



CHAPTER 5

The Mission in context

Fig. 5.1 Wuppertal, isolated
beauty (Franklin 2015)



BLOM EN BAAIERD
 Op die groot Saaidag van die heelal het reeds 'n entjie duskant Wuppertal oor die kaal Noordweste 'n sakkie van die Here se beste saad per ongeluk gelek, gelek en uitgeval

- DJ Opperman



Fig. 5.3 First church building, 1830 (Bilbe 2011)



Fig. 5.4 'Nach der Conferens im Wuppertal' Image from museum in Wuppertal (Franklin 2015)

Fig. 5.2 Explorative sketch, Timeline (Franklin 2015)

This chapter focuses on telling the story of Wuppertal through the literary review of the available documents. It also includes the mapped layers - A Documentary and B Oral - discussed in Chapter 4 of this document. The history of Wuppertal and the formation of a community over the years are valuable sources of information. The story of Wuppertal is one of struggle for survival in a relentless environment.

5.1 WUPPERTHAL, 1830

2550 ha

Eight missionaries from the newly established Rhenish Mission Society in Germany began their journey on 1829 from Rotterdam to South Africa. Two of these missionaries undertook a journey to Clanwilliam to identify a possible location to establish a mission station in an area for growing 'mission' need. Theobolt von Wurmb and Johann Gottlieb Leipoldt (grandfather of the poet Louis Leipoldt) heard of a farm that was in the market that would suit their needs. However, with no financial support from their base in Germany they had to make the decision to borrow money for the purchase of the farm on their own accord. After visiting the Moravian Mission Station, Genadendal, and closely observing the way the mission was managed, they decided to buy the farm Rietmond on the edge of the Cederberg. Leipoldt and Von Wurmb settled among the seven Khoi families living on the farm at that time. The first church service was held on 17 January 1830 under the tree behind the first homestead (Heyns 1980: 27). See Figure 5.3 and 5.4 for the original church building and other activities. Newcomers were welcomed with a stiff handshake and all had to adhere to the rules of the church:

- Sundays were holy
- All church services needed to be attended (Sundays as well as weekday services)
- Magic, witchcraft, cursing and abuse of the Lord's name needed to be stopped
- Strife, bitterness, gossip and lies weren't allowed
- The use of strong alcohol was banned
- Couples needed to be wed officially by the church, and
- Each had to look after their property and piece of agricultural land
- No strangers were allowed to overnight without consent, and neglect of these rules set out by the church resulted in the dismissal from Wuppertal.

KEY

01 Mapping

A Documentary B Oral C Physical

RHENISH MISSION SOCIETY

Established 1828 in Barmen, Germany

First mission station in South Africa:

Wuppertal 1830

MORAVIAN MISSION SOCIETY

Established 1807 in East-Europe

First mission station in South Africa:

Genadendal 1737

INSTITUTE

Enterprises implemented to look after the 'temporal' well-being of the people.

CHURCH

Spiritual focus of the mission station

Leipoldt was a shoemaker by trade and started the first shoe factory to look after the ‘temporal’ well-being (institute) of the people in addition to the spiritual focus of the church (Heyns 1980). The institute refers to all economic enterprises implemented for the temporal well-being while the church refers to the spiritual aspects of Wupperthal. The shoe factory provided 40 permanent job opportunities, but over time struggled to keep up with other mechanised shoe factories. Today the shoe factory has only five permanent staff members (see Figure 5.5 for an image of the shoe factory). Other industries established in Wupperthal included a tannery, glove factory, tobacco and rooibos industry (Heyns 1980: 127). Agricultural fields and livestock farming are to this day still a valuable source of income (see Figures 5.6 and 5.7)

5.2 WUPPERTHAL, 1838 - 1890

14 400 ha

In 1838 slaves were emancipated in South Africa. Slaves had the choice to work out their four year apprenticeship at their current owner or settle at a mission station. Although it was suspected that Wupperthal had a sharp increase in residents, only 24 slaves settled at Wupperthal (Bilbe 2011: 125). The Wupperthal Institute spent a lot of money and effort in acquiring land in the 1850’s in order to support the needs of the mission settlement and formally acquired lands that were surveyed for the speculation thereof (Bilbe 2011). See Figure 5.10 for the current composition of the fourteen outposts. The majority of land in Wupperthal is not usable for agriculture due to its mountainous character and in general supports a low yield (Heyns 1980).

Bilbe (2011) describes the formation of a community as the ‘mission elite’ based around the mission (mostly ex-slaves) while the ‘rural elite’ formed through the acquisition of land in the larger area. It is important to note that the ‘mission elite’ were dependent on skilled based activities implemented by the church, while the ‘rural elite’ depended on agricultural based activities (see Figure 5.8).

Sub-question three of the research questions is concerned with finding the socio-economic components in the cultural landscape that could be reinstated. On a larger scale, in seeking any socio-economic components that could be reinstated, one needs to understand the formation of these two ‘elite’ groups that can still be found in Wupperthal today. Any proposed economic activities need to benefit both the mission as well as rural elite.

