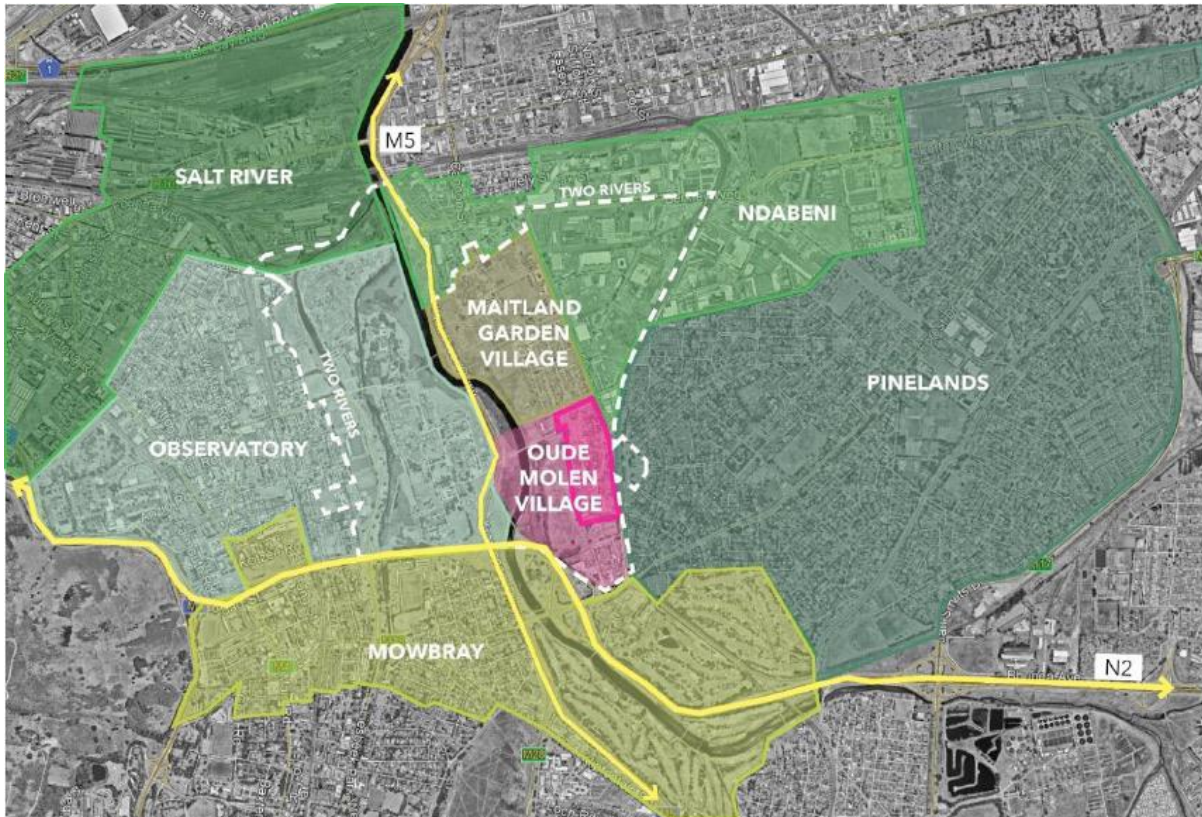


Figure 2: Location of Oude Molen site (Source: Due Diligence Site Report SVA International, 2020)



Figure 3: Aerial view, Oude Molen Precinct

The property, remainder erf 26439, Cape Town at Pinelands, hereinafter known as the Oude Molen Precinct, is located adjacent to and east of the Black River and the M5. The adjacent residential areas

include Maitland Garden Village to the north, Pinelands to the east, and Mowbray and Observatory to the southwest and west respectively. Access to the site is via Alexandra Road which runs along the eastern boundary of the site. The Central and Cape Flats Railway Line and Pinelands Station are located adjacent to the site on Alexandra Road.

The 44.03ha Oude Molen Precinct site is located on a portion of Erf 26439/RE. Erf 26439 ('Lot Black River') was consolidated from 6 properties as Lot Black River in 1950 and essentially constituted the de-facto grounds of Valkenberg Psychiatric Hospital. The consolidated property was transferred to the Union Government of South Africa in 1957 (CCT 8256/1957). In between the two portions of the OMP site lies Remainder Erf 26440, Cape Town, this accommodates the Black River corridor and the Black River Parkway (M5) / N2 interchange (Postlethwayt, 2024).

1.2 Social history focus

Oude Molen boasts one of the richest social tapestries in Cape Town, being part of a landscape pivotal to the sustainability of the First Nations groups, most notably the Gorinhaiqua; then the site of dispossession of said groups through the advent of the Free Burgher system; ground zero for the first war between black and white in this country; among the first colonial frontier farms; a place of incarceration; a place of healing and now, a (possible) place of reconciliation.

A Socio-historical Study would ideally incorporate voices of individuals and groups who had first-hand experiences of these events and processes. This is not possible due, *inter alia*, to the timeline involved, the dispossession of the original inhabitants and the site, the lack of recorded history by these original inhabitants and the biased recordings by the colonial masters. However, a strong resurgence movement has long been researching hidden and other sources, piecing together the subtle nuances of the lost voices of our collective past, enabling the aims of this study to navigate the rich aforementioned tapestry and assign specific significance to the rich layer of heritage narrative attached to the precinct.

1.2.1 Remaining in memory

The City of Cape Town's Cultural Heritage Strategy (Attwell et al 2018) argues that it is important to acknowledge the achievements of individuals and groups during the City's history and seeks to recognise and protect places, narratives and traditions associated with such people and events.

While much of the tangible heritage associated with the peopling of the Oude Molen Precinct and its environs prior to the construction of the Valkenberg Hospital complex may have been destroyed, the narratives and associations of the precinct have essentially been revived through the focussed activism of individuals and groups who identify as descendants of the First Nations, along with the resident groups and organisations that gave rise to the Oude Molen Eco-Village.

This value of this element of the resurgence of this marginalised narrative cannot be overstressed, because if it were not for these individuals, a crucial layer of Cape Town's (and indeed, South Africa's) history would have been relegated to obscurity.

1.2.2 Shaping urban design and planning through memory

Preserving and integrating the remnants of built form **and** memory within future planning and design is crucial to the acknowledgement of the sense of loss, destruction and devastation for the descendants of any people whose ancestors were forcibly dispossessed. Planning and design should continue to incorporate the 'sense of place' that has been informed by these intangible memories and continued cultural practices on the site. **How a site is 'remembered' or 'memorialised' needs to be community led, involving ongoing engagement through the design process.**

According to Lucien Le Grange (2003), "the employment and translation of memory is key to urban design development. It requires the Conserving and celebrating of previous and remaining institutions i.e. even if tangible symbols have been destroyed, their memory needs to be conserved and celebrated."

SECTION 2: THE SOCIAL HISTORY FOOTPRINT

2.1 The pre-colonial footprint: The environment and its impact on the shaping of this social history

What is clear from the historic record is that a number of the Khoekhoe groups were wealthy in terms of the number of cattle they owned: herds of several hundred to more than 1000 head were recorded. Farming and moving a herd of this size is no simple task. It requires an excellent knowledge of the land, the seasonal availability of grazing and water resources. The Khoekhoe had this knowledge. They were not “nomadic” as described in many history books but would alternate the landscapes they used according to season and grazing quality. This is known as *transhumance*; – an adaptive and generally well formulated strategy used by most pastoralist groups in the more arid areas of the world. In the Cape, this deep knowledge of the landscape and seasons was the key to survival and prosperity. It was the huge herds of cattle that attracted European mariners to the Cape. The chance of bartering a few for slaughter was irresistible to the foreign travellers, who by the time they reached the Cape were starving and disease ridden (Hart, T and Townsend, S, 2018).

Cattle need good quality soil, good grass and fresh water, therefore understanding the environmental resources that were available is a key to understanding the way indigenous people used the landscape. The geology of the Cape is as highly varied as the climate. The summers are relatively long and dry, becoming increasingly more so to the northwest. While good winter rains often create a lush landscape, in summer only the most southern areas (Southern Cape and Peninsula) get occasional rain, as once in a while South Atlantic cold fronts clip the African landmass. These weather factors played an important role in how the Khoekhoen used the land; cattle need to drink at least once a day to survive. Cycling one’s movements between rainfall areas would have been important (Smith 1984).

The Cape’s unique geology means that in certain areas the soils contain the necessary trace elements – copper and molybdenum - to raise cattle. While in other areas with apparent good grazing, stock gets ill over time from a lack of these trace elements (Smith 1984, Hart 1984). The Table Mountain Sandstone derived soils of the Cape are depleted and do not contain the necessary elements for the maintenance of a good herd for a long period. Farmers who keep stock in these areas today have to supplement their animals’ feed. In contrast, the shale derived soils of the Swartland and the granites of the Vredenburg Peninsula give rise to good grazing. In the past, these areas carried the abundance of game, and are now used for wheat farming (Table Mountain Sandstone-derived soils will not support more than 2-3 wheat harvests)(Hart & Townsend, 2018).

Smith (1984), in analysing the historic record, observed that major visits or return patterns to Table Bay by powerful groups of Khoekhoe such as the Gorinhaiqua, Gorachoqua and occasionally, the Cochoqua, took place almost exclusively in the summer months. Records attest to huge herds of animals and people camping in the Salt River area and rest of the Liesbeek Valley. This was because if there was any rainfall at this time of year in the southwest Cape, it would fall on the Peninsula. The permanent aquifers under Table Mountain (such as the Newlands and Albion springs) supplied the Liesbeek River with pure water year round. The huge marshlands at the confluence of the Liesbeek, Salt and Black Rivers would have been extremely important for Khoekhoe herders, especially for those with large herds when they visited from the north-west on their summer visits (see text box).

It is hypothesised that while van Riebeeck believed that these large groups came down south from Saldanha and further north, specifically to trade with the Dutch, this was not the case. It was just a leg of a seasonal round that had been practised since the Khoekhoe acquired cattle – possibly more than 1000 years ago. After fattening up their cattle on the greener pastures around the Peninsula's permanent rivers, groups such as the Cochoqua from Saldanha would break camp after summer and return to the nutritious winter grazing of the Swartland and the Vredenburg Peninsula. These large groups of Khoekhoe had well trained riding and pack oxen, and woven mat houses

2 December 1652 "In the evening we perceived the whole country covered with fires, from which, as well as from Herry, we learnt that there are thousands of people hereabouts ..." (Moodie p20) 24

6 December 1652 "meanwhile observed that on the ascent of Table Mountain the pasture was everywhere crowded with cattle and sheep like grass on the fields." (Moodie p22)

7 December 1653 "The Saldaniers, who lay in thousands about Salt River with their cattle in countless numbers, having indeed grazed 2,000 sheep and cattle within half a cannon-shot of our fort." (Moodie p22)

7 April 1654 "On advancing about 1,5 mile from the Fort, behind the mountain, saw several herds of cattle and sheep, and a little further a whole encampment of inhabitants, with women and children, about 100 in numbertheir camp, which consisted of 16 tolerably large dwellings, neatly disposed in a circle and enclosed with brushwood fastened together as a breastwork, with two openings or passages, for the cattle to be driven out and in ..." (Moodie p47)

24 November 1655 "Near and beyond the Redoubt Duynhoop (Duynhoop was close to the Salt River mouth), we found the country everywhere so full of cattle and sheep, as far as the wood, where our people lie, fully 3 mylen from this, and fully ½ myl broad, that we could hardly get along the road, and the cattle required to be constantly driven out of our way by the Hottentoes, otherwise it seemed impossible to get through; not only were the numbers of cattle impossible to be counted, but the same might be said of the number of herds of cattle; and it was just the same with the people, of whom we could see at one look around us, probably 5000 or 6000, young and old, for their curiosity to see us was such that we were so enclosed by them, that we could scarcely see over them from horseback; there were also 4 to 500 houses, rather large, and pitched in circles close to each other, within which the cattle are kept at night, the circles could scarcely be walked round in a half hour, and looked like regular camps." (Moodie p76).

(*matjieshuise*) that could be quickly taken down and packed at short notice when the community moved to the next grazing area.

Cattle, to the Khoekhoe, were not simply beef on the hoof to be traded in large volumes to the Dutch. They were a way of life; wealth, transport and milk – the key nutritional contribution that could be relied on at all times. Cattle were almost never slaughtered, apart from for serious ritual purposes – they were simply too valuable. Hence, trading away one's cattle meant severely compromising one's security, wealth and social status. This was something the Dutch did not understand. It was a source of great resentment to the Dutch they were unable to trade the volume of livestock they required and the Khoekhoe were not prepared to offer them their most valuable possessions.

