

The Atlas of Changing South Africa

A.J. Christopher



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The Atlas of Changing South Africa

Since the first edition was published in 1994 as *The Atlas of Apartheid* there has been enormous change in South Africa. Gradually apartheid is being dismantled but in many sectors the effects have not yet been reversed. In this new edition A.J. Christopher examines the spatial impact of apartheid during the period of National Government from 1948 to 1994, and the legacy it has left for South Africa at the beginning of the twenty-first century.

Apartheid was basically about the control of space and specific places. Intent upon maintaining white minority rule, despite local and international resistance, the government thought in terms of drawing lines on maps and on the ground to separate the South African peoples into discrete, legally defined groups in a classic example of divide-and-rule. Segregation operated at many levels and on many scales, from 'petty apartheid' exemplified by separate entrances to buildings and residential areas to 'grand apartheid' involving separate nation-states. It is remarkable that those structures associated with petty and grand apartheid have been dismantled very rapidly, but those associated with the ownership and occupation of land have been extremely persistent.

In providing a comprehensive introduction to and detailed analysis of the policy of apartheid and its aftermath through more than 170 maps, *The Atlas of Changing South Africa* makes a unique contribution. By presenting it in visual, spatial forms most relevant to its conception, it illustrates the various levels of operation of the policy and its wider implications, globally as well as nationally.

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Preface

The Atlas of Changing South Africa is offered in response to the successful transition from apartheid to democracy since 1990. It seeks to trace the spatial impact of the complex policies that have shaped the country in the past and have been bequeathed as a legacy for the future. The period between 1990 and 1999 was epoch making in South Africa, witnessing the peaceful political transition and the formal repudiation of apartheid. However, apartheid remains the key to an understanding of the multitude of problems facing the country, as it pervaded every aspect of life. Thus, although this work looks forward to the twenty-first century, the heritage of the twentieth cannot be unravelled in a decade. The *Atlas* accordingly constitutes a necessary reminder of the spatial impact of that heritage and then seeks to show why the new South Africa appears as it does and why the struggle for the control of space is vital to an understanding of the country.

The *Atlas* owes much to the cartographic skills of Wilma Grundlingh who drew the maps for the original edition and has drawn the more than forty additional maps for the new edition. The work thus benefits enormously from her expertise and dedication. I also wish to express my deep gratitude to my wife, Anne, for the continued and inestimable support and insights she has offered in the production of both the original and the present editions.

A.J. Christopher
Port Elizabeth, July 1999

Introduction

South Africa has been the scene of a number of momentous social engineering projects from colonialism and segregationism to apartheid and, currently, the democratic transformation. All of these had profound spatial implications and left significant legacies in the geography of the country. Indeed, successive governments have been deeply implicated in the ordering of society within legally defined spaces for the attainment of political objectives. Apartheid, as implemented by the National Party between 1948 and 1994, was especially concerned with the control of space, notably its occupation and use on a racial basis. Since 1994 the African National Congress-led government has directed substantial resources towards the elimination of the inequalities inherited from its predecessor. It is still too early to talk about the 'post-apartheid' era in other than political terms as the spatial systems and physical structures inherited from the past were solidly constructed and are proving to be remarkably resilient. Thus the *Atlas* is organized around the dominant concept of apartheid, before, during and after its active implementation.

The term 'apartheid' was one of the most emotive in the political vocabulary of the second half of the twentieth century. The Afrikaans word *apartheid* has become the universally employed nomenclature for legalized and enforced racial and ethnic discrimination, notably in the fields of residential segregation, job opportunity and political rights. In its original form, derived from the parent Dutch language, the word meant 'separateness' or 'apartness'. However, in the twentieth century it assumed a political usage denoting a legally enforced policy to promote the political, social and cultural separation of racially defined communities for the exclusive benefit of one of these communities. As such, the word entered certain languages, without change, from Portuguese to Lithuanian and was transliterated into some including Russian and Arabic. Furthermore, the term ceased to be nationally specific and its occurrence was widely identified in other countries from the United States to Morocco (Abu-Lughod 1980; Massey and Denton 1993).

However, it was in South Africa that apartheid assumed the full meaning with which it is usually associated. In 1973 the United Nations went so far as to condemn the policy of apartheid as a 'Crime against Humanity', as it was seen to violate the basic human rights of the majority of the population (Coleman 1998). In 1999 the South African National Assembly similarly declared apartheid to be a crime. The task of overcoming the complex impact of this policy, which intruded into every facet of people's lives, remains as the most significant legacy in the development of the country in the new millennium, long after its formal repudiation.

Yet apartheid as theoretically conceived was steeped in Christian Calvinist fundamentalism and early twentieth-century scientific theories of race (Dubow 1995). White Afrikaner racial

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preservation and the rejection of miscegenation lay at the core of the policy and hence international repudiation stemmed from the repudiation of similar Nazi ideologies in the Second World War. However, in promoting racism, it was possible for one of the more extreme Nationalist ideologues, Professor G.A. Cronje, to write in 1945:

The racial policy which we as Afrikaners should promote must be directed to the preservation of racial and cultural variety. This is because it is according to the Will of God, and also because with the knowledge at our disposal it can be justified on practical grounds. . . . The more consistently the policy of apartheid could be applied, the greater would be the security for the purity of our blood and the surer our unadulterated European racial survival. . . . Total racial separation . . . is the most consistent application of the Afrikaner idea of racial apartheid.

(Study Commission 1981: 41)

It was only in 1948, when the National Party came to power in South Africa and proceeded to implement the principles of apartheid within a country already deeply immersed in colonial segregationism, that pragmatism gave way to ideology. The consequences were far reaching, with significant transformations of both the urban and the rural areas, large-scale forced removals of people, and the redrawing of the internal political structures of the state. Race became the dominant element in determining the rights, political and legal, of the members of the population. The map of South Africa and its towns and cities were redrawn on racial lines with different rights assigned to different groups of people within the different zones.