A report by Kretschmar, a medical practitioner from Clanwilliam, describes the possessions of the residents of Wupperthal in 1843 being a sheepskin blanket, a calabash, a rifle, a knife and a violin or



Fig. 5.5 Shoe makers in front of shoe factory (Fransen 2004)



Fig. 5.6 Tannery in Wupperthal (Fransen 2004)



Fig. 5.7 Onions from agricultural gardens (Gardin 1987)

calabash viola. He further describes each garden plot to include a peach tree, two pumkins/marrows, three calabash plants, four tobacco plants and one large dagga plant (see Figure 5.7). Garden plots were developed according to the German economic agricultural composition. The founding of Wupperthal coincides with this time in Europe where agricultural specialists came to establish the agricultural fields in Wupperthal. The implementation of this system was also recorded in a Rhenish monastery in Lorsch, Germany. German agricultural fields are characterised by their ‘strips’ based on the distance an ox could plough in one day, called a *Hufe*. The German street village was developed to take up as many people as possible where German colonisation occurred in Europe (Weber 1920). The influence of the German ‘street village’ is evident in the cultural landscape of Wupperthal (see Figure 5.9). The fact that these garden plots are still in use today adds to the significance of this component.

KEY

O1 Mapping

A Documentary B Oral C Physical

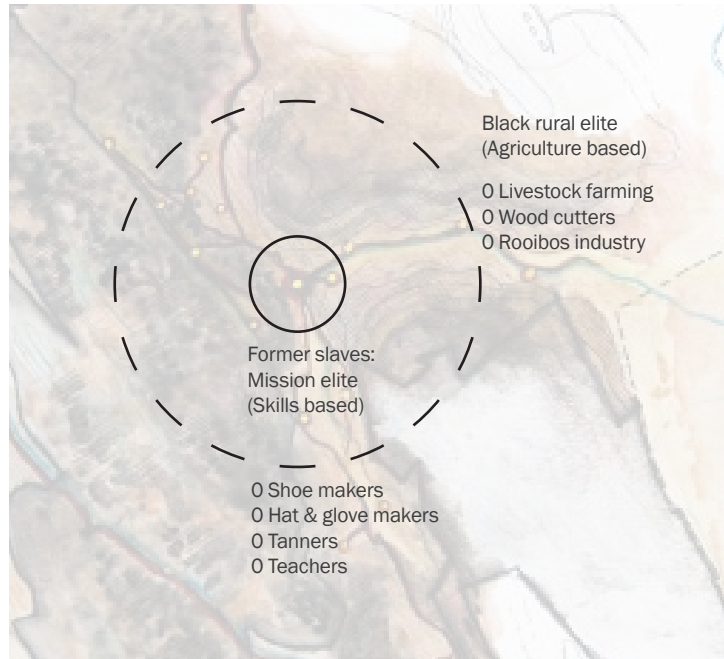


Fig. 5.8 Diagram explaining the formation of a community in Wupperthal according to Bilbe (2011). (Franklin 2015)

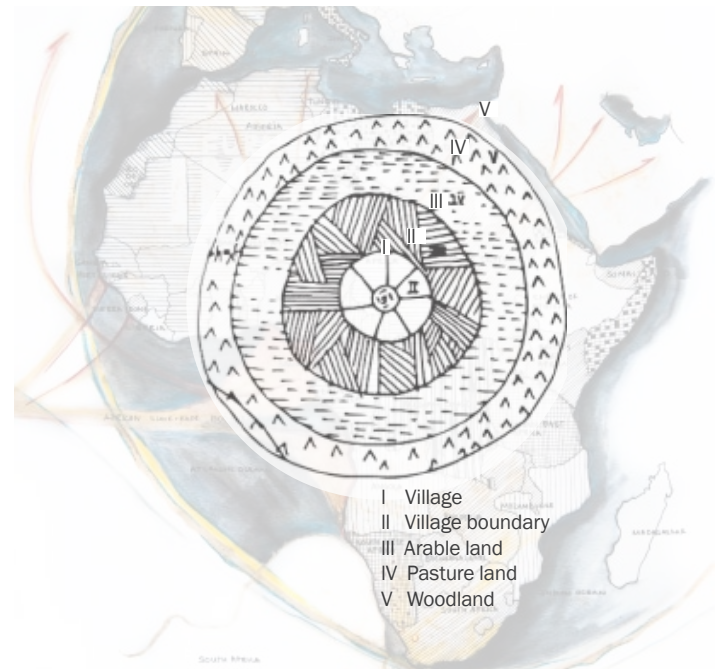


Fig. 5.9 German economic agricultural composition (Franklin 2015)



Fig. 5.10 Fourteen outposts of Wupperthal, 2015 (Franklin 2015)

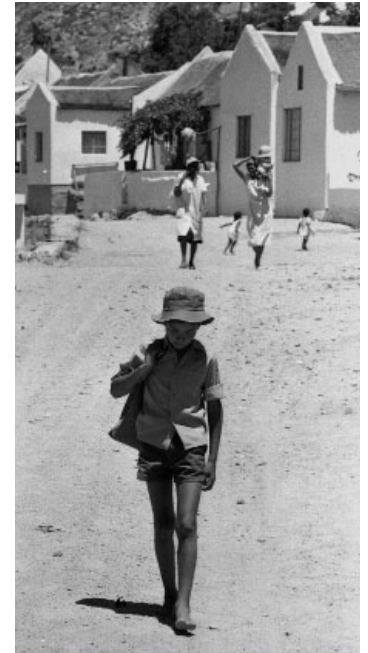


Fig. 5.11 School boy, 1987 (Gardin 2015)



Fig. 5.12 Donkey cart, 1987 (Gardin 2015)

The first spiritual revival was documented in 1847. This was largely due to the determined efforts of the ex-slaves to achieve upward mobility through education and Christianity, pulling with them the rural black elite (Bilbe 2011: 130). The emerging mission elite mostly consisted of ex-slaves dependent on the mission for income in trade industries such as the shoe and hat factory as well as teachers.