While according to Elphic (1977, 1989), large groups of Khoekhoe lived further north in the Swartland, the Vredenberg Peninsula (Cochoqua, Namaqua) and in the South Cape (Chainoqua, Gouriqua, Hessequa), the Cape Peninsula supported its own groups of Khoekhoen. Generally, the soils of much of the Peninsula are poor for raising cattle, but there were enclaves within the Peninsula geology that would have supported small herding communities. The City Bowl and Green Point are underlain by good shales, as are parts of Observatory, Rondebosch and Wynberg. The Camps Bay slopes would also have been suitable, as were the granites of Hout Bay that offered the additional blessing of good water in the valley. Further south, the Peninsula Mountain chain was poor and supported only mountain Fynbos and wildlife specifically adapted to live off the nutrient depleted soils.

Autshumato (known as Herri to the Dutch or Harry to the British) made a good living out of serving as a trader and middleman and at the same time had alliances with the Khoekhoe (the Gorinhaikona, Capemen, Peninsulars or "Strandlopers") who made the Peninsula their home. These groups filled the Peninsula niche. Provided they circulated round the Peninsula grazing their stock in the areas where there was good bedrock, they would have been able to support a moderate herding community. Any loss of these limited good grazing areas within the Peninsula geological microcosm would have caused the Peninsula Khoekhoen groups considerable economic, social, and nutritional stress. (Hart & Townsend, 2018)

2.2 The importance of the rivers

The land's appearance in the past was very different to that of today. While the valleys of the Liesbeek and Black Rivers remain quite well defined (used as a conduit for some of Cape Town's major roads) and essentially have not changed, the rivers themselves have been straightened and canalised, in places draining what were significant areas of marshland. The river valleys on the eastern side of Table Mountain were wooded with afro-motane forests and the streams, fed by numerous prolific springs between Wynberg and Mowbray, would have flowed year round (Hart & Townsend, 2018).

The Salt, Liesbeek and Black Rivers had a common confluence flowing into a large lagoon and wetland that extended all the way northwards to Rietvlei. Paarden Eiland was essentially a very large sand bar and a true island. The river broke through Paarden Eiland, close to where the eastern side of Duncan Dock is today, and also further north, closer to Milnerton (and probably at other places in the height of winter). This estuary was a huge natural resource, not only for grazing cattle on grasses

and young reeds but it also served as a rich fishing ground. In the early 20th century, much of this estuary was drained to make way for the Culemborg shunting yards and railway workshop. This estuary almost rendered the Peninsula an island, with only one point of entry and exit via Varsche Drift. Varsche Drift still exists, as this point of limited access was used for the Union Rail network (circa 1870) and for the Voortrekker Road crossing into the hinterland. In prehistoric and early historic times this was the only easy access onto the Peninsula. The sandy dune lands known as the Cape Flats, were full of lakes and muddy dune slacks that were very difficult to cross. Hence, the Peninsula was a geographically contained area, relatively easily fortified and almost viable as a self-contained unit. The present day wetland, at the confluence of the Liesbeek and Black Rivers, with the small area of high ground occupied by the Royal Observatory and southern portions of the Riverlands development, amount to the last surviving elements of this historical landscape. On the northern side of the Varsche Drift was a large flat plain where, in the early days, the Cochoqua would lay out their kraals and people intent on entering the Peninsula would outspan and camp. It was to all accounts an idyllic place; Sir Francis Drake called it the *fairest Cape of all* or for many mariners, *The Cape of Good Hope* (Hart & Townsend, 2018).

2.3 Cape of Good Hope: Seafarers' Rest - Pre-Colonial contact

Table Bay was not the first area in South Africa to be visited by Europeans, but it was the most frequently visited, especially after 1601. Visits by Bartholomew Dias and Vasco da Gama were limited to Mossel Bay and Algoa Bay, although Da Gama stopped off at St Helena Bay on his outbound voyage and Dias is said to have drifted in circles in a windless False Bay on his return voyage, christening the peninsula *Cabo Das Tormentas*, meaning "Cape of Storms", due to the storm that blew him and his fleet off shore after his departure from Luderitz when outbound, causing him to miss the Cape entirely. When Dias arrived back in Portugal after his failed attempt to find India, Portuguese King John II reputedly berated him for the name, intimating that it was a public relations no-no, renaming the Cape *Cabo da Boa Esperança* or "Cape of Good Hope". The ploy worked, because they succeeded in attracting enough investment to fund the trip of Vasco da Gama eight years later, commissioned by King Manuel I, who ruled Portugal from 1495 to 1521.

During the period 1503-1652, Table Bay was visited by around 225 ships, accounting for around 86% of all visits documented (262) by Raven-Hart. The first known (recorded) contact between the Khoe and Europeans in the Cape Town area was in the winter of 1503, when a Portuguese party under Antonio de Saldanha landed at Table Bay in search of water and livestock. It is said that De Saldanha was the first European to hike up Table Mountain, but on his way down encountered hostile natives from which he "procured" some livestock. Details differ on whether the transaction was amicable or not, but Raven-Hart (1967) alludes to some confrontation between the parties.

2.4 Battle of Gorinhaiqua

On 1 March 1510, however, Dom Fransisco D'Almeida, Portuguese nobleman and 2nd Viceroy to India after Tristão da Cunha, met a gruesome death, along with more than 60 of his men when, in retaliation to the Khoekhoen at the Cape to barter, they entered the settlement area of the herders, drove off some cattle and kidnapped some children in an apparent bid to secure the submission of the Khoe and force them to trade (Martin, 2003).

After winning the Battle of Diu in the Indian Ocean, D'Almeida was on a return trip to Portugal in December 1509 after his exploits in the Arabian Sea, most notably his victory at the Battle of Diu over the Sultan of Gujarat and his allies, which secured Portuguese dominance in the region. His fleet, including the *Garcia*, *Belém* and *Santa Cruz*, reached Table Bay on 28 February 1510, to replenish water. There they were entertained by the Gorinhaiqua, who slaughtered an ox and fed the crew of the three ships who had come ashore with tribute and trinkets to trade. The herders would not trade, however, although they had proceeded to slaughter the older animal to victual the sailors. A small group of the crew members then visited their nearby village, said to be about one nautical mile from their moorings at the Salt River mouth. This situational description would have put the village (as the crow flies) in modern-day Observatory.

Accounts differ on the exact events which unfolded in the village, but one can assume that the travel-weary Portuguese would have been looking for companionship from the local women or to steal cattle, of which there were many hundreds just roaming about. (Martin, 2003).

If the latter reason was the case, then one has to note at this point that there would have been very little understanding by the Portuguese of the economic value of cattle to the Khoekhoen as a pastoralist society. Livestock was their currency and the timing of the Portuguese visit was terrible, arriving at the height of breeding season. This was the time when herder societies would never part with their livestock, choosing to slaughter only old or barren animals which had no value in terms of accrued growth, as was probably the case in this instance where they had fed the sailors earlier that day.

Nevertheless, the sailors were chased from the village back to their ships, whereupon they insisted that D'Almeida mount a punitive raid, to which he agreed would take place the next morning, 1 March 1510.

The next morning, Portuguese captains Pedro and Jorge Barreto and around 150 men raided the village. The Gorinhaiqua allowed the Portuguese to advance inland so as to be able to engage with them at close quarters when they entered the heavily bushed areas beyond the coastal dunes. The Portuguese reached the village which they found deserted except for a few children and cattle, which the Portuguese stole with the intention of driving (the cattle) to their moored longboats and to hold the children ransom to force the herders to provide them with more (Steenkamp, W, 2012).

A force of around 170 Gorinhaiqua men ambushed the sailors with stones, fire-hardened wooden spears, deploying especially trained cattle through a series of whistles and gestures to surround the Portuguese, they using them as moving shields which allowed the children to escape between the legs of the animals and to pick off the hapless sailors one by one. The Portuguese retreated to the beach, but were cut-off from returning to their ships as the landing boats were moved to a distant watering point to replenish their supply before their planned hasty departure. The Khoekhoen attacked them on the beach where D'Almeida himself was fatally wounded in the neck and 64 of his men killed, including 11 of his captains. The remaining Portuguese sailors managed to reach the landing-boats at the watering-points further up the beach and escaped to the ships moored off-shore. Almeida's body was recovered the same afternoon and buried on the shore close to where he died.

This event, known as the Battle of Salt River or the Battle of Gorinhaiqua, was a total military embarrassment for the Portuguese and kept them from landing at the Cape for almost 100 years, paving the way for the Dutch, English and French to grow in maritime dominance in the region. It could also very-well have been the primary reason why South Africa was never colonised by the Portuguese, as was our neighbours Mozambique and Angola.

2.5 Events leading to the establishment of the refreshment station

The idea of the refreshment station was by no means a new one, neither was it first mooted by the Dutch. Englishman John Jordain remarked in 1608 that “this place...very healthy and commodious for trade with the East Indies. And also if it were manured...it would bear anything that should be sown or planted within it...if this country were inhabited by a civil nation, having a castle or fort for defence against the outrage of those heathenish people (the Khoekhoen) and to withstand any foreign force...within a few years would be able of itself to furnish all ships with refreshing...”(Martin 2003). Other accounts by English visitors include that of Thomas Best (1612) and Humphrey Fitzherbert in 1620.

On 25 March 1647 the Dutch ship, *De Nieuwe Haerlem*, was blown aground near present-day Bloubergstrand by a sudden south-easterly gale. She had been separated from her fleet, which included the *Schiedam* and the *Oliphant*, the latter already moored at Table Bay. The *Schiedam* arrived on 31 March and the combined crew of the three ships set about erecting a fort on the shore near the wrecked ship. The *Schiedam* and *Oliphant* departed on 12 April with most of the combined crew and the ship’s documents. A party of 62 men with 30 muskets were left behind under the leadership of junior merchant Leendert Jansen in order to complete the salvage operation and to take care of the salvaged cargo until a ship could be dispatched from the Netherlands to collect them. They completed the construction of the fort Zandenburgh (Sandy Hill) on a hill overlooking the wreck, which became their home for the next year.

The accounts of these stranded sailors are well-documented, particularly their relationship with the Khoekhoen tribes who supplied them with fresh meat and the knowledge of medicinal plants and herbs which, along with the rich yields of fish from the Salt River and the birds and eggs which they regularly obtained from Robben Island kept the Dutch in good health. They, in turn, were able to entertain many callers at the Cape and supply at least one ship, the *Princess Royale*, which arrived on 14 January 1648, with enough meat and medicine for their crew, which included 70 sick (Martin, 2003).

Jansen and his charges were finally “rescued” in April 1648 and, along with the salvaged cargo from the *Haerlem*, taken back to the Netherlands aboard a fleet of ships returning from the East Indies under the command of Wollebrandt Gelleyns de Jonge. Incidentally, a passenger aboard the *Connink van Polen*, which formed part of the fleet, was none other than Jan van Riebeeck, was going home in disgrace to be dismissed from the VOC for illicit trading practices at his post in Tonkin (Vietnam) (Martin, 2003).

About four months later, Jansen, together with Mattheijs Proodt, wrote the Remonstrance, a proposal to the Heeren XVII (directors of the VOC), which would form the blueprint for the

refreshment station at the Cape. In this Remonstrance Jansen describes the Cape as a virtual paradise, the people as friendly and accommodating.

It is sufficient to say that this phenomenon the wreck of *De Nieuwe Haerlem*, was to be the trigger action of the Dutch occupation at the Cape in 1652 and the subsequent demise of the Khoekhoen nation as an independent society.

2.6 The Refreshment Station and the Free Burghers

At the time of the establishment of the victualing station by the Dutch East India Company (VOC) in 1652, three distinct Khoekhoe groups were prevalent at the Cape, viz. the herder groups Gorinhaiqua (descendant from the same that had defeated D'Almeida 150 years prior) and Gorachoqua and the stockless Gorinhaikona¹, a k a Ammaqua or Watermen.

The Gorinhaiqua, under the leadership of Gogosoa, seasonally used the area around the Liesbeek River for the grazing of their cattle and sheep, usually arriving during spring after the winter rains had fallen. The Gorachoqua occupied the southern half of the Peninsula.

¹ There are varying spelt forms of these names, depending on the source material.

