

OPSOMMING

DIE KAAPSE SLAWE IN KULTUURHISTORIESE PERSPEKTIEF 1652 - 1838

deur

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Die Kaapse slawetyd is 'n belangrike hoofstuk in die Suid-Afrikaanse kultuurgeskiedenis aangesien die wortels van bepaalde fasette van die Kaapse en breër Suid-Afrikaanse kultuur stewig in dié tyd veranker is. In wese was dit die bakermat van 'n nuwe inheemse gemeenskaplike kultuur. Behalwe vir die slawe se invloed op ekonomiese en sosiaal-maatskaplike gebied sou hulle as draers en skeppers van kultuur, ten spyte van onderdrukking, 'n wesenlike impak op die Kaapse kultuur hê. Dit sou veral manifesteer deur 'n bepaalde lewenswyse wat rondom bepaalde fisiese en geestelike behoeftes van die slawe in die onderskeie kultuurstreke ontvou het, deur hulle arbeid oor 'n breë spektrum waardeur hulle hulleself as besonder knap ambagslui en vakmanne, vissers, landbouers en tuiniers, kleinhandelaars (straatverkopers) en huishoudelike bediendes en -werkers (lyfknegte, kamerbediendes, hoofbediendes, kokke, soogvrouens en musikante) onderskei het sowel as deur hulle integrale betrokkenheid en teenwoordigheid in die multi-kulturele Kaapse samelewing van die sewentiende tot negentiende eeu. Persone van uiteenlopende kulture is binne 'n relatiewe kort periode aan die suidpunt van Afrika byeengebring. Tydens die vestigings- en aanpassingsproses was beide slawe en koloniste vir oorlewing op mekaar aangewese. Noue en volgehoue kontak op veral huishoudelike en arbeidsgebied binne dieselfde geografiese en sosiale milieu tussen persone van die kultureel, etnies en linguisties mees heterogene aangetekende slawebevolking ter wêreld wat onder meer van die Afrika-kusgebiede en Madagaskar, Bengale, die kusgebiede van die Indiese subkontinent en Ceylon (Sri Lanka) afkomstig was en 'n Europese meesters- en werkersklas wat oorwegend uit Nederlanders, Duitsers, Franse, Engelse en Skandinawiërs saamgestel was, het tot 'n besonder dinamiese akkulturasieproses aanleiding gegee. As aktiewe rolspelers in dié proses, waartydens die onderlinge uitruiling van kulturele elemente of kultuurbestuiwing verandering en vervorming van die oorspronklike kultuurpatrone van die onderskeie groepe tot gevolg gehad het, het die slawe 'n belangrike bydrae gelewer tot die vorming van 'n nuwe gemeenskaplike inheemse sinkretiese kreoolse kultuur, wat deur elemente van die Oosterse, Afrika- en Europese kulture gekenmerk is. Dié nuwe kultuur, wat onder meer in fasette, soos die taal, volksmusiek, kulinêre kultuur, boukuns, meubelbou en 'n kleurvolle Kaapse Moslemgemeenskap met eiesoortige kulturele gebruike, neerslag gevind het, bevestig die onderlinge kulturele verbondenheid van kultureel en etniese uiteenlopende groepe binne die Suid-Afrikaanse samelewing. Hierdie gemeenskaplike kulturele erfenis, wat deur al die groepe gedeel is, was die gevolg van 'n vrugbare akkulturasieproses waaraan die Kaapse slawe 'n onmiskenbare en belangrike aandeel gehad het.

VRYETAAL SLEUTELTERME

Afrikaans

akkulturasie

boukuns

heterogene slawebevolking

Kaapse Moslemgemeenskap

Kaapse slawe

kreolisering

kulinêre kultuur

kultuurgeskiedenis

kultuurstreke

lewenswyse

Maleier

meubelbou

multi-kulturele gemeenskap

slawearbeid

volksmusiek

SUMMARY

THE CAPE SLAVES FROM A CULTURAL HISTORICAL PERSPECTIVE 1652 – 1838

by

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The slavery period in the Cape is an important chapter in the South African cultural history since the roots of certain facets of the Cape and the broader South African culture are firmly established in this period. In essence, it was the cradle of a new indigenous shared culture. Apart from their influence in the economic and social welfare field, they were also going to have a substantial impact on the Cape culture as the bearers and creators of culture, in spite of their suppression. This would particularly manifest itself in a special way of life that was unfolding around certain physical and spiritual needs of the slaves in the different cultural regions, through their labour over a very broad spectrum where they distinguished themselves as extremely capable craftsmen and skilled tradesmen, fishermen, farmers and gardeners, retailers (street vendors) and domestic servants and workers (body-servants, chambermaids and valets, head waiters, cooks, wet-nurses and musicians) and also through their integral involvement and presence in the multi-cultural Cape society from the seventeenth to the nineteenth century. People from diverse cultures were brought together at the southern tip of Africa in a relatively short period. During the settlement and adaptation process, both slaves and colonists had to depend on each other for survival. Close and continuous contact, particularly in the domestic and labour field within the same geographical and social environment between people from the most heterogeneously recorded slave population in the world in so far as culture, ethnicity and linguistics are concerned and which, among others, originated from the coastal areas in Africa and Madagascar, Bengal, the coastal areas of the Indian subcontinent and Ceylon (Sri Lanka), thereby constituting a European masters' and workers' class that consisted mostly of Dutch, German, French, English and Scandinavians, has given rise to a particularly dynamic acculturation process. As active role players in this process, during which the mutual exchange of cultural elements or cultural pollination resulted in change and transformation of the original cultural patterns of the respective groups, the slaves made an important contribution to the establishment of a new, shared, indigenous, syncretical Creole culture, characterised by elements from the Eastern, African and European cultures. This new culture evidenced itself, among others, in facets such as the language, folk-music, culinary culture, architecture, cabinet-making and a colourful Cape Moslem community with distinctive cultural customs, thereby confirming the mutual cultural bond between the culturally and ethnically diverse groups within South African society. This mutual cultural heritage shared by all these groups, was the result of a fruitful acculturation process in which the Cape slaves played an undeniable and important role.

KEY TERMS IN LAY PERSON'S LANGUAGE

acculturation

Afrikaans

architecture

cabinetmaking

Cape Moslem community

Cape slaves

creolization

culinary culture

cultural history

cultural regions

folk-music

heterogeneous slave population

Malay

multi-cultural society

slave labour

way of life