1860 Was a year of struggle for the residents of Wuppertal, especially those in the woodcutting industry. New regulations on the cutting of Cedar trees forced the independent families of the black elite into dependence on the mission. Bark stripping and leave gathering of the Wagenboom (*Protea grandiflora*), Kliphout (*Rhus thunbergii*) and Suikerbos (*Protea mellifera*) as well as the uprooting of Buchu plants (*Diosma hirsuta*) caused environmental damage. The government also implemented the laws of school fees to be paid. The children paid the small amount by carrying wood for the hat industry (See Figure 5.11 for a schoolboy in uniform). As the struggle continued, even those pennies dried up and parents had to pay in grain and fruit. Measles was another element that made 1860 a hard year. Poverty always affected the outstations first. They had a greater dependency on the land than those in the mission station.

Famine war and measles caused great distress in Wuppertal with a few good harvests that brought relief. Reverend Gerdener wrote about the greatest poverty he's seen in the valley, writing that 100 people were so impoverished that they could not attend church service simply because they had nothing to wear (Bilbe 2011: 146). Gerdener's efforts at moral and economic stability were paying off. Wuppertal showed a 69% population growth although the number of deaths more than quadrupled in 1889. Gerdener made no mention of the disease that might have caused the rise in deaths (Bilbe 2011: 147). Wuppertal grew to its largest in 1891 due to a large number of squatters around ClanWilliam forced from the area (Bilbe 2011:152). A second spiritual revival was documented in Wuppertal in 1894 (See timeline on page 56-57).

5.3 WUPPERTHAL, 1965

33 000 ha

The Rhenish mission society slowly reduced their involvement in South Africa from 1830-1950. Most of their other mission stations were already transferred to the Nederduits Gereformeerde Mission Society, but the people of Wuppertal objected to this notion (Mission as well as outstations). This event highlighted the authoritarian system of the church, at the time of Reverend Strassberger, when the 'mission and rural elite' protested together.

Better medical support led to a rise in birth numbers, while employment opportunities were limited.

KEY

01 Mapping

A Documentary B Oral C Physical



Fig. 5.13 Mission bazaar (Fransen 2004)



Fig. 5.14 Mission building (Fransen 2006: 135)



Fig. 5.15 Houses in Wuppertal (Fransen 2006: 136)

Public works implemented holding dams for the irrigation of the agricultural fields in 1930. 50 000 gallon (190 000 l) of water was needed to water the agricultural fields each day (Heyns 1987). Only two people were needed for this task. The mission supplied seeds for planting. Bilbe (2011) describes the 1930's as an intellectual shift through better communication with the outside world, radio, cinema, and the improvement of roads to Wuppertal although a lack of employment led increased alcoholism and illegitimate births (woman working in Cape Town). The effect of the loss of the farm Voelvrei (grazing land) to Heinie Strassberger in 1951 can still be seen today, with very few families with considerable livestock. In 1952 Dittmer took over management from Strassberger. He was more favourable to the well-being of the inhabitants of Wuppertal than Strassberger (Bilbe 2011:141).

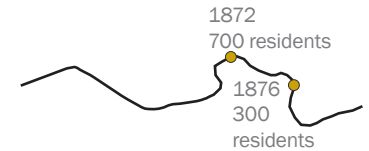
Wuppertal's setup in totality (the Church and the 'institute') made it difficult to find a mission society that was willing to take over this burden, but when the Moravian Mission Society expressed interest, Wuppertal was handed over on 17 October 1965 (Heyns 1980: 187).

1965 The transition proved to be very difficult as Wuppertal was by that time a well-established mission station with its own way of doing things in such an isolated area. Heyns describes the first 15 years under Moravian management as "challenging to fit into the traditions and spiritual arena, but they did the best they could" (Heyns 1980:187).

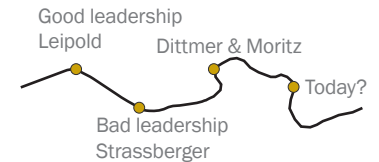
By investigating the history of Wuppertal it is evident that the village has suffered under a series of droughts and diseases with its close dependence on nature for survival. Residents of Wuppertal for the majority of the time needed to find employment elsewhere. This resulted in a large fluxuation of residents in and out of Wuppertal. Anti-Afrikaner sentiment in the community was enhanced by the distrust they felt towards Strassberger and the other white farmers in the Cederberg. Although Strassberger was one individual in Wuppertal it boiled through to a general mistrust of the Rhenish Mission Society. Poor infrastructure implemented in Wuppertal led to unsustainable development of the mission station. The Figures on the following pages indicate the physical documentation of the greater Wuppertal area.