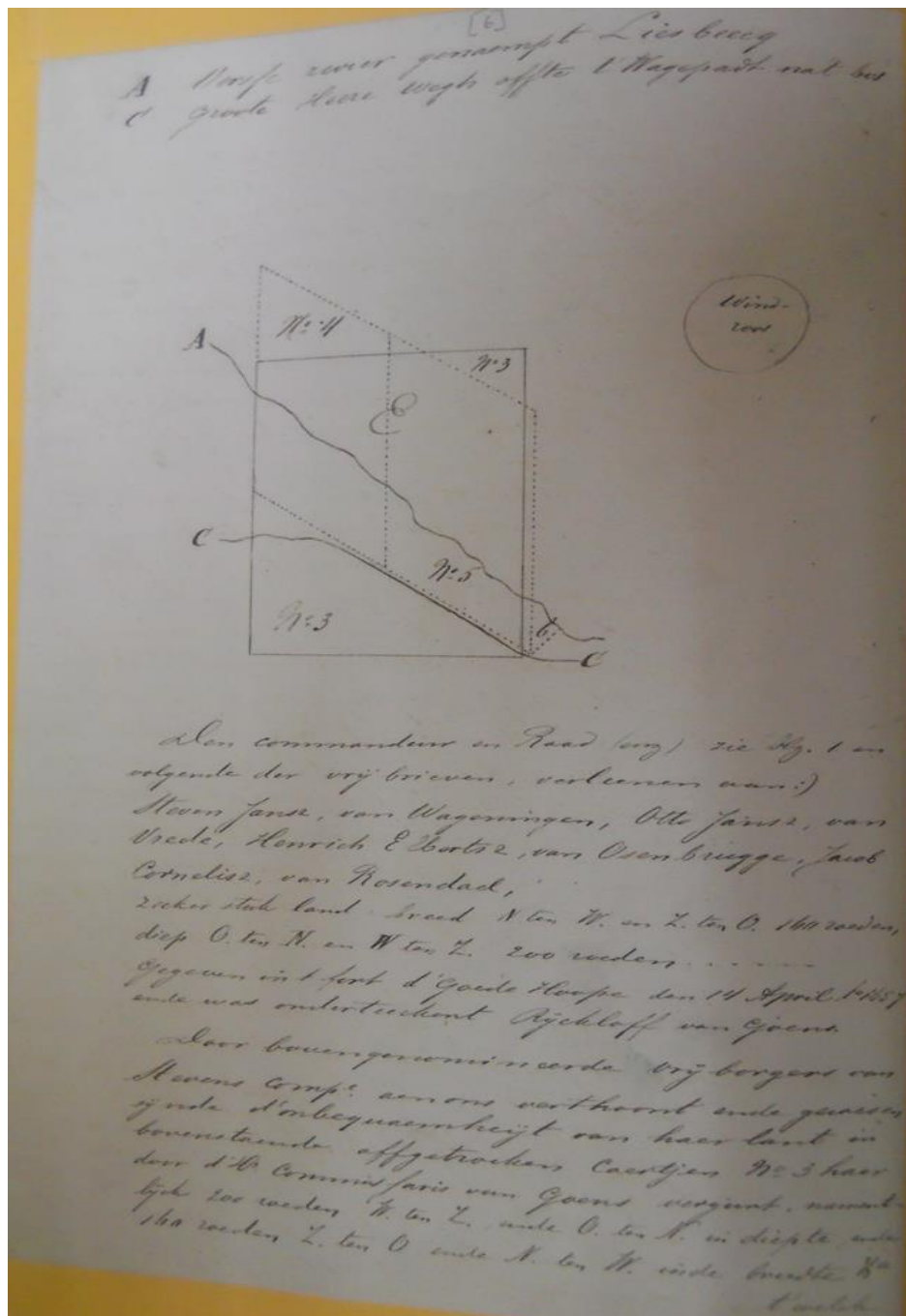
Erff brieven N^o 1650.
By den Commandeur ende Raed
van Comp^{te} fortrefse de Goede Hoop
etc. is aan Pieter Pourcelz Cley
van Scliff^t toegutaan, secker
boschagie gelegen achter Zuytwaert
tegen t'hangen van den taeffelberch.
Belendende ten suijden met bouh van
Leutenant Cornelis van Sevenhuijsen
ende ten Noorden met seckere caele
plech tegen de taeffelbergh genaempt
de Babiaons pleeg leggende boven
secker heuvel genaempt den Cley-
heuvel stijf 2 1/2 uyr gaens vant fort
omme daermit met gaede ordre ende
sonder bosch schendinge op eijgen costen
te sagan ende leveren allerhande
planchen, swalpen, ribben, etc. ...
voor den tijdt van vijftien jaren
gegeven 1^o Mey 1650.

Heeren XVII Resolution of 16 May 1656 (Photocopy courtesy of WC Archives, Roeland St)

The idea of a refreshment station for the Dutch East India Company was, by most accounts, supposed to be a temporary one, but Jan van Riebeeck saw the potential of the Liesbeek Valley as an area suitable for cultivation and grazing and, as such, an area suitable for permanent settlement, as early as a few weeks after his arrival, as was recorded in his diary on 28 April 1652. The valley was rich in wildlife, including eland, hartebeest and steenbok. The water was fresh and sweet, probably accounting for its earlier name, *de Verse Rivier* or Fresh River.

Van Riebeeck had written many a letter to the Heeren XVII in Holland in order to enact his idea for a permanent settlement, but to no avail. Also, his bosses would not allow him to simply confiscate the stock of the herders for victualling purposes, so he had to stick with the practice of barter trade in order to build VOC stock at the Cape. It was infuriating for him to see the tens of thousands of cattle and sheep just within musket shot of the fort at any given time. The Goringhaiqua and Gorachoqua

tribes had been trading with the Dutch since October 1652 but could not, for obvious economic reasons, part with their young stock that they themselves need for the replenishment of their herds.



Land Grant, T'Groeneveldt, from which Oude Molen would eventually be subdivided from (Photocopy courtesy WC Archives)

Also, the food garden run by Hendryck Boom, established behind the fort (Company Gardens) was failing as an agrarian enterprise, so Van Riebeeck's position and success as a commander was getting pretty desperate. On 28 April 1655 he sent a detailed letter to the Here XVII requesting permission to allow company employees to be freed from their contracts and to cultivate as much land as they could.

The victualing station grew as a result of increased visitor numbers at the Cape, putting pressure on the VOC to produce more goods for supply. The formalization of the permanent settlement came about in 1656 when the Here XVII finally allowed him to grant land to all men with families at the

Cape, free of taxes for the first three years. This VOC Decree of 16 May 1656 saw the allocation of land along the Liesbeek River to soldiers and sailors in the employ of the VOC who were willing to be released from employ and take up farming. Farms in two lots on either side of the Liesbeek River were granted, five farms on the eastern side, called *T'Groeneveldt* (Green Country) and four along the western banks, known as *De Hollandshe Thuijn* (Dutch garden). This was the advent of the free burgher system, a maritime law concept of exploiting the resources on land occupied in the execution of maritime trade. To the Khoekhoen, it was the beginning of the end of their independent pastoralist way of life in the Cape Peninsula.

Oude Molen (although not yet named as such) formed part of the farm granted to Jan Reijnierssen, who later sold the farm to miller Wouter Cornelius Mostert Sr. The name Mostert albeit that of a later descendant, would later be associated with the establishment of the first mills (both wind- and watermills) at the fledgling colony, which would enable the processing of wheat produced by the early farms.

The establishment of the free burgher system and the associated allocation of the early farms were, in fact, the first forms of land appropriation by the Dutch, which would result in the first Khoe-Dutch War (1659-1660) and, consequently, the first colonial boundary established along the Liesbeek River².

2.7 First Khoe-Dutch War (1659-1660)

When the herders returned to the Liesbeek valley in October 1658 after the winter rains replenished their grazing stock, they saw their grazing lands fenced off and permanent stone structures erected. The horrible truth dawned on them that the Dutch were here to stay. Nommoa, a k a **Doman** was, at that time, serving as an interpreter to Van Riebeeck, along with Krotoa. **Autshumato** (aka Harry), who had been interpreter to Van Riebeeck since the arrival of the colonists, had by then lost favour with the Dutch and had been imprisoned on Robben Island earlier that year.

Nommoa, was a member of the Goringhailqua and fiercely loyal to his chief **Gogosoa**. He was of superior intellect and, like Krotoa, had an affinity for languages. As part of his training in European culture to refine his future role as interpreter, Nommoa had been taken to Batavia in April 1657 where, it would be proven, he learnt much more than the Dutch had intended. He returned in the first half of 1658 and immediately proved himself to be an astute negotiator in all affairs, despite his meek appearance.

Upon the return of the herders in October 1658, Nommoa approached Gogosoa and tried to persuade him that the Dutch needed to be driven from their grazing land. Gogosoa, already an old man, elected to adopt a more cautious, diplomatic approach than a full-scale attack. He had approached Van Riebeeck earlier to request the removal of the physical barriers to their access to pasture and water, but JVR responded that the land was going to be used to grow wheat and tobacco which, as is “custom amongst friends”, would be shared with Gogosoa’s people. There would be enough space for the tribes to graze their herds and they would live under the “protection” of the Dutch. Gogosoa had to accept this, as he knew that the Dutch, although few in number, had superior weapons, but the situation did not satisfy Nommoa and he could not

² Thom, 1957, Vol 111, page 110.

continually accept Gogoso's inaction, even though this inaction was only to preserve the lives of Gogoso's subjects.

Nommoa had witnessed the effects of Dutch colonization of the indigenous populations in Batavia, especially with regard to land ownership and usage. He saw the same phenomenon playing itself out at the Cape. He started to incite the younger, more militant members of the peninsula tribes to form themselves into raiding parties, because if they had no hope of winning a full-scale attack on the Dutch, they would cripple their means of existence and thereby force them to leave. They would raid the farms at night, drive as many livestock as they can away and destroy as much of the planted crops as possible. The raids began as early as January 1659, with burgher Caspar Brinkman being the first to lose some of his cattle. By February, Nommoa had recruited the company servants at the fort to join the raiding parties. It was therefore no coincidence that he raids intensified, becoming more organized after this date.

Up until May 1659, there had been no loss of European life, although the farmers as well as the company were experiencing heavy stock "losses". By 7 May 1659, the burghers sent a petition to Van Riebeeck to ask him to relax the VOC policy of non-aggression towards the herders as the situation was "steadily worsening". Nommoa was using his knowledge of Dutch habits and firearms acquired in Batavia to plan and orchestrate the raids. Most raids took place at night, but as the Cape winter approached, he initiated attacks during the day as well, in rainy weather when the Dutch muskets did not work as they could not keep the matchcord burning when wet.

On Saturday 17 May the farms of Pieter Visagie and Philip van Roon were raided and "relieved" of 10 draft oxen and 6 dairy cows. The next day Caspar Brinkman again reportedly lost 4 head of cattle. Van Riebeeck convened a meeting of his council on Monday 19 May 1659, which resolved to attack the Khoes with as large a force as possible, confiscating their stock and taking as many prisoners as possible, thereby forcing them into submission. This resolution was, in effect, a declaration of war.

An hour after the resolution was passed, the Dutch received news that the farms of Van Roon and Visagie were attacked again and the rest of their stock driven off. Burgher Symon in 't Veldt was killed in the skirmish. This sent a wave of panic through the colony as the whites realized that the Khoes meant business. A reward of 100 guilders alive and 50 dead was placed on the head of Nommoa, with 30 guilders for each Khoes killed. In order to receive the reward, the bottom lip of the victim had to be brought to JVR as proof. The remaining burghers were formed into a military corps, their families moved to the fort or the Coornhoop Redoubt, not far from the frontier farms. The Khoes were then hunted down, reputedly even those who had no direct involvement in the conflict. The raids on the farms continued unabated, though.

In early July, a tribesman was captured and interrogated by the Dutch in order to gain knowledge of the whereabouts of Nommoa. Information supplied by him resulted in a series of raids by the Dutch on Khoes hiding places, but Nommoa was as elusive as ever. Van Riebeeck then ordered that Autshumato be brought from his island prison to assist in tracking the guerillas down, but he could not "assist" the Dutch to their satisfaction. He was returned to Robben Island, along with the captured tribesman, both of whom escaped in December 1659, another event indelibly marked in the history of this country.