The whole process was fuelled by the determination of the politically and economically dominant White group to retain power over the country in the face of rising demands for political rights by the African majority. Unlike other mid-latitude British dominions, the immigrant populations never achieved demographic dominance, as opposed to political and economic domination, in South Africa. Even at its relative height in the first half of the twentieth century the White population only amounted to a fifth of the total for the country as a whole (Figure 0.1). This proportion subsequently declined to stand at approximately 10 per cent at the beginning of the new millennium.

Economic dominance was most clearly illustrated by the disparity in income and spending power between the various sectors of the population (Adam and Giliomee 1979). In 1946 the White one-fifth of the population controlled nearly three-quarters of personal income (Figure 0.2). Only in the 1980s did the White share begin to fall significantly, although the White one-tenth of the population still accounted for over 40 per cent of personal income in 1999 (*Sunday Times*, 14 March 1999). By this stage the disparities in incomes were greater than those experienced in Brazil (*South Africa Survey* 1998).

The enforcement of job reservation, on a racial basis, and hence the maintenance of relatively high White incomes, was emotionally linked to the preservation of continued White rule and 'White civilization'. This was baldly stated by Mr B.J. Schoeman, Minister of Labour, in 1954, in the debate on the Industrial Conciliation Bill:

this provision is against economic laws. The question, however, is this: What is our first consideration? Is it to maintain the economic laws or is it to ensure the continued existence of the European race in this country? . . . I want to say that if we reach the stage where the Native can climb to the highest rung of our economic ladder and be appointed in a supervisory role over Europeans, then the other equality,

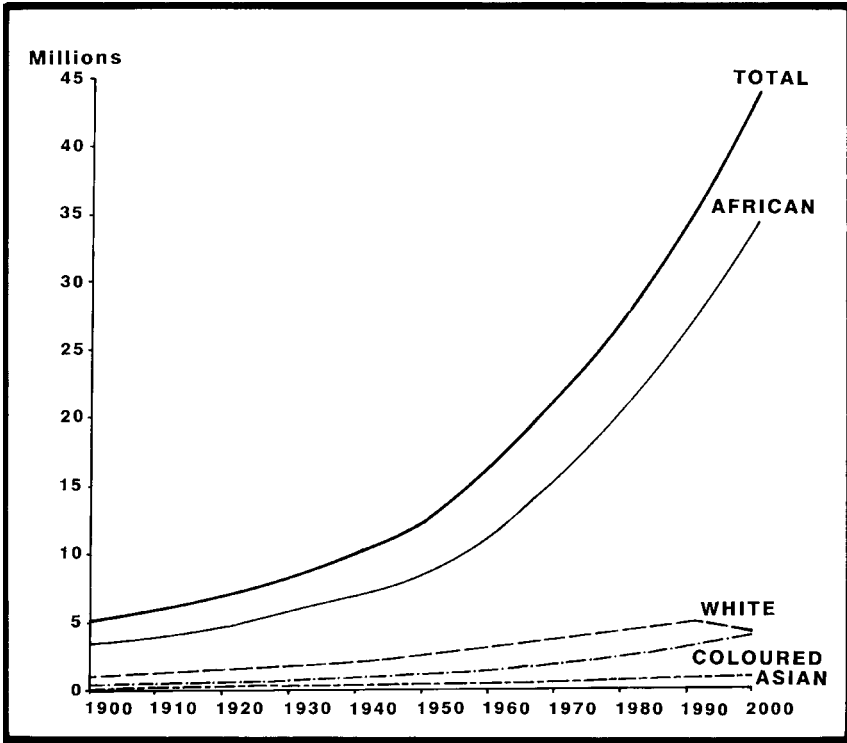


Figure 0.1 Population of South Africa, 1900–2000
 Source: Statistics from census reports 1904–96 and projections to 2000

namely political equality, must inevitably follow and that will mean the end of the European race.

(*Hansard* 1954: col. 5854)

The privileged political and economic position of the White population was kept in place through the ruthless enforcement of an elaborate series of laws which were constantly amended and extended to remove any loopholes which might be discovered. Many of the enactments, including the Natives Land Act (1913), the Native Trust and Land Act (1936) and the Natives (Urban Areas) Act (1923), predated the National Party's accession to power, but were rigorously enforced and amended to serve new purposes after 1948. Other legislation was entirely new, notably the Population Registration Act (1950), the Group Areas Act (1950) and the Promotion of Bantu Self-government Act (1959), which sought to establish a more comprehensive and ordered regime. Numerous other enactments determined in detail the activities of the majority of the population, the bureaucracy was enlarged to administer the legislation, and the police force extended to supervise obedience to the law.