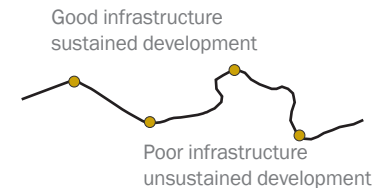
01 NATURE AS RUTHLESS HOST



02 FLUXUATION OF RESIDENTS IN SEARCH OF EMPLOYMENT



03 LEADERSHIP IN WUPPERTHAL



04 INFRASTRUCTURE DEVELOPMENT

KEY

O1 Mapping
A Documentary B Oral C Physical

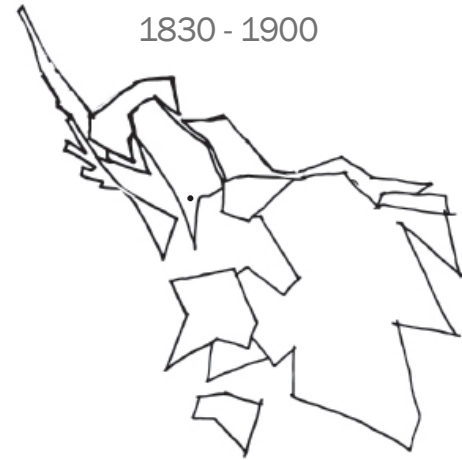
LAND ACQUISITION

38 000 ha

1830



1830 - 1900



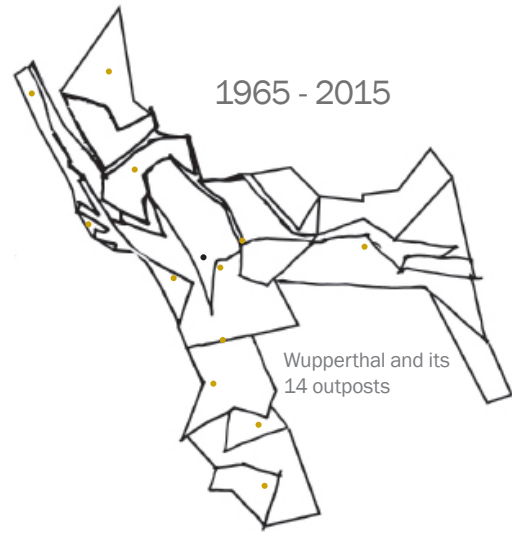
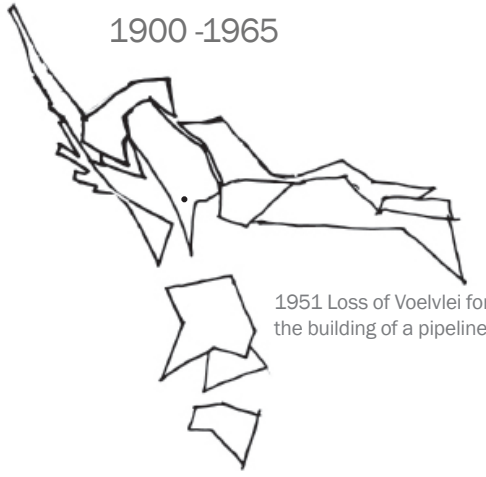
WUPPERTHAL

1830 - 2015

Author's interpretation of the timeline of Wuppertal on the existing base map (Fransen 1980)

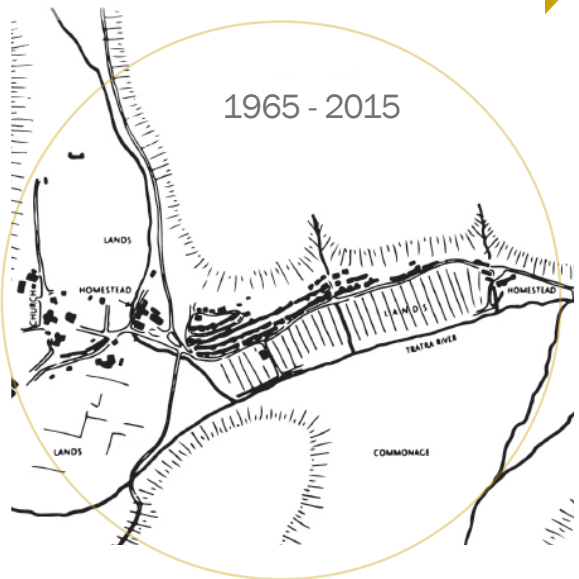


Fig. 5.16 Wuppertal Development sequence (Franklin 2015)