On 19 July 1659 a soldier was ambushed by a group of five Khoe, one of whom was Nommoa. A punitive expedition was mounted by the company fiscal Gabbema and three mounted cadets, who intercepted the group on the farm of Jan Maartenssen de Wacht, in the vicinity of present-day Maitland. In the ensuing skirmish, three Khoe were killed while Nommoa and his companion, **Eykamma**, were wounded. Nommoa escaped but the severely wounded Eykamma was captured and taken to the fort for interrogation. It was he who, after interrogation, gave the Dutch the most articulate reasons for the raids by the peninsular tribes; that the Dutch farmers had occupied land that since “time immemorial” belonged to the Khoe. The Khoe could not drive their cattle to the Liesbeek to drink without crossing cultivated land, which they were not permitted to do. They had no choice but to force the intruders to leave the country.

The combined forces of the Goringhaiqua and Gorachoqua, along with the smaller Ammaqua (Watermen) tribe of Autshumato, had inflicted huge losses on the company in the few months that the active conflict had lasted, but the injury of Nommoa and the presence of winter caused the Khoe to abandon their campaign. Many of the remaining tribesmen and their families with their remaining stock began their trek to their winter pastures.

The Cape Peninsula was now rid of the delinquent Khoekhoen and Van Riebeeck had “won” the land “by the sword”. After the summer Autshumato, who had sought refuge with the Cochoqua at Saldanha Bay after his escape, sent a message to Van Riebeeck, requesting safe passage to the fort in order to negotiate a “peace settlement”. On 6 April 1660 he, Gogosoa and Nommoa, along with 40 others, met Van Riebeeck.

On 20 July 1660 the **first colonial boundary** was laid out. To mark this boundary, Van Riebeeck commissioned the planting of a hedge of *steekdoring* from the eastern slopes of Table Mountain, along the banks of the Liesbeek to the mouth of the Salt River. It was strengthened by means of a series of blockhouses, viz. *Kuijkuil*, near the Salt River mouth, *Keet de Koe* between the Salt and Liesbeek Rivers and *Hond den Bul* near the mountain. The Khoe were not allowed in, unless they were servants.

Nommoa died soon after.

The war would give the Dutch the perfect reason to hold onto this and future land acquired as a direct result of conflicts with the Khoekhoen³ (a total of six Khoe-Dutch wars would be fought before the end of the 17th century); i.e., the maritime principle of “land won by the sword.”

³ These events are well-documented, but often left out of historical accounts, but they serve to cement the right to land by the descendants of the Khoe-khoe, a legal conundrum that the South African government has yet to contend with. Current national legislative frameworks do not provide for claims of land by communities before 1913, but there are many international precedents that are being explored by local indigenous groups which, in the near future, will ultimately result in class actions against government and the relevant organs of state to enable reparations in this regard.

SECTION 3: POST-COLONIAL PERIOD

3.1 Post-colonial uses of Oude Molen

3.1.1 Milling

An historical background of the Mill, and Homestead, undertaken by J Hislop is integrated directly into the main body of the HIA by Cindy Postlethwayt, as well as (partly paraphrased) herein, without detailed referencing for ease of reading. It is included as Annexure B2 in the HIA and further referenced in the Archaeological Impact Assessment (AIA) included as Annexure F.

After the subjugation of the independent Khoekhoe tribes and their subsequent expulsion from the fledgling colony, the T’Groeneveldt farms along the eastern banks of the Liesbeek (including the Oude Molen site) were largely used for commercial wheat production and the first mill was built by the Dutch East India Company in 1693 (SVA International, 11 December 2020-Draft 2).

The lots that eventually made up portions of Oude Molen was consolidated in 1717 and granted by the VOC to the Burgher Senate for the purposes of constructing a corn mill. The Oude Molen mill was the first properly constructed and durably functioning windmill, and one of the largest windmills to be constructed at the Cape at the time, replacing the timber structure constructed in 1693. It was an early and prominent landmark into the second half of the 19th Century.

The mill was completed early in 1718. OM Mentzel (at the Cape c1732-1741), almost certainly referred to Oude Molen when he wrote:

‘There is a windmill behind the Devil’s Mountain which, though outside the town, comes under the control of the burgher councillors. This windmill is leased out by the authorities and all bakers who grind their wheat in it have to pay a definite fee. The mill is of brick, in the characteristic Dutch style; its head, wings and mill-shaft turn according to the direction of the wind’ (Mentzel, in NMC HWC Submission, 1997).

The Oude Molen site was peripheral to the Cape settlement, and would remain so into the early 20th Century. The location was likely chosen both for its relative unattractiveness to farming (sandy sandstone soils), its strategic location near the Liesbeek Valley farming area and the gateway to the interior - and offering a more constant wind flow than experienced in the City Bowl.

A miller’s house was likely located near the mill from the start or soon after, likely on the same location as the existing homestead portion of Block H (possibly with some original fabric preserved). By 1779, the mill on Oude Molen could no longer keep up with demand. Land for a second burgher windmill was granted to the Burger Council to the north of the existing mill property (now grounds of Alexandra Hospital). The new mill - ‘Nieuwe Molen’ - was constructed between 1780 and 1782, resulting in the old mill becoming the ‘Oude Molen’.

Both public mill properties were sold off to private buyers by the Batavian authorities as part of a larger divestment of public/ ex-VOC properties in 1801.

The earliest detailed depictions of the Oude Molen built footprint appear to date to the Batavian period and Second British Occupation. These include a painting of the complex by Louis Vidal (or Cecilia Ross) c1803, Captain Carmichael Smyth’s map of 1806, and Thibault’s 1812-3 survey. The

same relative location of the mill (to the miller's house and property) is depicted on the 1806 map and 1812-3 survey, namely directly to the west of the miller's house. The mill is also indicated in this location on the 1831 diagram of the quitrent grant to Cornelius Mostert. An overlay of the Thibault survey suggests a location for the mill approximately 20-40 m to the west of the farmstead/ ex-miller's house, likely the area now occupied by the Gorinhaikona kraal and possibly also the horse paddocks. Hart has suggested a distance of 50-80 meters of the mill from the homestead (ACO, 2003). Given the large size of the mill, the foundations would have been deeply set, and are likely to remain as an archaeological signature (ACO, 2003).

The old mill remained a prominent landmark during the first half of the 19th Century. The age of wind power was however drawing to a close; it is generally assumed that the Oude Molen mill continued to be operational into the 1860s. The old mill appears to have been demolished after wind damage (Hislop 2021). A precise date could not be established. The mill is no longer indicated on Major Boyle's 1885 Map of the Southern Suburbs (or subsequent surveys and maps).

All that has visibly remained of the mill itself is a granite millstone. No information could be sourced whether it is the original 1718 millstone, or a later replacement.

3.1.2 Farming

Oude Molen property was used for agricultural activity from 1802 (when the property was expanded) to 1880 (when acquired by the Cape Government), and likely again from 1885 (when McKenzie acquired the property. No cropped areas or gardens are indicated on the property in this period, but the farmstead, outbuildings, and a large kraal along now Alexandra Road are, suggesting a focus on animal husbandry, likely also including fodder production.) These are likely to have continued until the property was acquired by the Union Government in 1912. This activity was however apparently never on a major scale (Postlethwayt, 2024).

Cultivation as part of therapeutic and self-sufficiency imperatives continued on the site after Valkenberg Hospital took over. Valkenberg (across its entire landholding) had large, prize-winning dairy and a piggery. Guinea pigs were raised for sale to University of Cape Town (UCT) medical school. The farm's breeding pigs and mule team won trophies at the Rosebank Show. Vegetables were produced to provide for all the Hospital's needs throughout the year.

Farming was discontinued in 1954, mainly in response to the construction of the national road, the N2 (SAHRA 2-K-Kaa-39-1, Valkenberg Hospital, 1990, Annexure: 3).

Based on 1937 aerial photography, ACO/ Hart (2003) and Hislop (2021) concluded that farming activities included the ploughing of fields on the Black River floodplain west of the OMP site. Comparison of 1934, 1935 and 1945 aerial imagery however seems to suggest that the linear striations may represent evidence of hay mowing activities, rather than ploughing. The relevant surveys suggest that hay production (in conjunction with a dairy) supported the psychiatric facility on Valkenberg East (until 1954). A plan dating to the early 1930s only covering a portion of the site indicates a dairy, cattle byre and water tank (dairy) located to the south of the old farmstead.

The first aerial survey to cover the entire site, 1934, indicates market gardening and animal husbandry activities occupying most of the southern half of the OMP site, and extending onto the

Black River floodplain. A wide, linear passage flanked by lanes of trees on either side connected the OMP site to the Black River.

The crisp quality of the 1945 survey allows a more precise scrutiny of on-site farming activities. Dairy farming illustrated by the presence of a small herd of cattle, and stacks of cut hay are visible in a number of paddocks. Gardening activities were concentrated along the old homestead, including on the premises of the farm manager (now Robin Trust administration offices). However, horticultural activities appear to have been modest in scale and limited to this portion of the site (around the homestead) during the Valkenberg Hospital farming period.

The period 1957- c1977 witnessed the transformation of the old farming portion of the site into additional hospital capacity. By the 1988 aerial survey not even small food gardens were in evidence any longer.

3.1.3 Banishment: Cetswayo

King Cetswayo ka-Mpande, the last independent king of the Zulu nation, spent most his time in exile from Zululand at Oude Molen. He resided at Oude Molen from early 1881 to early 1883, interrupted only by a brief absence during his visit to England in 1882. He petitioned the British Government for restoration of his kingdom from Oude Molen, and also received a number of visitors while at Oude Molen.

He was not the first royal dignitary to be banished to the Cape, but arguably one of the most famous.

The king was initially kept as a military prisoner in the Castle, pending legislation to allow his civilian detention by the Cape Government. The British Colonial Office exerting growing pressure on the Cape Government to find a civilian location for the king where he may enjoy more freedom of movement (Lobban, 2021). Oude Molen was acquired by the Cape Government in 1880 specifically for this purpose - a handwritten note on the title deed indicates as such (NMC WC submission, 1997).

Not much detail could be sourced pertaining to King Cetswayo's periods of residence at Oude Molen. He was twice visited by KW Murray, special correspondent to the Cape Times. On his first visit Murray noted that 'the boundaries of the farm are defined by boards, which warn strangers from encroaching upon the grounds of the State prisoners, and the farm, although less than five miles from town, is admirably situated against encroachment'. He found the King 'sitting outside of the house on a small mound in the nook of the farm wall, and it seemed as if he had selected it out of memory of his kraals in Zululand. He was seated on a chair with a blanket folded around him, and he wore it with some dignity'. (NMC WC Submission, 1997: 22). For further detail, see Annexures B and F in the main HIA)

3.1.4 Place of Healing: *Psychiatric Hospital (1912-1999)*

The OMP site (Valkenberg East) was used to accommodate the first psychiatric hospital specifically built for 'non-White' (in the parlance of the day) patients⁸ in the Western Cape. It was preceded by the mixed-race Robben Island asylum (1846) and Valkenberg (1891) catering only to white patients. This use continued to 1999.

The development of Valkenberg East across the Black River from Valkenberg West replicated use of the river as 'cordon sanitaire' for the confinement of native political exiles (1875-1887), and the establishment of the contact (plague) camp and Ndabeni Location 1901-3, and links up with the theme of liminality of the first VOC-era boundary c1660.

Attitudes towards the treatment of mental illness worldwide witnessed a shift towards a more a more humanistic approach during the course of the second half of the 19th Century. New thinking encouraged the construction of purpose-built sanatoriums in parklike surroundings with productive gardening activities to assist with recovery. The British and American models to be emulated in South Africa were characterized by extended wings and courtyards Valkenberg was the first 'asylum' on the Cape mainland. The Valkenberg land had originally been acquired by the Cape Government in 1880 to establish a reformatory for boys from a bequest (Porter). In 1883 the government bought a property in Tokai for the purpose of establishing an asylum. Opposition from private land owners lead to the swapping of uses between the Valkenberg and Tokai properties. The Porter Reformatory, located at the Valkenberg manor house from 1881, was moved to Tokai in 1889. The reformatory on Valkenberg was converted to accommodate 40 male and 25 female patients. The first group of patients was transferred from Robben Island in early 1891 (SAHRA 2-K-Kaa-39-1, Medical Superintendent Valkenberg Hospital to NMC, 1990).

In 1912 the Union Government acquired McKenzie's farm, i.e., the historic Oude Molen property. The property was specifically acquired to accommodate patients of colour, on separate grounds and in separate buildings. Separation was reinforced by the physical barrier posed by the Black River and the single bridge linking the two sites.

The barrier of the Black River was further reinforced by the construction of the M5 roadway sometime between 1958 and 1962.