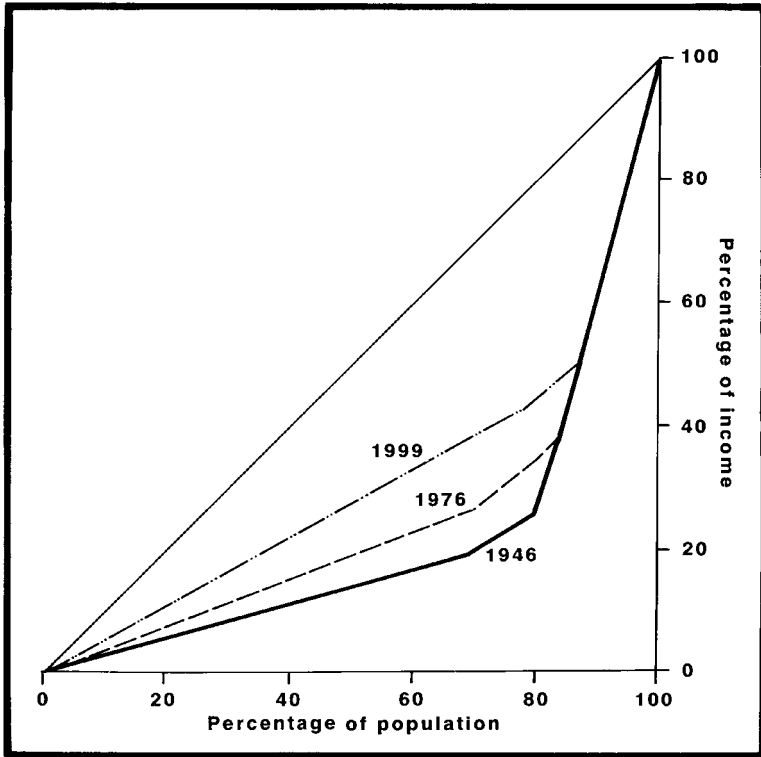


Figure 0.2 Per capita spending inequalities, 1946-99

Source: Statistics from H. Adam and H. Giliomee (1979) *Ethnic Power Mobilized: Can South Africa Change?*, New Haven, CT: Yale University Press, and *South Africa Survey 1997/98*, Johannesburg: South African Institute of Race Relations

The apartheid legislation was initially designed to establish urban racial residential segregation. The Prime Minister, Dr D.F. Malan, was most emphatic that this was the key to apartheid, when debating the Group Areas Bill in 1950:

The Group Areas Bill . . . is a measure which is proposed by this side of the House to carry out its policy of apartheid, and in that respect it undoubtedly is the most important of all . . . will mean a fresh start for South Africa, because it heralds a new period. I do not think there is any other Bill, affecting the relations between the different races, the non-Europeans and the Europeans in this country, which determines the future of South Africa and of all population groups as much as this Bill does.

(*Hansard* 1950: col. 7722)

Subsequently attention was directed towards the exclusion of anyone not classified as White from the political process of the country. The Population Registration Act thus

formed the cornerstone of the entire policy as everyone was required to be classified into a distinct racial group. In such a system there was no room for ambiguity. In 1949 the government had passed the Prohibition of Mixed Marriages Act, with the object, in the words of Dr T.E. Donges, Minister of the Interior: 'to check blood mixture, and as far as possible promote racial purity' (*Hansard* 1949: col. 6164). Not content with a dual White-Black grouping, the government introduced a complex classification which sought to divide the indigenous population from those of mixed parentage and from other immigrant groups. Furthermore, the indigenous population itself was subdivided, according to home or inherited language, into a series of 'national units' or incipient nations.

Separation on the personal level was deemed essential for the survival of the White race. A series of laws was enacted in order to prevent contact between Whites and other people. The Minister of Justice, Mr C.R. Swart, introducing the Reservation of Separate Amenities Bill in 1953, sought to show how such measures were indispensable:

If a European has to sit next to a non-European at school, if on a railway station they are to use the same waiting-rooms, if they are continually to travel together on the trains and sleep in the same hotels, it is evident that eventually we would have racial admixture, with the result that on the one hand one would no longer find a purely European population and on the other hand a non-European population.

(*Hansard* 1953: col. 1053)

It might be added that amenities were to be separate but not equal:

it was never the intention of Parliament to say . . . that if you reserve something for one group, equal provision should be made in every respect for the other group. In our country we have civilized people, we have semi-civilized people and we have uncivilized people. The Government of this country gives each section facilities according to the circumstances of each.

(*Hansard* 1953: cols. 1054-5)

Inequality was most marked in the realm of education, where Dr H.F. Verwoerd, when Minister of Native Affairs, piloted the Bantu Education Bill through parliament in 1953:

Racial relations cannot improve if the wrong type of education is given to Natives. They cannot improve if the result of Native education is the creation of frustrated people who, as a result of the education they received, have expectations in life which circumstances in South Africa do not allow to be fulfilled immediately, when it creates people who are trained for professions not open to them.

(*Hansard* 1953: col. 3576)

Echoes of Nazi education policies for the subjugated peoples of eastern Europe in the early 1940s are evident. Martin Bormann, Hitler's Party Secretary and Deputy Fuehrer, summed up the official attitude succinctly: 'Education is dangerous. It is enough if they can count up to 100. . . . Every educated person is a future enemy' (Shirer 1964: 1118).

The ultimate apartheid experiment was the excision of the African areas from the country, and hence the removal of the African population from the political process. At first the National Party government was ambivalent on the issue, prompting one author to suggest that 'The Myth of the "Grand Design"' had been propagated politically but was not

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consistent with the record (Posel 1991). It was only in 1959 that the new Prime Minister, Dr H.F. Verwoerd, injected a greater sense of urgency and direction into the debate on the political future of the African population:

I say that if it is within the power of the Bantu and if the territories in which he now lives can develop to full independence, it will develop that way. Neither he nor I will be able to stop it and none of our successors will be able to stop it.

(*Hansard* 1959: col. 6221)

Such was the success of Dr Verwoerd's partition policy that by the 1970s several African political leaders had accepted the concept of independence from South Africa and were concerned with how much territory they could obtain. President Lucas Mangope of Bophuthatswana argued for a more generous division of South Africa in order to obtain international credibility at his country's independence celebrations in 1977:

Independence and consolidation are only two sides of the same coin. If any one side of this coin lacks integrity and credibility, the coin will be regarded as faked, and it will be rejected. It is quite self-evident, that the Achilles' heel of Bophuthatswana's credibility is the present state of consolidation, or rather non-consolidation.