KEY

O1 Mapping
A Documentary B Oral C Physical



Wupperthal Development Sequence 1830 - 2015

LAND ACQUISITION
38 000 ha

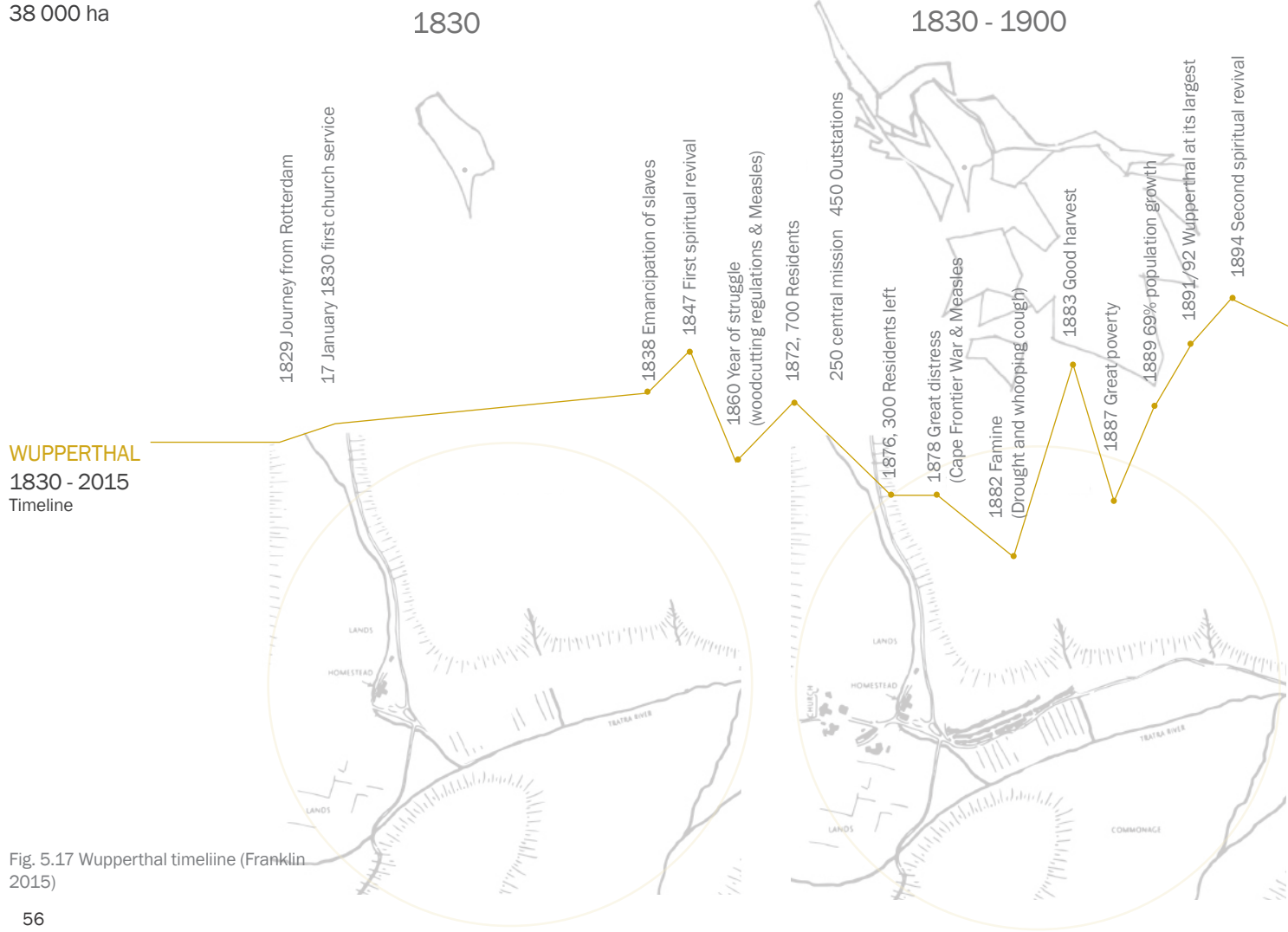


Fig. 5.17 Wuppertal timeline (Franklin 2015)

1900 -1965

1965 - 2015

KEY

O1 Mapping
A Documentary B Oral C Physical

1930- 1950 Reduced Rhenish involvement in South Africa
1930- Better medical support
1930- Holding dams for irrigation
1936 Lack of employment, increased alcoholism
1951 Loss of grazing land to Helmine Strassberger