The new facility was initially named the Oude Molen Mental Hospital (e.g., 1930 1: 7 455 Cape & Environs map). It is simply recorded as 'Native Mental Hospital' on the 1934-1951 1: 25 000 Cape Peninsula map series editions. By 1940 the OMP was already also referred to as the Valkenberg Mental Hospital (Coloured Section) and in 1973 it was renamed 'Valkenberg – Pinelands side'. (SVA, 2020). It could not be established when the referents 'Valkenberg West' and 'Valkenberg East' (Oude Molen) came into use.

The first patients on the OMP site appear to have been moved from Robben Island asylum around 1913-5 (sources vary). The old farmhouse complex had been extended to accommodate a male ward by the time the photographer Arthur Elliott visited Oude Molen in 1914 (Hislop, 2021). With the exception of the old farmstead complex and the late-Victorian house adjacent to its east (Block W), all the existing main buildings on the OMP site were constructed for the psychiatric hospital. Development occurred in three main phases, namely 1917-1920, 1957-1966, and 1973-77.

Provisions for care, diet, treatment and equipment were worse at these facilities than for their white counterparts (SVA, 2020). As previously noted, most of the southern portion of the OMP site and along the Black River floodplain was used for smallholding purposes, intended as occupational therapy, to provide in the hospital's own needs, and generate some income. Farming and gardening labour were considered especially suitable to non-white patients at Valkenberg. The farming operation was stopped in 1954.

The first construction phase witnessed the construction of the F-shaped blocks (C, D, E, G), a hospital building (now demolished), a dining hall and kitchen complex (E), nurse's quarters (A), and four dwellings, two of which have survived, namely the old superintendent's house (now referred to as the 'Yellow House')(Q), and what was by 1943 (and likely earlier) the farm manager's house (T, now Robin Trust administrative building). Two additional dwellings appear to have been located adjacent to the north of the superintendent's house, but were soon demolished. By 1930 the existing structure housing the old boiler (L) had also been constructed (SVA/ O'Donoghue, 2020).

Into the 1950s, patients were strictly segregated by gender. Female patients were accommodated in the two northernmost F-shaped blocks, and male ones in the two opposite the OMP site entrance. As indicated, the extension at the old farmhouse complex (W) was also used as a male ward. The later demolished hospital also accommodated Black military patients, and for a time c1943-1965, also White female patients (SVA, 2020). The superintendent's house was later occupied by the medical officer, and after 1965 as general staff housing. The nurses' quarters were used as a clinic from around 1965-1975, where after it reverted to use as nurses' accommodation (O'Donoghue/ SVA, 2020).



Figure 34: Valkenberg East Hospital on the OMP site at its greatest extent, around 1977. Note the block referents A to V are indicated and referred to in the text. Construction dates of main buildings on OMP site: 18th Century homestead core and later extensions (dark red fill), 1900c (red), 1917-1920 (dark orange), 1920-30 (light orange), 1957-1966 (dark yellow), 1973-77 (light yellow). The large C-shaped old hospital building was constructed 1917-20, and demolished sometime after 1988 (light blue). Prefabricated buildings constructed 1973-77 and demolished during the 1990s in dark blue fill. Apart from the farmstead complex, all existing main buildings on the site date to the Valkenberg Hospital period (Source: O'Donoghue).

SECTION 4: CONTEMPORARY OUDE MOLEN

INTRODUCTION

Section 4 provides an overview of the current land uses and activities on the Oude Molen site. The information is based on a review of existing information, including leases and a report prepared by Professor Mark Swilling between 2005 and 2007, and interviews with tenants and representatives from Muster Property Services (Pty) Ltd. A lease audit conducted in 2020 indicated that there were approximately 40 separate tenants with leases on the Oude Molen Village (OMV). There are currently 62 tenants with lease agreements. A number of lessees had leases to multiple units, some multiple premises. These included Robin Trust, River Lodge, the Waldorf School, Pinelands Montessori, and Oude Molen Stables. The facilities on the site are fully let. All the original leases were found to have expired, and were deemed 'tacit leases', generally restricted to a 3-month period or less. All leases are subject to a redevelopment clause. This 'preamble agreement' sets out the fact that the Provincial Cabinet (in 2005) endorsed the redevelopment plans as contained in the document prepared by Prof. Mark Swilling – 'Towards a Strategic Development Approach for Oude Molen, and that the tenants, in signing the preamble, acknowledge support for this (SVA, 2020). The agreement has been updated and leases can be cancelled once a development plan has been approved.

Figure 4.1 illustrates the key tenants and where they are located on the site.



Figure 4.1: Key tenants, land uses and designated use areas (yellow outlines) on OMV site (red outline) referred to in report.

Referring to Figure 4.1, the following land uses / activities were recorded on the site. 1. Block B (fire damaged); 2. Lighthouse Backpackers; 3. Pinelands Montessori school; 4. Various artistic studios; 5. Cuckoo's Nest; 6. Picnic and braai area; 7. Lynne Matthysen onset catering; 8. Hall (Yes we Can foundation); 9. Pool; 10. Site entrance/ security; 11. Jet Away café; 12. Robin Trust (various functions); 13. OMV Food Garden; 14. Prop Art; 15. River Lodge Backpackers; 16. The 'Yellow House'; 17. Eden Valley take aways & small scale farming; 18. PoverSolv detergent manufacture; 19. OM stables and horse activity areas; 20. The Play Shed; 21. Gaia Waldorf School premises; 22. Historic farmstead; 23. Millstone deli and coffee shop; 24. Gorinhaikona kraal; 25. Various creative studios;

26. OM steel workshop& Back of Beyond deli& coffee shop; 27. Back of Beyond food garden; 28. Composting operation; 29. Honeybee Foundation apiary; 30. Small nursery.

As indicated in Photograph 4.1, signage established by one of the tenants has been erected at the entrance to OMV indicating the activities that take place on the site.



Photograph 4.1: Information sign at site entrance

A substantial portion of current tenants have been on the site for a considerable period, in many instances, over 20 years. These include the Robin Trust, Gaia Waldorf School, PowerSolv, both backpackers, OM Workshop, and a number of artisanal/ artistic studios such as Chameleon Custom carpentry, Belinda Ormonde ceramics, and World of Wonder gifts. Many current tenants have also been living on the site during this period, and many still do. Land uses which have remained stable on the OMV site over the past 20 years or so include health care and training, food gardening, horse-related activities, the pool, film industry related businesses, backpacker-type accommodation, artistic/ artisanal/ creative studios and enterprises, education, residential use, the café, use by NPOs, and a few more industrial-type operations. In some instances, pre-existing activities were taken over by new tenants (e.g., pool, café, horse-related activities). New land uses include the establishment of two delis/ coffee shops (Back of Beyond and The Millstone), and the more recent establishment of a Gorinhaikona Khoi kraal.

A brief overview of current activities gained from interviews and site visits is provided below.

4.1 Education

The OMV site has strong links with education. This includes two holistically orientated schools and smaller a LEAP Science and Maths School located on the site, and some use of the site by visiting school groups (mainly linked to the 'farm-like' setting, and environmental and historical teaching 'outdoor classroom' teaching opportunities). A Waldorf school and a Montessori school were some of the early tenants on the site.

The Gaia Waldorf School has remained on the site since 2001, while the first Montessori school closed down, and was only replaced by the Pinelands Montessori School in 2015. The Waldorf School occupies a large portion of the old farmstead-complex and the bulk of one of the H-blocks (Block S)

on nearby premises. It has also constructed three prefabricated structures and a large play area next to Robin Trust (Block T). Pinelands Montessori occupies most of the ground floor and front courtyard of one of the old F-shaped blocks (Block C). The school shares the block with mainly residential uses.

Both schools have made considerable investment in basic maintenance and improvements.



Photograph 4.2: Premises occupied by Gaia Waldorf's older learners, Block S



Photograph 4.3: South entrance to the Gaia Waldorf School's original premises, Block H



Photograph 4.4: Pinelands Montessori School, Block C.

The two schools cater for (more or less) the same age group, namely 2-12 (Montessori) and 3-13 (Waldorf). The Waldorf School has capacity for 224 learners, and the Montessori for 150. Waldorf

learners are from a fairly large feeding area, while the core feeding area of the Montessori is within a 6 km radius. The Waldorf has a staff complement of 25 (10 full time teachers) and the Montessori 9 (8 teachers). The nearest similar Waldorf school facilities are located in Stellenbosch, Khanyisa, Zenzani, Constantia and Kenilworth. A number of smaller Montessori schools are located in the Pinelands area. Both schools were significantly affected by school closures associated with the Covid pandemic, and both are currently still running significantly under capacity (Jacobs, Loghdey, pers. comm).

Both schooling models are based on non-conventional, holistic teaching methods. The OMV setting is considered perfect for integrating teaching with practical example, e.g., aspects of the biophysical environment, farming, history and heritage. Additional attractive aspects include the central location (ideal for parents), and good on-site safety (including for pedestrians) (Jacobs, Loghdey, pers. comm).

Many interviewees have indicated that the OMV site has great potential to serve as an 'outdoor classroom' to schools in the broader area. This would include increased showcasing of and exposure to the natural environment, built- and intangible heritage, and sustainability practices (e.g., organic farming) and -technologies. At this stage the showcasing of sustainability technology appears to be limited to a biogas-producing bio digester and a few aquaponic tunnels on the Yellow House premises, but there are plans to expand the bio-digester and harvest thermal energy for water heating (Holmes, pers. comm).



Photograph 4.5: 'The Yellow House', used by residents as a demonstration model of various sustainable resource use practices.

4.2 Health Care

Robin Trust is the tenant with the longest history on the site. The Trust was started in 1993 and moved onto the site in 1994. Robin Trust started as a day-care facility for Alzheimer's patients, the 'Duifnes' in one of the prefabricated structures now constituting Block T.

Activities have since been expanded to also include sub-acute/ step-down post-surgery care, the training of carers, and a placement service. The Duifnes still cares for Alzheimer's' and dementia patients, but now provides permanent care to 23 patients. The sub-acute unit currently provides 10 beds. Patients typically spend 7-10 days in the facility. A month-long SETA-accredited carer training course is currently provided to around 20 students a month.

Most of the trainees are from Cape Flats or more distant communities. The training benefits from the integration of practical and theoretical elements on the site. It is relatively unique in exposure of

training carers to specifically Alzheimer’s patients. The placement service currently has around 350 qualified carers on its books. The majority of placements are to private geriatric patients.

Robin Trust employs 30 staff, none of whom resident on the property. It currently occupies three premises on the site, namely the three prefabricated Block T-buildings, the old farm manager’s house (Block R), and a portion of one of the F-shaped blocks (Block F). It hopes to increase capacity in the sub-acute unit by another 8 beds. Key attractions of the OMV site include affordable rentals (which enables more affordable care), location in proximity to Vincent Pallotti Hospital (referrals), location in proximity to Pinelands station (making the site accessible to trainee carers), and the therapeutic setting of the farm-like and accepting context. Dementia patients are often taken for walks on the grounds, and benefit from the exposure to open spaces and the presence of children (Esterhuizen, Viljoen, pers. comm).



Photograph 4.6: Parking area and front entrance to Robin Trust’s Alzheimer’s care unit (‘The Nest’), one of 3 structures constituting Block T, all occupied by Robin Trust



Photograph 4.7: Robin Trust, administrative building (Block R).



Photograph 4.8: Robin Trust’s Homebased Carer College, front (western) portion of Block F

4.3 Residential

The site has been used for residential purposes from the outset of the OMV. The concept of resident small-business owners was central to the original 1997 OMV vision, and continues to be regarded as ideal by many, as it would more in keeping with a true 'village' atmosphere. The informal surveillance provided by a resident community also greatly contributes towards safety and security on the site.

To residents, key attractions include the spacious grounds, safe site, friendly on-site community, and strategic location. The site is generally considered child friendly and thus ideal for residents with younger kids (McKeown, pers. comm). To many residents the site is 'home' (Harper, Holmes, McKeown, Mansfield, McCombe, Dan and Margot Neser, pers. comm).

While many tenants with businesses also live on the site, there is also a substantial group of tenants that use the site exclusively for residential purposes. Residential use is therefore spread out across buildings over most of the site. Residential use is mainly confined to pre-existing buildings. Most buildings accommodate residential use. Large premises which support no residential use include those of the two schools and the Robin Trust. Two of the four historic houses on the property are occupied, namely the old superintendent's house (Yellow House) and the late Victorian dwelling (Block W) adjacent to the west of the old farmstead complex. The old Valkenberg farm manager's house (R) is used as administrative office space by the Robin Trust. The old farmstead has been in a bad state of disrepair since the western wall partly collapsed in 2017, likely as a result of water damage sustained over the years. It was soon stabilized with joists (Hislop, 2021). By August 2021 the wall was still awaiting repairs, and the farmstead vacant pending repairs.