(*Eastern Province Herald*, 7 December 1977)

Apartheid in its most basic form involved the removal of anyone not considered to be a White from areas deemed to be for the occupation or enjoyment of the White population. Accordingly, massive forced population movements in both the urban and the rural areas began in the initial years of the National Party's administration. The reorganization of South Africa's towns and cities was a long-term process extending over more than two decades. Similarly, the removal of the 'surplus' African population from the 'White' rural areas was spread over as long a period of time. The lengthy time span allowed for an evolution of the apartheid concept from its basic segregationist origins to the more subtle concepts of 'separate development' and 'separate freedoms', even if the intent of maintaining White supremacy remained the same.

Apartheid was thus conceived as a spatial policy, with markedly geographical consequences. Lines were drawn on maps at various scales, and people were evicted and resettled to fit the lines. The administrators were acutely place conscious, and put a heightened emphasis on the distinctiveness of particular places and communities. Not only were towns redesigned into separate sectors, even with separate administrations, but an entirely new political map of the country unfolded as the policy developed. State partition became the official aim by the 1970s, with South Africa fragmented into a series of African nation-states and a large White-controlled rump entity. Policies were pursued to increase the political and economic viability of the proposed African nation-states, but without weakening the position of the White state. Industrial development, transport planning and regional planning were all undertaken with the goal of creating a new, smaller, but whiter, South Africa.

Problems multiplied as White minority rule became increasingly untenable in the final quarter of the twentieth century. International ostracism, economic sanctions and external military involvement on the one hand and the growing internal political and economic pressures and problems on the other led to reappraisals in the 1980s. The morality of partition and secession was forcefully questioned (Buchanan 1991). Blatant racial domination similarly was condemned and viable alternatives were sought (Adam and Moodley

1993). However, official attempts aimed at the ‘modernization’ of apartheid under Prime Minister, later President, P.W. Botha, between 1978 and 1989 met with little acceptance. Relative White demographic decline, particularly highlighted by the massive rural–urban migration of the African population in the 1980s, illustrated the practical impossibility of implementing the entire apartheid policy. Furthermore, the escalating costs of maintaining the apartheid state resulted in severe economic problems, symbolized by the fall in the value of the national currency, particularly after the much publicized and defiant ‘Rubicon’ speech by President Botha in 1985 (Figure 0.3).¹

The end was far more sudden than expected, following the epoch-making reversal of thought by President F.W. de Klerk in 1990. The massive legislative and administrative burden of the apartheid structure was dismantled in the course of 1991. The change in official thinking was summed up by the President in a condemnation of any consideration of retaining the system:

Surely it is obviously unjust. Surely it is at variance with the Christian values we aspire to and profess. Surely this is in conflict with internationally acceptable norms. Surely this is a certain recipe for rebellion, civil war and revolution.

(*Hansard* 1991: col. 7274)

The overwhelming rejection of apartheid by White voters in a referendum in 1992, and endorsement of a search for a negotiated settlement with the disenfranchised majority, prompted the President to state that ‘South Africa has closed the book on apartheid’ (South African Broadcasting Corporation television speech, 18 March 1992). After a series of tortuous negotiations the country’s first universal-franchise elections in April 1994 led to the formation of the Government of National Unity under President Nelson Mandela. Politically, apartheid was formally abandoned.

However, the physical and social heritage of over forty-five years of enforced separation are overwhelming. The legacy of the policy has been a severe impediment to the country’s development, as the Government of National Unity realized between 1994 and 1999. Indeed the Reverend Alan Hendrickse, then Leader of the Labour Party, suggested that

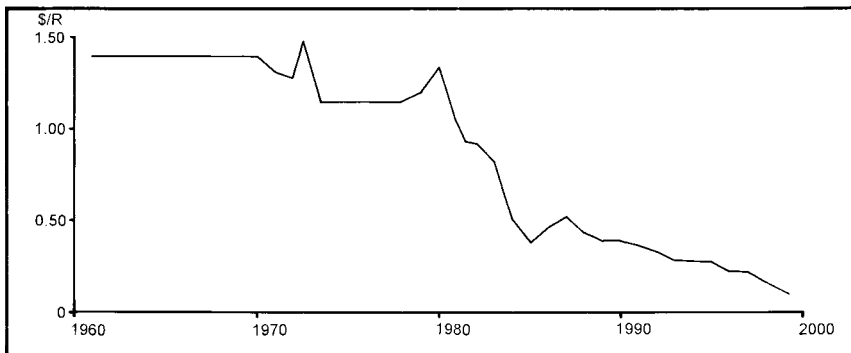


Figure 0.3 Value of Rand in US dollars, 1961–99

Source: Statistics from United Nations (1965–95) *Statistical Yearbook*, New York: United Nations, and *Sunday Times*, Johannesburg (1996–9)

8 Introduction

even when pronounced dead, apartheid had the ability to remain alive, as the formal dismantling of the structure was not sufficient to undo the wrongs perpetrated in the era (*Hansard* 1992: cols. 5031–6). One perverse example has been the official continuation of racial classification in the interests of achieving affirmative action programmes and monitoring such legislation as the Employment Equity Act (1998), designed to reverse the effects of decades of discrimination in the workplace.

The period from 1948 to 1994 thus constitutes a remarkable period in world history, when South Africa occupied a particularly unenviable position as an international pariah state in consequence of its internal policies. *The Atlas of Changing South Africa* seeks to demonstrate the spatial patterns of the planning and enforcement of the policy and to examine the spatial heritage it has bequeathed as an indelible legacy for eradication in the new millennium.

State policy operated at three levels. ‘Grand apartheid’ sought to partition the country in an effort to ensure the continuation of White control in the remainder. ‘Urban apartheid’ sought to ensure that the living and business areas of the cities were segregated. Personal ‘petty apartheid’ sought to ensure minimal personal contact between people of different racial classifications, through aspects ranging from separate entrances to buildings to separate schools. Each of these aspects was concerned with the control and use of physical space.