Wuppertal Timeline
1830 -2015

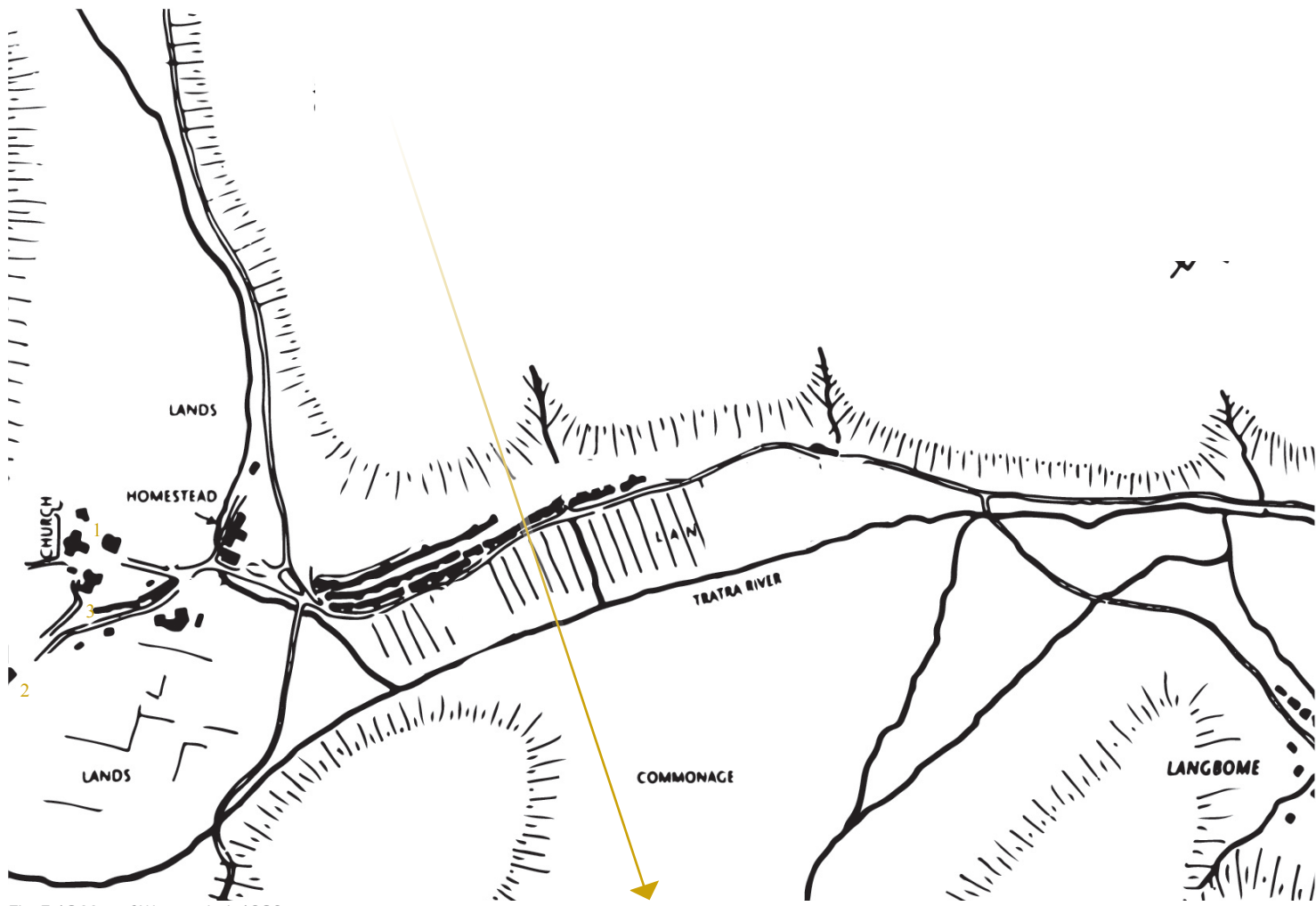


Fig. 5.18 Map of Wupperthal, 1980
(Fransen 1980)

5.4 WUPPERTHAL, 1980

36 000 ha

Ds. K. Schieffer in his preface to the remembrance of 150 years in Wupperthal describes the two faces to Wupperthal: The first “face” is the 2000 individuals that live here happily in its isolation. “Vir ons mense in Wupperthal, Heuningvei en omliggende dorpie is dit ‘n groot voorreg om te kan leef in ons tradisionele leefwyses” (Interview with resident by Omang Productions 2012). It is the place where adults sit and talk to each other after a long day and where children still play undisturbed on the streets. A world of modesty and simplicity where people know and look out for each other. The visible testimony of this town lies in the beautiful church, the school, the factory buildings, the gardens (agricultural) next to the Tra-Tra River and the irrigation channel (Heyns 1980: 40). Figures 5.19- 5.22 show these elements within Wupperthal.

The other “face” being one of poverty due to the large amount of unusable land-area and periodic dry seasons. Heyns (1980) compares the effect of human need in a place where people live so close to each other, to the same effect negative influences from outside could have on a community.

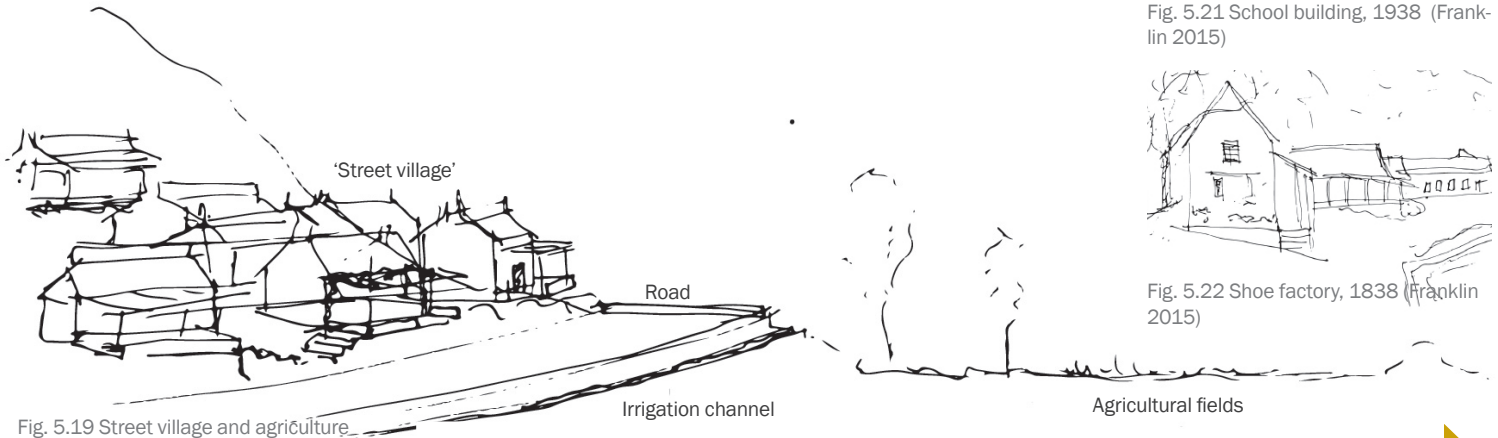


Fig. 5.19 Street village and agriculture fields

KEY

O1 Mapping

A Documentary B Oral C Physical



Fig. 5.20 Church, 1830 (Franklin 2015)



Fig. 5.21 School building, 1938 (Franklin 2015)



Fig. 5.22 Shoe factory, 1838 (Franklin 2015)

5.5 WUPPERTHAL, 2015

38 000 ha

After numerous site visits and immersing myself into the culture of Wuppertal, I was fortunate and unfortunate enough to see a glimpse of both the two faces Schieffer mentioned. Wuppertal has some of the most incredible displays of landscape in its rock formations, detailed fynbos plants of the Cederberg and the barren slopes of the Karoo Formations. The experience of this landscape is further amplified through interactions with its people: *“Ek kan nog steeds nie glo dat die Here ons hier kom plaas het tussen hierdie mooi berge”* (comment from resident, Jan 2015). Alcohol abuse does however play a large part to the other face of Wuppertal.