In the F-shaped blocks, residential use is concentrated on the upper level. Most of the habitable portion of the H-shaped block which had been partly destroyed by fire around 2001 (Block B) is currently used primarily for residential purposes. Distinctive of the residential community occupying Block B and the two old F-shaped female wards (C, D) is the large Congolese presence. The Congolese community has a relatively long history on the site, 20 years or so, but has grown over the years. More recently, another distinctive cultural group - constituted by Chief Aran of the Gorinhaikona and members of his following - has taken up residence in Block B.



Photograph 4.9: North-facing portion of Block B which was destroyed by fire sometime late 2000 or early 2001. Block B mainly accommodates residential uses.



Photograph 4.10: Back (facing Alexandra Road) of Block D. As evidenced by the satellite dishes, the top storey is used for residential purposes.

Informal residential use is currently limited, restricted to peripheral sites and in combination with some economic activity. These include structures erected by Mr Batch on the premises where the prefabricated house burnt down in 2019, and those on the slab of one of the demolished prefabricated buildings in the extreme SW corner of the site. Both premises are also used for small-scale gardening/ farming-type activities such as composting, small basic nurseries and a tilapia and broiler project on the Batch site currently being restarted. A 'social housing experiment' providing free accommodation in informal structures on this site portion proved problematic, as the area effectively became a drug den. The structures were taken down by the tenant who had provided the building material (Dan Neser, pers. comm).

While some squatting/ rent refusal remained an issue until about 2015-6 (when the group then occupying the old dining hall moved out), it does not appear to be a significant issue any longer. This is in part ascribed to the effective management provided by Mr Stassen/ property management. Uncontrolled residential subletting (which also pose health and safety risks) in some blocks remains a challenge but is also said to be an issue being dealt with relatively effectively by Mr Stassen.



Photograph 4.11: Informal structure used for residential purposes and accommodating a small nursery and composting/ mulching enterprise, located in the extreme SW portion of the site.

4.4 Gorinhaikona Kraal

The pre-colonial use of the site by the First Nations and the significance the 'Two Rivers' area holds is addressed as part of the heritage study as well as this amended study under 1.2 and 3.9.

A key gap in the Barbour Report was the inability to interview members of the Gorinhaikona group currently occupying various premises on the site. On fear of conjecture, information on the Khoi kraal and presence on the site has been kept to a few observable facts.

Paramount Chief Aran of the Gorinhaikona and members of his following moved onto the OMV site around two years ago (2019/20), and currently reside in Block B (or C, not entirely clear). Around the same time, a designated area on the site was set aside for the Gorinhaikona community as a kraal. The kraal is located on the western perimeter of the site, between the Millstone premises and the Black R floodplain, i.e., the site of the Glass Garden and likely where the old mill had stood. The site is closed off to the public. It is believed that the space is primarily dedicated to exercising Khoe cultural and spiritual practices, e.g., performing of rituals. It is also understood that an indigenous food forest is also currently being planted.

As mentioned under 3.9, the presence of the Gorinhaikona on Oude Molen has nothing to do with the initiatives of the Gorinhaiqua or the WCFNC and had used their own initiative to gain a presence on the site through direct engagement with the OMV and letting agency.⁴ The Gorinhaikona have been invited to join and participate in the WCFNC but have consistently refused.



Photograph 4.12: Entrance to the recently established Gorinhaikona kraal located on the site's western perimeter, adjacent to the west of The Millstone coffee shop.

4.5 Gardening and Farming

Food gardening and farming-type activities form a key component of the sense of place of the OMV. Current activities include OMV Food Garden and a number of smaller food gardens and basic nurseries, OM Stables, and a few fledgling small-scale tilapia/ aquaponics and poultry enterprises. Related activities include three compost manufacturing operations, and the Honeybee Foundation's

⁴ TRUP First Nations Report, AFMAS Solutions, 25 September 2019

apiary. Food gardening, the horses and free ranging chickens are some of the most distinctive elements of OMV. These uses are generally considered to be aligned with the 'eco village' vision, and supportive of/ complimentary to other on-site uses, e.g., the schools on and off the site.

The OMV site was used for farming purposes from at least 1802 until 1954. This included private commercial farming before 1912, and as part of Valkenberg Hospital's larger farming operation until 1954. The purpose of the Valkenberg operation was threefold, namely self-sufficiency, occupational therapy, and income generation. Aerial photography up to 1953 suggests that dairy-related activities (paddocks, hay production) was the dominant farming activity, with vegetable gardening concentrated in modest patches around the old farmstead. Active field cropping was no longer evident. From around 1957 the space formerly occupied by farming activities would be progressively taken over by new psychiatric buildings, a process completed by around 1977. By the 1988 aerial survey, no signs of food gardening or any other farming-type activities were evident any longer.

Current farming/ gardening-related activities on the OMV site date to around 1994, when a former patient of Valkenberg, Gary Glass, started a small garden west of the old homestead. The project provided occupational therapy to Valkenberg patients and local youths. Organic produce was sold by horse cart in surrounding neighbourhoods (Allies, pers. comm).

The current OMV Food Garden next to the pool dates to around 2008, the initiative of a long-time resident, the recently deceased Mr Johnno Kennedy. The project started out as a food allotment area for OMV tenants. The project has retained links with occupational therapy of psychiatric patients, and currently caters for 3 patients (paid for their work) from Valkenberg and Alexandra Hospitals 4 days a week. The project is currently looking for corporate sponsorship in order to increase the number of psychiatric patients it could cater for. One day a week is dedicated visiting school groups and learners from various schools in the area doing community service work as part of their curriculum. A number of kids from adjacent MGV help out in the garden on a volunteer basis. The garden facilitates publicly accessible horticultural courses by outside experts (e.g., pruning) and requests from schools to conduct clean-ups of the Black River wetland. Produce is given to volunteers, allotment holders, or sold. A monthly produce market is currently held (Mansfield, pers. comm).



Figure 4.2: OMV site (red outline) indicated on 2010 (November) satellite imagery. Note the expansion of horticultural gardens (green), and the horse-related activities on the site portions still used by OM stables (yellow). The OMV Food Garden moved to its current location adjacent to the pool sometime around 2008- 9 (Source: Google Earth 2010-11)



Photograph 4.13: Entrance to Oude Molen Food Garden on the site's western perimeter



Photograph 4.14: Inside Oude Molen Food Garden



Photograph 4.15: One of two large compost/ mulch manufacturing enterprises on the site, both located in the SW portion of the site.



Photograph 4.16: Beehives on The Honeybee Foundation's premises in the SW portion of the site. The Foundation has been on the site for over twenty years.

4.6 Equestrian

The presence of horses on the site is generally considered a key contributing factor in creating the 'farm-like' atmosphere on the site. The presence of horses is also considered complimentary to the curricula of the two schools on the site. No other publicly accessible horse-riding facilities are located in significant proximity to the OMV site, the nearest being in Hout Bay and Noordhoek. The Oude Molen operation therefore provides an attraction to local communities as well as tourists. The corral, conspicuously located on the interface of the old farmhouse complex and the Black River, is often used in film- and photo-shoots.

Views of the horses against the expansive backdrop of Devil's Peak are distinctive of the site. Manure is used in on-site composting operations, and trail rides provide exposure to the natural environment.



Photograph 4.17: Oude Molen Stables' corral on the site's western perimeter north of the homestead complex

The first OMV-era horse presence on the site dates to the mid-1990s', initially as a project conceived by a resident, Mr Howard Krut to rehabilitate cart horses. The first set of horses were used to deliver firewood and vegetables from the Glass gardening project, a practice which continued for some time. The operation was expanded in 1997 to a riding school with 4 horses (Oude Molen Stables). Oude Molen Stables was taken over by the current tenant, Mr Allies. Mr Allies' association with OMV dates to 1993, when he was taken in as an outcast youth from MG V by Chief Little's programme. Mr Allies left the programme to work for Mr Glass/ Krut, initially driving the delivery cart. Mr Krut soon recognized Mr Allies' natural talent for horses and offered him ongoing mentorship. Mr Allies took over the OM Stables operation from Mr Krut in 2010 (Allies, pers. comm).

The operation currently makes exclusive use of two large areas on the site and has been expanded to 52 horses. The corral to the NW of the old homestead complex is used by day, with the horses moved to the premises along Alexandra Rd overnight. The latter premises are also used for dressage and jumping activities OM Stables currently uses the site for three purposes, namely an equestrian centre (main activity), a composting facility and a horse-and-cart operation selling firewood in surrounding suburbs. Combined operations employ 13 people, one of whom resident, and most of the balance residing in MG V. The equestrian centre provides publicly accessible rides, trail rides, and dressage and show jumping training. Trail rides are currently the main source of income. Extensive use is made of the Black River floodplain and the Raapenberg Bird Sanctuary (Allies, pers. comm).



Photograph 4.18: Block Z area located in the SE corner of the site. The area is used for dressage training and stabling by Oude Molen Stables

4.7 Artistic, Artisanal and Creative Activities

The OMV site attracted artistic, artisanal, and creative tenants from early on. Many have been on the site for over 2 decades. Early tenants include Chameleon Custom (creative carpentry), World of Wonder (gift manufacturing), Shannon Wright (musical instrument repair), various artist's studios (Andrew and Sylvie Phillips, Bruno Brincat), Belinda Ormonde Ceramics, and Debra Roets photographic studio. Currently, the mix also includes Masa Mara African fashion studio, and a number of fine artists, some of whom sharing studio space with lease holders. Some studios also offer tuition to the public on a limited scale (ceramics, musical instrument repair). Activities are currently dispersed across the site, but mainly concentrated in portions of the old F-shaped blocks (C, D and F), and in the H-shaped Block S. The murals and other artistic touches associated with the various studios and workshops (and some other tenants) are a very distinctive element of the OMV site.



Photograph 4.19: Mural and sculpture outside Masa Mara African fashion studio, adjacent to the Gaia Waldorf school's premises in Block S. The acclaimed sculptor Friday is also located on the Block S premises.



Photograph 4.20: Front entrance to World of Wonder gifts manufacturing, Block D.

Affordable rentals and what is perceived to be an 'alternative space valuing creative expression' are key drawcards to creative land users. The light flow provided by the pavilion-style design aspect of the F-shaped blocks also make them ideal for accommodating artists' studios (Ormonde, pers. comm).

4.8 Recreational Facilities

Recreation-orientated facilities include the OM Stables horse riding operation (see above), the fenced-in Oom Danie se Plaas pool/ picnic/ braai area along the site's western boundary, and a play/ party facility for young kids (The Play Shed, north of the old farmstead complex, Block G). The Play Shed provides indoor and outdoor play and party facilities for kids, mainly catering to nearby communities. It is open 6-7 days a week (depending on school holidays), from 9am-5pm. A kids' playing area has also been created outside the Millstone. Both schools have created confined playing areas on their premises.

The pool was built sometime between the 1973 and 1977 aerial surveys. According to one source, the pool was built from funds raised by the Valkenberg East staff after Government built a pool on Valkenberg West but refused to build one on Valkenberg East (SVA/ O'Donoghue, 2020). The pool was visibly abandoned by the 1998 aerial survey. The pool was rehabilitated by a tenant, Mr Danie Groenewald, around 2001 as part of Mr Groenewald's 'Oom Danie se Plaas' paying recreation facility, which was expanded to include a picnic area, a braai area and for a time, a petting zoo. Mr Groenewald ran the operation for a number of years. The pool/ picnic/ braai area is currently leased by the OMVA TA and provides a major source of income for the TA for spending on the grounds. Operation is contracted out to an MGV-based team. The pool is said to be a major attraction to kids from MGV over the summer holidays, as such a facility is currently lacking in MGV (Goodall, pers. comm).



Photograph 4.21: Entrance to The Play Shed, Block G.

It is understood that use of the old hospital dining room (Block E) for youth-based teaching and recreational activities by the Yes, We Can Jazz and Sports Foundation as initially envisaged has not fully materialized, and that the hall is currently mainly leased out for functions and events by the tenant. Other premises on the OMV site which are occasionally leased out for hosting events, parties and functions include The Millstone and facilities at River Lodge.



Photograph 4.22: Pool area on 'Oom Danie se Plaas' Pool, Picnic and Braai area. The facility is named after a former tenant who started the enterprise.



Photograph 4.23: Braai area on 'Oom Danie se Plaas' located adjacent to the north of the pool.