Politicians and bureaucrats drew lines upon maps at many scales in order to separate people into neat racial compartments. The essentially spatial characteristics of apartheid lend themselves to interpretation through the presentation of maps. Consequently in an era of rapid political change an atlas becomes a vital reference work for comprehending the nature of the transformation in progress.

The Atlas of Changing South Africa is not intended to be a chronological account of the history of South Africa since 1948. Many and conflicting accounts of this kind, have been and no doubt will be written on that subject (Thompson 1990; Saunders 1992, 1994; Saunders and Southey 1998; Smith 1988; Welsh 1998; Worden 1995). It is intended here to illustrate the spatial aspects of apartheid, demonstrating the essentially geographical planning which was effected in the era. The work is therefore organized topically around broad themes in an attempt to bring together the various and diverse aspects of the South African state’s apartheid project. Some of the more general tenets of apartheid will consequently be absent, where the inequalities are not spatially reflected, or where statistics are not available.

The collation of statistics on a racial basis, often excluding the African population or referring only to the White population, makes any work on South Africa particularly problematical. Territorially, too, the term ‘South Africa’ has meant different extents, ranging from the broad concept of South Africa including Botswana, Lesotho and Swaziland, to the narrowly focused White apartheid state, excluding all the African homelands, whether ‘independent’ or not. In addition, for most of the period from the mid-1960s until 1994, the country was subject to international ostracism and economic sanctions. Thus much statistical material was regarded as sensitive and therefore not available to the researcher. Subsequent destruction of records has further reduced the possibilities of understanding the apartheid era.

If examples from Port Elizabeth appear frequently in the text, this is not because the city was the most segregated in the country or had any other distinctive feature, but because the author is most familiar with the peculiarities of the apartheid system as manifested in this city. Accordingly, it is hoped that readers may obtain a greater appreciation of the intricacies of this uniquely selfish and degrading policy and of modern South Africa in general through familiarity with a single city.

1 Before apartheid

The development of apartheid was firmly rooted in the colonial era. The country was first settled by European colonists under the Dutch East India Company in 1652. In 1806 the colony was occupied on a permanent basis by Great Britain. Although at the end of the Dutch period there were only 25,000 European settlers in the country, they had occupied land extending up to 1,000 kilometres from the original settlement at Cape Town through the evolution of an extensive farming system. Within the isolation which this system imposed, a distinct community evolved, later to become the Afrikaner nation. In the British period, South Africa was not perceived as a land of opportunity to rival the United States, Canada, Australia or New Zealand as a destination for emigrants (Christopher 1988a). As a result European immigration was never on a scale whereby British immigrants outnumbered the Afrikaners. Indeed between 1815 and 1914 less than 4 per cent of emigrants from the United Kingdom went to South Africa (Figure 1.1). However, the British contribution to the country in the administrative and commercial fields was profound.

Conflict between the British imperial authorities and sections of the Afrikaner community seeking political independence was a constant theme throughout the history of the nineteenth century. Thus on a political level the establishment of the Union of South Africa in 1910 as a British dominion was viewed as a compromise between the two White 'races', which consequently had nothing to offer the indigenous population in the form of political and economic prospects.

It would be a gross understatement to say that the indigenous population did not fare well under the colonial regime. The Khoisan peoples of the western half of the country, who came into contact with the colonists first, were worst affected. The population was sparse, as befitted a herding and hunting economy. Loss of lands and livestock as a result of the steady encroachment of the White colonists reduced most of its members to servitude, as servile tenant labourers on the newly established-European owned farms. Disease, notably small-pox, also took its toll, severely curbing population numbers in the first half of the eighteenth century. Thus in the western half of the country the indigenous population, reduced in numbers and deprived of land and livelihood, had shrunk to a small minority in many districts by the early twentieth century (Figure 1.2). In this respect the western half of the country followed the experience of many other mid-latitude colonies, notably the Americas and Australasia, where imported pathogens worked their deadly effects. However, in the eastern, better-watered, sector of the country the colonists encountered the Bantu-speaking peoples, with a mixed sedentary agricultural base. They were less susceptible to European diseases and proved to be difficult to control militarily, and so to dispossess of their land and livestock. Consequently, there ensued a long period of conflict from the 1770s to the 1870s,