Over the years, strong traditions were formed that are still in use today. Potjiekos is a Sunday special and the baking of “asbrood” (Figure 5.23) by the women is noteworthy. In contrast to other traditional practices in Africa, it is not the women working in the fields, but the men that look after the crops (see Figure F30 for onions from these fields). Individuals live close to nature for their survival and the medicinal value of plants are well known. For example, rooibos tea was used as replacement for milk in the feeding of babies, although it is now contested by some (see Figures 5.25-5.26 for images of rooibos tea). “Rieldans” is a traditional dance with its root in both Khoi and colonial customs and represents the courtship between a man and a woman. The ‘Graskoue Trappers’ (Figure F33) one of the Rieldancing groups recently won a gold medal in Los Angeles under the category of ethnic dancing (Timeslive 2015). Rugby is a sport highly valued in Wuppertal and form part of their traditions. According to a resident of Wuppertal *“Ons versmoor ons in onse talente”* because they do not have a standard size rugby field (Comment from resident, Feb 2015).

“All Pay Day” is once a month and all the individuals of the larger Wuppertal Area gather in the historic core for collection of payment. This day is described as the day where one talks one’s heart out with old friends (*“dan praat ons ons harte uit”* comment from resident, Feb 2015). Although most people here are very shy, their open-heartedness is remarkable.

Wuppertal is safe because everyone knows each other and observation is an important aspect of public life. Wuppertal has been used as refuge for several other individuals. It is rumoured that Heuningvlei, one of the outposts of Wuppertal where I usually stay during site visits, was first inhabited by a man accused of murder in the Netherlands (Bilbe 2011: 272). *The Cederberg in the 1830’s was an environmentally marginal zone; an island of black elite clans, squatters, runaways and thieves. In the long run it was that*



Fig. 5.23 Asbrood (Franklin 2015)



Fig. 5.24 Onions from agricultural fields (Franklin 2015)



Fig. 5.25 Rooibos tea fields (Franklin 2015)

unique environment that most fundamentally shaped the social history of Wuppertal (Bilbe 2011: 272). Another more recent story is that of a Coloured journalist that took refuge in Wuppertal for a period in 1987 (Gardin 2015). People still regard Wuppertal as a sanctuary on the edge of the Cederberg, where visitors can find refuge from the hustle and bustle of everyday city life. Tourism is a valuable source of income for the individuals and has the potential to benefit an entire area when managed correctly.

The summary on pages 62-65 states the significance of the mapped features according to the six value lines developed by Roos (2007). These value lines include the historic, social, emotional, economic, ecological and aesthetic values. Each value activates an obligation to fulfil within the cultural landscape. The obligation is synonymous with an action that need to occur, and with the action a risk or responsibility that need to be managed (vulnerability). The landscape architectural response is diagrammatically included as an extension of the table on the adjacent page. The application of the response is integrated into one of the frameworks for Wuppertal.

KEY

O1 Mapping
 A Documentary B Oral C Physical



Fig 5.26 Dried Rooibos tea (Franklin 2015)

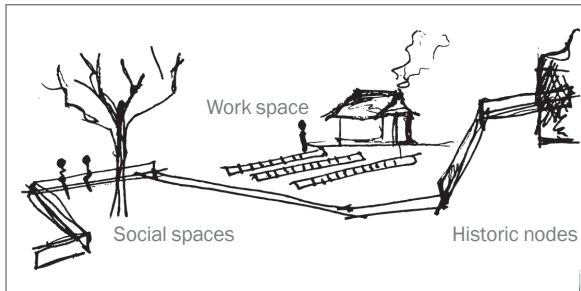


Fig 5.27 Graskoue Trappers - Rieldancing group (Timeslive 2015)