4.10 Cafés, Shops and Delis

Two combined deli/coffee shop businesses (The Millstone, Back of Beyond), a café (Jet Away) and a tuckshop (Eden Valley) are currently located on the site. The café (as Oude Molen Café under a previous owner) has been on the premises opposite the site entrance for over 20 years. Jet Away mainly caters to OMV residents and people working on the site. It does brisk trade throughout much of the day, offering snacks and meal items. The Jet Away Café is owned by a member of the resident Congolese community, Mr Jeth Alfonso, and appears to be largely staffed by members of this community. The Eden Valley tuckshop is located on the premises opposite Pinelands Station which burnt down in 2019. The Tuck Shop has been a survival strategy for the owner seeking to rebuild the small-scale Tilapia and poultry enterprises destroyed by the fire. It mainly caters for commuters associated with Pinelands station (Branch, pers. comm).

The Millstone is located adjacent to the west of the old farmstead complex, adjacent to the Gorinhaikona kraal and the horses' corral. It was originally developed in the late-1990s, mainly to sell organic produce from the food garden. The shop appears to have closed down at some point, and the premises were vacant for some time. The current owner, Mr Evans, took over the premises in 2019, primarily for use as a supplier of self-sourced imported coffee beans. The operation now also includes a small deli and a coffee shop which offers light meals. The deli is located in a small, thatched building, with most of the seating for the coffee shop provided in a large courtyard to the north of the building. The Millstone is open from 8 am into the evening. The premises are used to showcase musical talent from local communities, and also as regular meeting place for a faith-based group and a group of home-schooling parents. The premises are also leased out for functions and events. Flea market events have been held in the past, and the owner is keen on expanding this. Key attractions are the heritage and landscape setting, conducive to tranquillity and spiritual healing (Evans, pers. comm).



Photograph 4.24: Jet Away Café and Prop Art props hiring opposite the main entrance to the OMV site (Block F)

4.10 Backpackers

Two backpacker facilities are located on the site, Lighthouse Lodge in the north-western portion of the site, and River Lodge which occupies a large portion of an old F-shaped block (Block G). Both have been on the site for more than 20 years. Both owners have made substantial investments in rehabilitating and improving their premises. Both operations were heavily affected by Covid-19 restrictions and are still struggling to recover.

The Lighthouse has capacity for 75 guests. It historically focused on international backpackers, but post-Covid currently focuses on the national backpacker market at reduced prices, and in providing accommodation to school groups and contractors. The owner hopes to eventually return to a focus on international visitors. The owner has been living on the site since 1997, and currently resides in the 'Yellow House' (Block Q) adjacent to the horses' corral. (Holmes, pers. comm).

River Lodge opened in 1999. Initial focus was on international attendees of language schools in the area, but from around 2009 shifted towards contractors, school groups and university groups. River Lodge has expanded considerably over the years. It now offers 150 beds and a number of on-site facilities such as Oude Molen Tavern and a large, covered courtyard. The tavern currently mainly caters for the Lodge's guests but is also used for hosting events. Pre-Covid River Lodge employed 17 people. It still offers 6-month internships in the hospitality industry (van der Walt, pers. comm).

Key attractions of the site to these operations include competitive rentals (affordability for guests), central/ strategic location, ample parking space for buses (for River Lodge), a safe site environment, and the farm-like setting (Holmes, van der Walt, pers. comm).



Photograph 4.25: Lighthouse Lodge backpackers which occupies the old Nurses Flats (Block A).



Photograph 4.26: Parking area and entrance to River Lodge backpackers, Block G.



Photograph 4.27: Covered area at the back of River Lodge, Block G.



Photograph 4.28: Courtyard of The Millstone coffee shop, damaged historic homestead on the left, Block H.

Back of Beyond is located adjacent to the OM Workshop (Block U) in the southern portion of the site. The owner has been resident on the site since 2002. The facility, which opened in 2009, consists of a deli and a coffee shop which also offers snacks and light meals. The deli sells a range of

products, anchored by organic vegetable, mainly produced on the OMV site (including OMV Food Garden). Back of Beyond has its own organic garden, and the owner also operates a sizeable commercial composting operation ('Compost Happens'). The combined operation currently employs 7 people full-time. The site's key attraction is the farm-like setting and space for organic gardening (visible link to produce) (Margot Nesor, pers. comm).



Photograph 4.29: Courtyard at the back of Back of Beyond deli and coffee shop (Block U)

4.11 Film Industry

Film-industry related operations currently located on the site include Prop Art props hire and Lynne Matthysen Catering specializing in on-set catering. Prop Art occupies a large portion of the E-facing wing of one of the old F-shaped blocks opposite the site entrance. Lynne Matthysen occupies the old hospital kitchen premises opposite the old boiler house (Block E). The owner of Prop Art, Mr Doman, has been on the OMV site for over 20 years. The Lynne Matthysen operation continues such use of the premises, started by Film Afrika over 20 years ago.

Key attractions of the site to the industry include the central location (including to the N2 and thus to Cape Town Film Studios and the airport), ample parking for trailer units (e.g., Lynne Matthysen Catering) and clients loading large vehicles (Prop Art). The 'alternative, artistic' atmosphere of the site provides a good setting for Prop Art (Stander, pers. comm).

The OMV site, especially the horses, is regularly used in film- and stills shoots (Allies, pers. comm).



Photograph 4.30: Mobile kitchen units in the parking area to the east of Blocks D and E. The units are used for on-set catering.

4.12 Light Industry

Activities that can be described as light industrial include a Mr Omar Mutombo's panel beating operation in a portion of the fire damaged H-shaped block (Block B), Cuckoo's Nest laser cutting and engraving (Block D), PowerSolv's detergent manufacturing operation next to River Lodge (Block G), and the OM Workshop (metal) and the Access Rigging workshop (steel rigging) located in the peripheral SW portion of the site. All of the relevant tenants also live on the premises. The panel-beating operation, PowerSolv and OM Workshop have been on the site for more than 20 years. Past uses included outdoor mechanical workshops, but these have been found to pollute soils, and such tenants are no longer considered suitable by the OMV TA (Dan Nesor, pers. comm). Munster Property Services (Pty) Ltd also indicated that application for operations like or similar to panel beating will no longer be considered.

This land use category is probably one of the least intrinsically tied to the OMV site or 'eco village' concept (although PowerSolv includes the recovery and reuse of plastic containers). While some, like PowerSolv rely on the site's strategic location for collection and distribution purposes (Harper, pers. comm), others like Cuckoo's Nest could theoretically operate from any comparable premises (McKeown, pers. comm). The panel beating workshop, albeit located on the site's northern periphery, is regarded as an eyesore by many tenants, and detracting from the OMEV vision. The peripheral locations of OM Workshop and Access Rigging in a gardening setting render them unobtrusive.



Photograph 4.31: Courtyard outside PowerSolv detergent manufacturing, Block G.

4.13 Non-profit Organisations

One of the first post-Valkenberg occupants of the site was Chief Joseph Little's 'Learn to Earn to Own' (LEO) programme for destitute youth from the surrounding area. While this programme had vacated the site by 1998, a generally sympathetic attitude towards non-profit, community-focused endeavours has remained.

Chief Little and his LEO initiative gave rise to the Cape Cultural Heritage Development Council (CCHDC), the forerunner to many of the Khoe and San revivalist groups who are now part of the

WCFNC. He remains a symbolic patron to the WCFNC⁵. This will be expanded upon in the next chapter.

Social responsibility and socioeconomic development formed part of the original 1997-8 OMV proposal and have been reiterated in the 2014 Design Capital proposal which explicitly makes provision for such in its financial model.

The NPOs based on the site include O'Grace Land (Block G, above the OM Stables office). O'Grace Land has been on the site since around 2015. It is a residential out-of-care facility, essentially a bridging facility for girls which have outgrown children's homes and are preparing to become independent. The facility provides a residential programme which also facilitates internships and jobs. The programme is funded by private and corporate donations. The facility has a capacity to accommodate 20 girls, each typically residing for a 2-year period. It provides employment for two people, one of whom resident with the girls. Key attractions of the site for O' Grace Land include the safe space and accepting community, the park-like setting, central location, and rent-free space (Zama, pers. comm).

⁵ Pers comm, Z Khoisan

SECTION 5: KHOE RIGHT OF RETURN

INTRODUCTION

Chief Joseph Little's Learn to Earn to Own (LEO) project not only gave hope to despondent youth from surrounding areas but through this NGO and its successor, the Cape Cultural Development Organisation (CCHDO), played a huge role in spawning what was to become the modern Khoe and San Resurgence Movement, a movement that would see the formation of scores of lobby groups, organisations and tribal structures that today guide the restoration and restitution of First Nations structures across South Africa.

Chief Little was also a foundational member of the National Khoe & San Council (NKSC), the official government-recognised representative body for the Khoe and San First Nations people. The NKSC was responsible for the compilation and promulgation of the Traditional and KhoiSan (*sic*) Affairs Act, the first legislation recognising the sovereignty of the First Nations groups in South Africa. This legislation has recently been referred back to parliament for ratification.

Oude Molen has always been a focal point of Chief Little's drive to foster awareness around the direct tangible link of culture and heritage to the land. He reintroduced the practise of the !Nau ceremony, a ritualistic ceremony linked to the rights of passage associated with the human life-cycle, an age-old Khoekhoen cultural rite. The resurgence of this practise as a foundational form of expression of Khoekhoen culture, along with the language, songs, dances and folk-lore could only be realised through the return to ancestral land where these practises could again gain traction.

The return to land is paramount for FN groups and various mechanisms are currently being pursued.

5.1 Restitution of Land Rights Act, 1994

Section 2(1)(d) of the Restitution of Land Rights Act, 1994 (Act 22 of 1994) or LRA, states that "a person shall be entitled to restitution of a right in land if it is a community or part of a community dispossessed of a right in land after 19 June 1913 as a result of past racially discriminatory laws or practices;..". The 19 June 1913 cut-off is constitutionally mandated, entrenched under section 25(7) of the constitution of South Africa, 1986, as it was the date of the promulgation of the Natives Land Act, 1913.

Even though the intention of the LRA was to enable the return of rights in land to communities, the 1913 cut-off effectively prevented indigenous and traditional communities that were dispossessed of land prior to said date from that same right of return. This is directly applicable in the case of the Khoe-khoe, particularly the Gorinhaiqua, who were dispossessed of the area which encompasses the Oude Molen site as a result of the first Khoe-Dutch War of 1659-1660.

Very few Land Claims for Khoe and San groups were settled in terms of the LRA, the most notable of these are the Griqua National Conference claim of Ratelgat⁶ farm, near Vanrhynsdorp (1998), and the ≠Khomani⁷ San claim in Andriesvale, Kalahari (1999) under their late leader Oom Dawid Kruiper. These were exceptions to the rule, though, as since the promulgation of the LRA, Khoe and San

⁶ SAHRA File 9/2/097/0008

⁷ Dept. of Sports, Arts & Culture: *Petrus Vaalbooi, Lion of the Red Kalahari*. Living Human Treasures Project, 2023

revivalist groups had been lobbying the relevant government departments to facilitate the amendment to the constitution to enable traditional communities to claim as a result of the various wars, conflicts and processes of colonial dispossession, but with little positive movement.

5.1.1 Exceptions to the 1913 Natives Land Act Cut-off Date Policy

One glimmer of administrative hope presented itself during 2016 with the drafting of the Exceptions to the 1913 Natives Land Act Cut-off Date policy by the (then) Department of Rural Development & Land Reform (DRDLR), in consultation with the Khoe & San Reference Group on Land Restitution, the latter group comprising of Khoe and San representatives from each of the nine provinces. The policy served to codify the exceptions to the 1913 Natives Land Act cut-off date to accommodate the descendants of the Khoe and San as well as heritage sites and historical landmarks that were considered to be of particular significance to traditional and indigenous communities disposed before said date.

In accordance with this policy, the Gorin Haiqua Tribal House submitted a submission to the DRDLR to establish a presence on Oude Molen, which it saw as the last representative portion of land that formed part of the *T'Groeneveldt* farmland that could be restituted. This proposed presence included, *inter alia*, the establishment of a cultural centre, agricultural enterprise (for medicinal herbs and indigenous plants), space for rituals & cultural events and a residential component. Formally, this process is still under consideration by the successor of the DRDLR⁸.