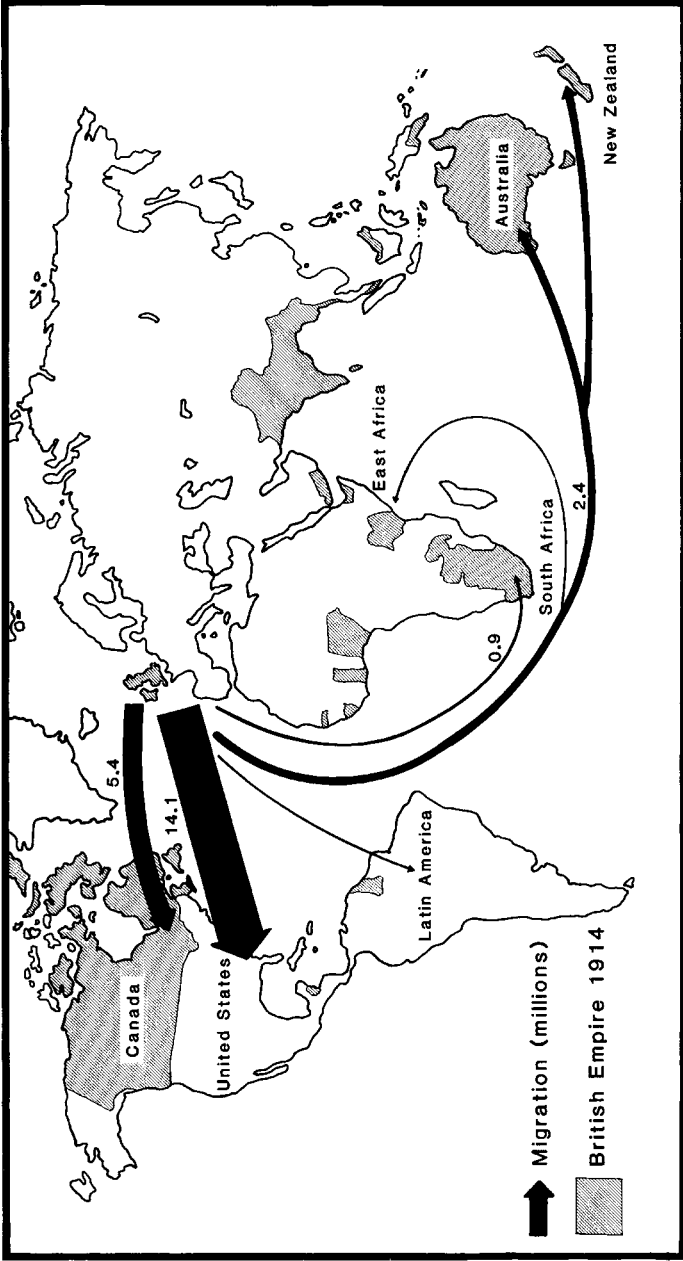


Figure 1.1 British emigration flows, 1815–1914
 Source: From statistics in A.J. Christopher (1988) *The British Empire at its Zenith*, London: Croom Helm

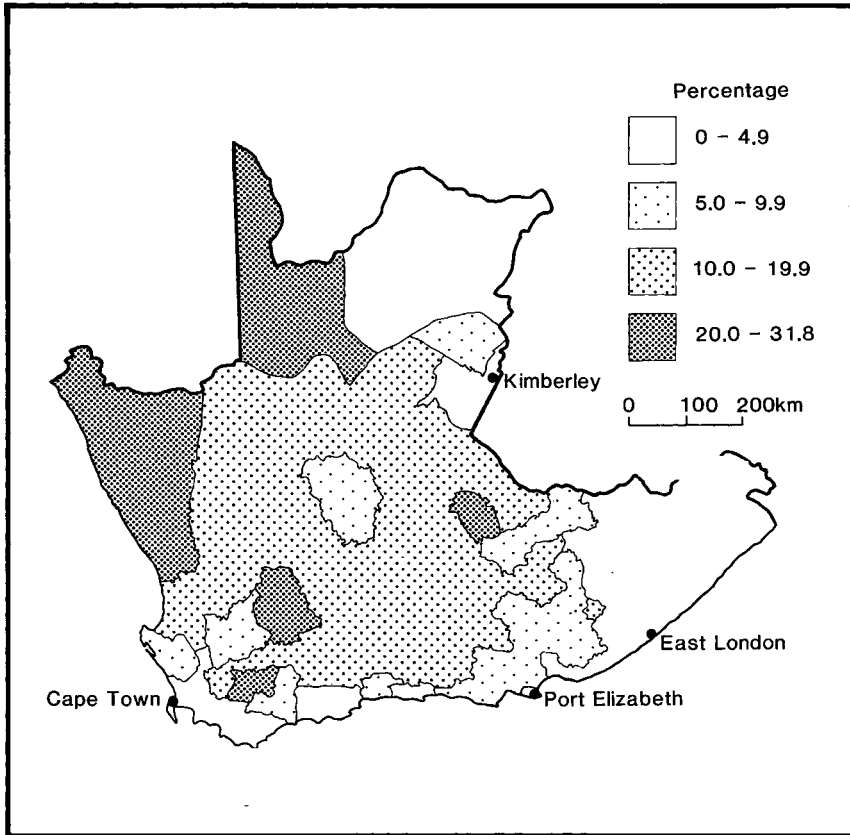


Figure 1.2 Distribution of Khoisan population, 1904

Source: Computed from Cape of Good Hope (1905) *Census of the Colony 1904*, Cape Town: Government Printer

while colonial and local governments conquered the various indigenous chieftaincies and kingdoms of the subcontinent in a piecemeal fashion (Mostert 1992).

In 1910 the Union of South Africa was established through the unification of four British colonies (Figure 1.3). At that time there were some five million people within the boundaries of the new dominion, of whom only one million were of accepted European origin. It was, however, this one million who controlled the government and remained determined to exercise exclusive political power in the ensuing eighty years. The methods employed for doing so changed from the pragmatic segregationism of the pre-1948 period to the ideologically formed apartheid policies of the post-1948 era. Although a distinct break at this date is often implied, there is a remarkable degree of continuity from the colonial period through the Union segregationist era to the age of apartheid.