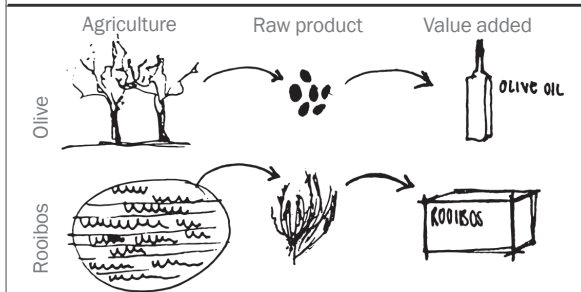
5.6 SUMMARY

	<p>01 Historic value S: 19th Century architecture O: Preserve historic elements V: Lack of needed development</p>	<p>02 Social value S: Wupperthal, social hub O: Restore as social nucleus V: N/A</p>	<p>03 Emotional value S: Mission station under administration of the church O: Keep Wupperthal as functioning mission station V: Oppression under church</p>
<p>● Wupperthal as nucleus</p>	<p>04 Aesthetic value S: Diversity of landscape O: Valuable for eco tourism V: Over development of tourism destination</p>	<p>05 Economic value S: Wupperthal, economic hub O: Restore as economic hub V: Change in historic character</p>	<p>06 Ecological value S: Large area of biodiversity conserved over the years O: Conserve biodiversity V: N/A</p>
	<p>01 Historic value ● S: Formation of traditions O: Enhance appreciation for traditions V: N/A</p>	<p>02 Social value S: Effects of slavery in SA O: Preserve mission station V: N/A</p>	<p>03 Emotional value S: Hierarchy of families O: N/A V: N/A</p>
<p>● Varied social order</p>	<p>04 Aesthetic value ● S: Tradition and formation of the vernacular O: Understand traditions and impact on environment V: N/A</p>	<p>05 Economic value S: Skilled based and agricultural based industry O: Both industries should be stimulated V: Lack of balance</p>	<p>06 Ecological value S: Cederberg is the only area in the world where rooibos tea grows O: Explore opportunities for drier karoo landscape V: Only applicable to high altitudes</p>
	<p>01 Historic value S: Settlement pattern O: Understand system that forms pattern V: N/A</p>	<p>02 Social value S: Sharecropping O: Continuation of sharecropping important V: Oppressive</p>	<p>03 Emotional value ● S: Harmonious living unit (sharecropping) O: Educate visitors V: Loss of fields</p>
<p>● German economic system</p>	<p>04 Aesthetic value S: 'Unintentional aesthetic' O: Continue as a working landscape V: Loss of system that forms landscape</p>	<p>05 Economic value ● S: Heirloom seeds as a result of its isolation O: Establish seedbase for an economic opportunity V: Change in function of fields</p>	<p>06 Ecological value ● S: Sustainable living component (House on rock slope, fields on fertile soil) O: Expose visitor to this living unit V: Loss of character</p>

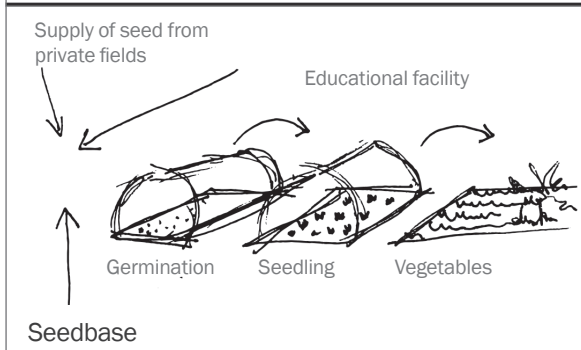
RESPONSE



Wupperthal as socio-economic hub



Value added product (agriculture and skills based) ↗



KEY

- 01 Mapping
- A Documentary B Oral C Physical
- 02 Assess significance
- 03 Prepare a statement of significance
- 04 Identify obligations
- 05 Assess vulnerability for future use
- 06 Integrate into a framework

FRAMEWORK DEVELOPMENT

- 01 Greater Wupperthal Area Framework
- 02 Wupperthal Mission Framework
- 03 Mission Route Master plan

TABLE KEY

- S: Significance assessment
- O: Obligation
- V: Vulnerability

SUMMARY


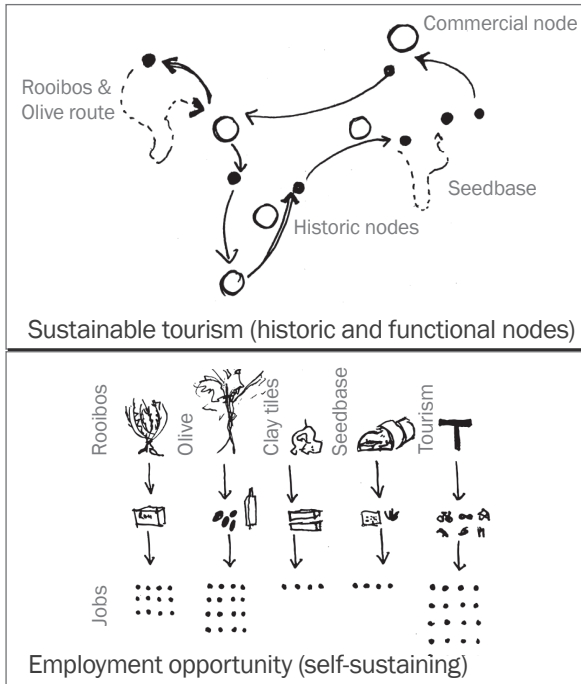
 <p>● Wuppertal historic core</p>	<p>01 Historic value S: Use of water flood irrigation O: Preserve flood irrigation system V: Water wastage</p>	<p>02 Social value ● S: All pay day O: Provide social space for this event V: Loss of character</p>	<p>03 Emotional value ● S: Pride in shoe factory O: Include shoe factory into mission route V: Expensive upkeep</p>
	<p>04 Aesthetic value S: Wuppertal as forgotten oasis O: Preserve Wuppertal as isolated unit V: Lack of needed exposure</p>	<p>05 Economic value S: Lack of employment opportunities O: Investigate sustainable tourism V: Change in historic character</p>	<p>06 Ecological value S: Wuppertal is confined to valley O: Set out development line V: N/A</p>
 <p>● Story of Wuppertal</p>	<p>01 Historic value S: Formation of a community over 200 years O: Tell the story V: N/A</p>	<p>02 Social value S: Management of Wuppertal O: Recommend management as part of framework V: Lack of management, decline</p>	<p>03 Emotional value S: Remembrance tradition O: Respect traditions V: N/A</p>
	<p>04 Aesthetic value S: Good infrastructure development O: Prevent poor development of infrastructure V: Poor infrastructure = unsustainable</p>	<p>05 Economic value S: Fluxuation of residents O: Create employment opportunities V: Poor infrastructure = unsustainable</p>	<p>06 Ecological value S: Nature as ruthless host O: Understand dependance on nature V: N/A</p>

Table 5.1 Summary

RESPONSE



KEY

- 01 Mapping
 A Documentary B Oral C Physical ●
 02 Assess significance
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