Accommodation of the indigenous groups dispossessed through the proposed development of Oude Molen is critical, as it could ultimately offset any future claim which would inevitably be lodged once the legislative context enables the descendants of these groups to do so. The recent case of the River Club (now Riverlands) development, a private development also situated within the TRUP area where established Khoe & San groups, led by the Gorin Haiqua Tribal House, constituted themselves under the Western Cape First Nations Collective (WCFNC) and exercised their cultural praxis to lobby the developer for a right of return to the TRUP through direct participation in the development. This resulted in a landmark agreement between them and the developer, entrenched in a social compact⁹ which was jointly signed in June 2021, in the presence of then Executive Mayor of Cape Town, Dan Plato, which effectively would see the Gorin Haiqua-led WCFNC gain a presence by means of a Media and Heritage Centre, an indigenous garden, amphitheatre and management of an eco-trail through and around the development. In addition, W. Cape first nations groups have direct economic participation through enterprise development and labour participation during construction phase.

At this juncture, it is not possible to gauge the complete success or failure of this project as it is still in process and the development is scheduled to continue for at least another four years, but the fruits can already be seen as there is a very strong physical presence of first nations companies and labour participating on the site, a first of its kind in this province and, indeed, the country. A good example to emulate and a sound alternative to slow government processes.

⁸ Note: This initiative by the Gorin Haiqua Tribal House has absolutely nothing to do the presence of the Gorin Haiqua Tribe under Delriqua Aran.

⁹ Z. Khoisan (editor): *Eerste Nasie Nuus*, various articles in editions between July 2021 and Jan 2022.



Fig. 3.24 Artist's impression of the WCFNC Media & Heritage Centre, Riverlands, with the indigenous garden (foreground and rehabilitated Liesbeek River (background)). (source, *Eerste Nasie Nuus*)

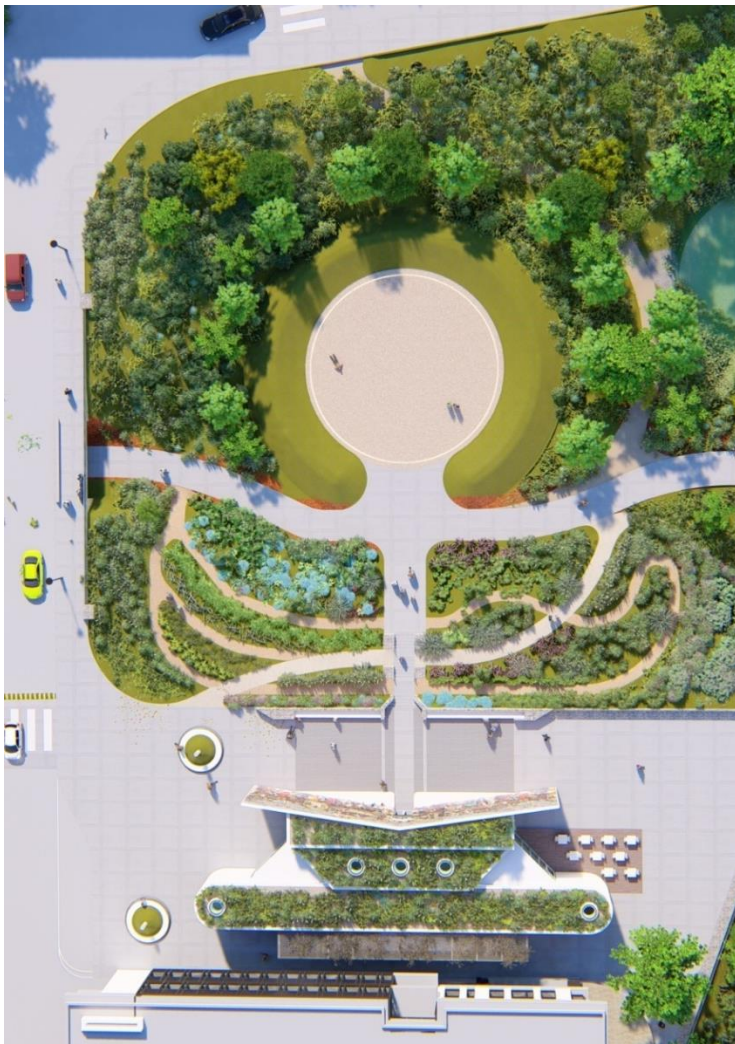


Fig. 3.25 Bird's eye view of the WCFNC Media & Heritage Centre, Indigenous Garden and Amphitheatre (source, *Eerste Nasie Nuus*)

5.2 Resistance and Liberation Heritage Route

The RLHR project is a national memory project aimed at commemorating, celebrating, educating, promoting, preserving, conserving and providing a durable testament of South African's road to independence. The RLHR is managed by the RLHR unit within the National Heritage Council (NHC) that is an agency of the National Department of Sport, Arts and Culture.

The project draws on heritage as testimony and depiction of South Africa's journey from the first contact with colonists to the attainment of democracy through a series of connected multi-dimensional sites at the local, provincial, national and international level.

The Western Cape Department of Cultural Affairs and Sport (DCAS) has appointed I and M Futureneer Advisors Pty Ltd to conduct a feasibility study for the site of Resistance and Liberation Heritage Route: Tussen die Riviere: Commemorating the early legacies of resistance by the indigenous people in South Africa.

The Tussen die Riviere site was nominated by DCAS to form part of the Resistance and Liberation Heritage Route (RLHR) developed by the National Department of Sport, Arts and Culture due to its importance as the first site of resistance by the indigenous people in South Africa (I & M Futureneer Advisors, 2021).

The Gorinhaiqua-led WCFNC engaged actively with the Tussen die Riviere study, including the sharing of information regarding the Gorinhaiqua submission to the DRDLR in terms of the Exceptions to the 1913 Cut-off Policy as well as general engagements in the forms of interviews and ongoing ad-hoc consultations. With specific reference to Oude Molen, the WCFNC directly contributed the following themes for incorporation into any future development proposal for the site, including:

a) Oude Molen must contextualise Khoe and San Indigenousness internationally

The Khoi-San should enjoy international recognition and acknowledgement for who they are and what they represent. This will provide an international perspective in relation to indigenous people globally. A space for national and international dialogue should be considered.

b) Oude Molen as a Prime Heritage Site

Heritage is key to identity formation and reformation/resurgence. It serves to instil a sense of empowerment, a shared past and cultural identity.

Over centuries, the Khoe and San have been systematically dispossessed and displaced, almost annihilated. Despite this, any site development on its heritage sites needs to help turn around the perception and experience of the Khoe and San as victims to them being victors with a sense of pride moving towards the future.

c) Oude Molen as a Site to Build, Record, Resurge and Celebrate Khoe and San History

Proper collection, collation and curation of the complete history of the site and all groups since the earliest times need to be done. The Khoe and San wish to own their own voices. History that was lost and the process of being lost need to be revived and restored.

Proper Memorialization of the Oude Molen site is essential. The skirmish with the Portuguese was a particular resistance moment in South African history. This skirmish does not feature in history books for school children. However, no other group except the Khoi and San can claim the commemoration of any event or site that is 500+ years old. As a result, Oude Molen is an anchoring site for the whole of South Africa. South Africa's history did not start in 1652 and South Africa's liberation did not start in 1912.

d) Oude Molen as a site for Healing

The Khoi and San history is one of violence, disruption, dislodgement and tragedy for the collective as well as individuals. This has never been rectified and future generations cannot continue to live in pain.

e) Linking national Khoi and San heritage sites.

Oude Molen should form an integral part of the National Khoi-San Heritage Route. This can be done in a very creative way with maps and other illustrations.

f) A site where Indigenous Knowledge Systems practiced and applied.

Indigenous Knowledge Systems must be protected. Khoi and San value and honour nature, birds, plants. Herbs, tea, veldkos and other products are related to this and should be developed by establishing smaller industries and develop existing businesses as part of sustainable development⁹. Khoi-San descendants should enjoy preference to take up these opportunities. Khoi and San tour guides should be trained and appointed as one way to address the high unemployment among Khoi and San youth.

g) The Site should celebrate the Khoe and San Resurgence

Chief Joseph Little's LEO and CCHDO initiatives helped to spawn a national and international movement to research, resurge and celebrate the rich heritage of the Khoe and San. The value of this contribution and subsequent movements over the last three decades cannot be overstated. The fact that its birth was tangibly linked to Oude Molen makes it that more valuable to the overall statement of significance of the site. This is probably the most important theme to arise as part of this study.

h) Oude Molen as a site for National Reconciliation

The Khoi and San are seeking national cohesion, recognition, restoration, restitution rather than cultural hegemony and silencing of other voices. South African history needs to be properly and comprehensively revised.

The question posed is: *"what will we lose if we include the cornerstone rather than what will we gain if we do"* as stated by Zenzile Khoisan, Chief of the Goringhaiqua on 17 March 2021. What we currently have is a falsification of our history.

The voices in the wing need to be buttressed into the focus of the entire narrative of South Africa. South Africa's people are one nation of which the Khoe and San are the foundational, but part of an inclusive nation.

Over the last few years the Khoi and San people have started to work systematically towards self-
emancipation through research and consultation. There are now ceremonial leaders who have
separate tasks. A new and different future from a shared broken past should be created for entire
South African nation with the Oude Molen site as the foundation.

These themes, as listed, have been incorporated into the *Tussen die Riviere* study in their entirety.

SECTION 6: SUMMARY SOCIO-HISTORICAL INDICATORS AND RECOMMENDATIONS

6.1. First Nations Heritage (High Significance)

- i. Any development on the Oude Molen site has to include a Centre of Memory to the indigenous populations who occupied and used the site and its environs for generations before first contact with European seafarers and, later, the advent of colonialism. Besides housing collections and artefacts that celebrate this marginalised heritage, the Centre should serve to be a repository of all research, both historical and contemporary but most importantly, that which was done during the post-apartheid era, especially by indigenous scholars and activists.
- ii. There should be dedicated spaces within the precinct for the ongoing practise of rituals and other forms of cultural expression; where Indigenous Knowledge Systems (IKS) are practiced and applied. Products associated with this and should be developed through sustainable enterprise development. Khoi-San descendants should enjoy preference to take up these opportunities.
- iii. There should be tangible representations of the intangible heritage related to the Khoe and San on site, in the form of place and street names, building precinct naming, etc.
- iv. There should be some form of memorialisation of the various resistance wars and battles that are directly associated with the site. These are to include the 1510 Battle of Gorinhaiqua and the First Khoe-Dutch War on 1659-1660 as a result of the first dispossession of Khoekhoen land through the Free Burgher system implemented by the VOC. This memorialisation should preferably not be static (e.g. information plaque, etc) but have a catalytic function that would encourage the consumer to interact with the narrative, e.g. festivals, commemorative days and events, etc.
- v. Any development should include interactive facilities that would serve to enable Khoe and San visitors to directly engage with the natural symbols associated with the site, lost through their systematic dispossession. These would include boardwalks along the riverine corridors, view platforms toward the rivers and mountain, an amphitheatre/gathering space where cultural performances that celebrate these symbols can be performed, etc. All of these could be tied together in a coherent indigenous heritage walk through and around the site linking all of the indicators listed above, with the Centre of Memory as a focal point.

It has to be stressed that the facility created at the River Club (now Riverlands) should not be used as an excuse not to consider the incorporation of these indicators into the design and implementation of a development proposal at Oude Molen. Riverlands is a private development and the initiative is one that, although accessible, is contained within a private space. Oude Molen has its own, very strong association with the history and heritage of the Khoe & San on a scale much greater than that of any other site within the Two Rivers area.

6.2 Milling, farming and related social activities (Medium significance)

The remains Oude Molen mill should be found and excavated, its foundations exposed, then preserved as a visible, tangible educational tool on site to showcase the history of the site to the industry of milling within the broader context of the precinct as farmland. An interpretation facility could be created with visual material artefacts and photographs that

showcase this collective history. It can either be curated as part of the Centre of Memory or a stand-alone facility.

6.3 Banishment of Zulu King Cetswayo (Medium significance)

King Cetswayo ka-Mpande is a hero to the Zulu nation and a key figure in the broader South African historical narrative, yet many South Africans do not know that he was held at Oude Molen when incarcerated for leading his people against the British. Some tangible form of commemoration should be incorporated at an appropriate location on the site, preferably at or near the Manor House.

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ADDITIONAL:

- i. **HERITAGE IMPACT ASSESSMENT FOR THE PROPOSED DEVELOPMENT OF OUDE MOLEN PRECINCT: PORTION OF ERF 26439-RE CAPE TOWN WESTERN CAPE AUGUST 2024 DRAFT FOR PUBLIC COMMENT** Cindy Postlethwayt, 2024