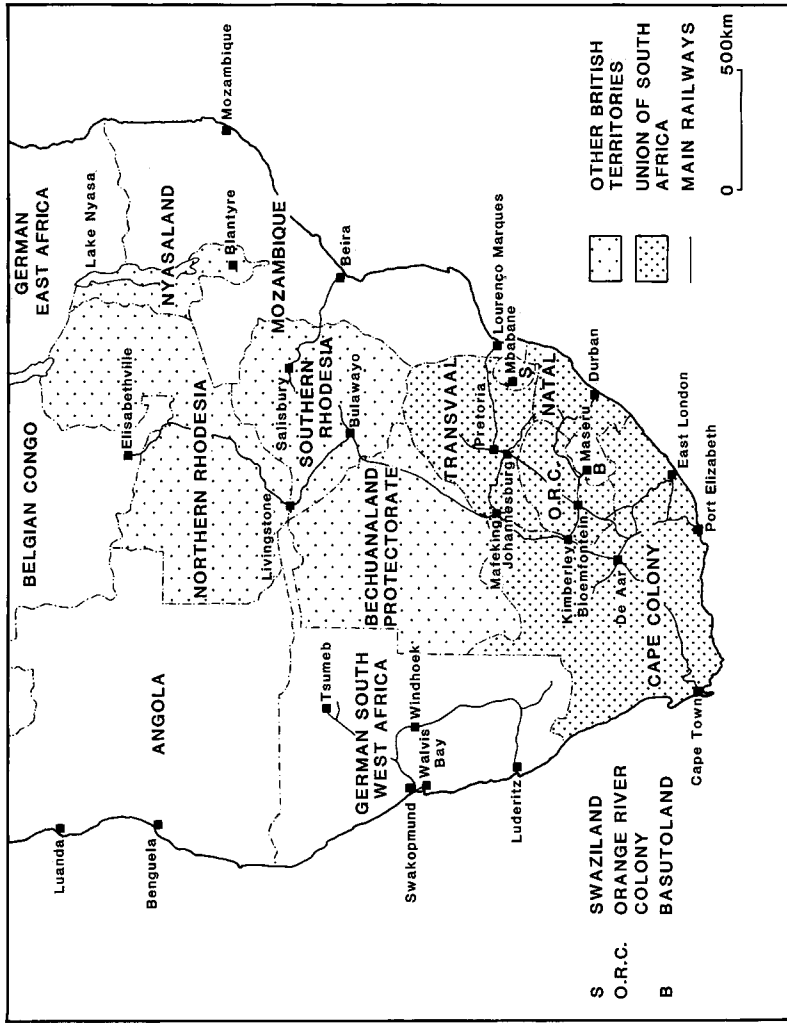


Figure 1.3 Southern Africa, 1910
 Source: Compiled by the author from various sources

COLONIALISM

The maritime colonial powers initially bypassed South Africa in their quest for power and profit in the East. The Portuguese, though mapping the coastline, did nothing to establish permanent bases on this section of the continent, as there were no recognizable exploitable resources and the indigenous population appeared hostile. Only when the advantages of establishing a provisioning station for ships voyaging between Europe and the East Indies were perceived did the Dutch East India Company decide to act. In 1652 a settlement was founded at Cape Town to provide fresh fruit, vegetables and meat to the Company's vessels (Christopher 1976). An extensive garden was laid out to serve these needs. However, the Company's limited resources were such that it was not possible to fulfil the expectations, and recourse was made to the settlement of free individual European settlers to grow the required provisions. The supply of meat was also problematical as the indigenous population proved reluctant to barter their cattle away in the numbers required. Conflict and seizure ensued, with the Company, and later individual settlers, undertaking cattle, sheep and goat raising on lands taken from the indigenous population. Attempts to define the physical boundary of the settlement, in order to limit the extent of the conflict, began with the planting of a hedge of bitter almonds instigated by Jan van Riebeeck, the first Dutch commander (Figure 1.4). This, like all subsequent demarcations, proved to be ephemeral as European settlers seized the opportunities which were offered by a new land with minimal government interference and an initially limited indigenous population.

The colonial scale of operations thus increased rapidly as extensive systems of cultivation and stock farming replaced inherited intensive European models. A constant lack of labour and capital hampered development, as all the colony appeared to offer in abundance was land. Settlers from the Netherlands, Germany and France were placed on small (20–50 ha) farms in the seventeenth century. However, in 1717 the government halted free immigration as the colony was considered to be fully occupied, although it contained only 2,000 European inhabitants. The limited physical resources of the immediate hinterland of Cape Town restricted commercial agriculture to grain and wine enterprises, which were run on tropical plantation lines with slave labour forces imported from the Dutch colonies in Asia. The vital decision as to whether to run the colony with free or servile labour was taken in 1658, effectively determining the form of colonial society, and thereby influencing the social attitudes and population composition of later generations.

Parallel with these developments was the evolution of extensive livestock raising in the interior of the colony. The seasonal movement of livestock to lands in and beyond the mountains of the western Cape, evolved by the early eighteenth century, was subsequently transformed into the permanent establishment of independent stock farms in these regions. Farms of 2,500 hectares were offered at a nominal rental to those venturing on to the frontier of European settlement. The result was the rapid appropriation of the best agricultural and grazing land across the subcontinent and the dispossession of its occupants (Figure 1.5). By the late eighteenth century lands were being settled over 1,000 kilometres from Cape Town, and the settlers had come into conflict with the indigenous agriculturalists, whom they were unable to displace on any significant scale with the technology available to them. Settler pastoralism differed little from that of the indigenous population whom they incorporated into the system wherever possible. Opportunities for commercialization were limited as distance precluded the marketing of more than small quantities of livestock and livestock products in exchange for luxury items, firearms and wagons. In the main, settler society was self-contained with only limited contacts with the

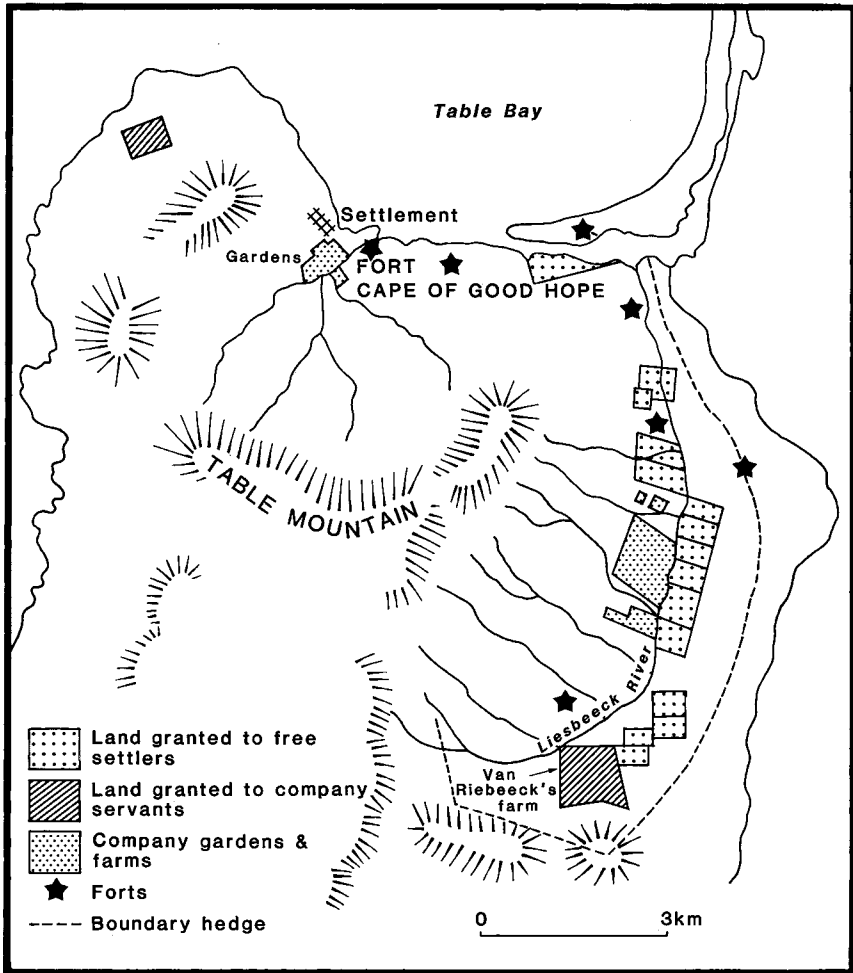


Figure 1.4 The first Dutch settlement at the Cape of Good Hope
 Source: After A.J. Christopher (1976) *Southern Africa*, Folkestone: Dawson

commercial world or indeed between individual members. Isolation was the overwhelming result of the extended lines of communication to and from Cape Town and the poverty of the physical environment (Lamar and Thompson 1981).

In the nineteenth century the process of frontier extension was continued. Afrikaner settlers pushed into the interior of South Africa across the Orange River, and entered areas initially considered to be virtually devoid of indigenous people as a result of the massive upheavals and migrations of the era of the Difaquane, or 'forced migration', associated with the rise of the Zulu military monarchy in the 1820s and 1830s (Wilson and Thompson

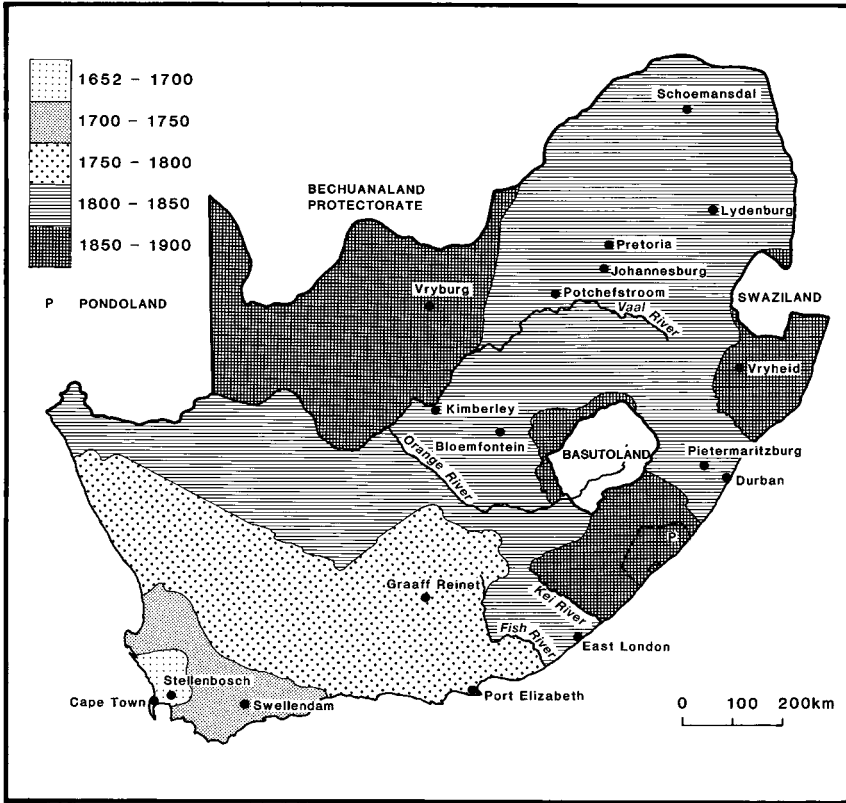


Figure 1.5 Sequence of European annexation
 Source: Compiled by the author from various sources

1969: 391). In the late 1830s some 15,000 Afrikaner colonists migrated north and eastwards to occupy large tracts of the Orange Free State, Transvaal and Natal. In these regions they established their own independent republics, free from British control. Chaos in Natal led to British annexation and settlement by new immigrants, but the Orange Free State and Transvaal (South African Republic), after involved political manoeuvring, survived as separate entities until the end of the century, when they again came under British rule. The Anglo-Boer War (1899–1902) is one of the epic conflicts in the building of an Afrikaner mythology and sense of identity (Pakenham 1979). The political map of 1899 is thus still able to evoke political emotions as representing the Afrikaner heartland (Figure 1.6).

Within the republics land was appropriated by the settlers in a similar fashion to that evolved in the Cape Colony. The same semi-self-sufficient economy was reproduced, although ivory possibly contributed more to local funds than agriculture as such in the first decades of settlement. Commercialization of farming was only possible with the development of wool exports in the 1830s and 1840s in the Cape Colony, and the extension of