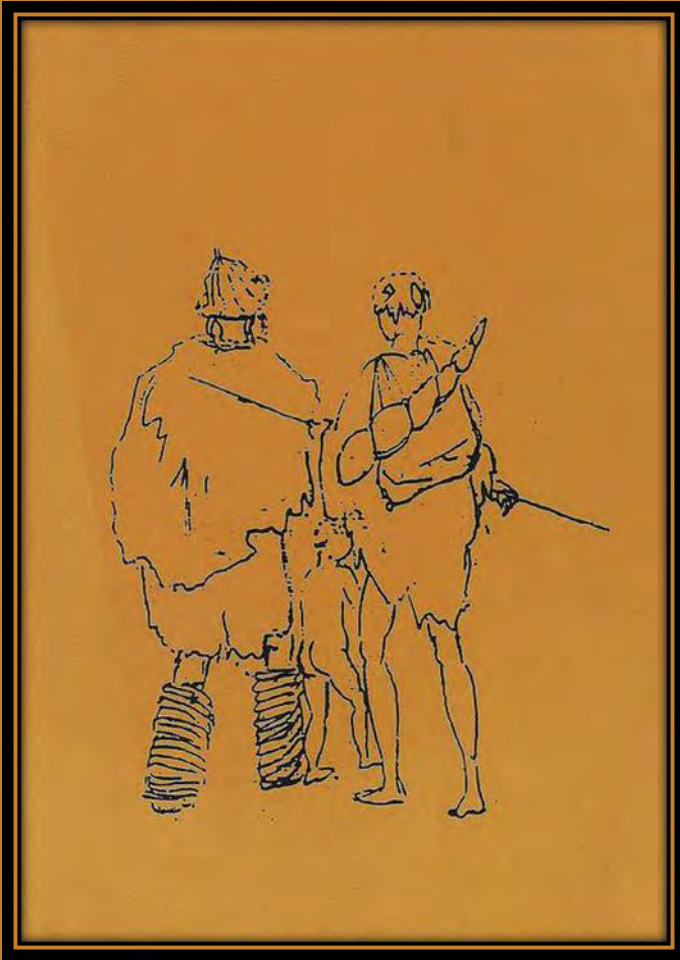


UL No. 030

Who is Jannetje *Rutgertroost?*



A genealogical
investigation into the
origins of a Cape of
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records as: *Jannetie /*
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Rutgertroost.

Uprooted Lives

Unfurling the Cape of Good Hope's Earliest Colonial Inhabitants (1652-1713)

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Uprooted Lives

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Mansell G. Upham



*For min Far, min Mor
og min søstre*

Tak for altid væsen ...



Preface

Timon: Earth, yield me roots
He digs
Who seeks for better of thee, sauce his palate
With thy most operant poison. What is here?
Gold? Yellow, glittering, precious gold?
No, gods, I am no idle votarist.
Roots, you clear heavens! Thus much of this will make
Black white, foul fair, wrong right,
Base noble, old young, coward valiant.
Ha, you gods! Why this? What, this, you gods? Why, this
Will lug your priests and servants from your sides,
Pluck stout men's pillows from below their heads.
This yellow slave
Will knit and break religions, bless th'accursed,
Make the hoar leprosy adored, place thieves,
And give them title, knee and approbation,
With senators on the bench. This is it
That makes the wappened widow wed again –
She, whom the spital-house and ulcerous sores
Would cast the gorge at, this embalms and spices
To th'April day again. Come, damned earth,
Thou common whore of mankind, that puts odds
Among the rout of nations, I will make thee
Do thy right nature ...
William Shakespeare, *Timon of Athens*

Since 1976 **Eva Meerhoff**, born **Krotoa (c. 1643-1674)** and **Catharina (Groote Catrijn) van Paliacatta [Pulicat] (c. 1631-1683)** have haunted me. Discovering Krotoa (ancestor to *both* my father and my mother) and *Groote Catrijn* (*seven* traceable lineal descents – five maternal and two paternal) to be two of my most prolific ancestors; and also that these two formidable women are lesser known ancestors (even multiple) to so many other colonially induced people *rooted* at the tip of Africa – like so many other ancestral beings from my/our past - were reasons enough for me to give them undivided attention. But the discovery that Krotoa was the first indigenous Cape woman to be colonially incorporated; and that *Groote Catrijn* was the first recorded female convict banished to the Dutch-occupied Cape of Good Hope and its first Dutch East India Company (VOC) slave to be liberated - exacted their release from the shadows demanding that *their stories* be told. My ongoing research into the lives of especially the Cape's earliest colonial women (indigene, settler, sojourner, slave, convict) – women being the *fons et origo* of ongoing culture - affords me the opportunity to continue revisiting my original research - many initially featured



(since 1997) in numerous articles in *Capensis*, quarterly journal of the Genealogical Society of South Africa (Western Cape). Krotoa's and *Groote Catrijn*'s importance and that of their colourful contemporaries has now been reassessed in terms of unravelling and understanding more fully the impact of Dutch colonization at the tip of Africa. There is now a heightened awareness in South Africa of indigenusness and slavery. Until recently, however, both Krotoa and *Groote Catrijn* – and many other folk - have been mostly overlooked or excluded from the orthodox and politically selective slave pantheon currently encountered in the rewriting and re-institutionalization of South African historiography. The reality of *shared* indigenous and slave roots across a diminishing racial or ethnic divide, however, cannot any longer be suppressed. There is a need for expanded biographies on, and ongoing genealogical inquiries into, not only these very important early Cape colonial figures, but many others.

More than 30 years of researching and documenting each recorded individual that peopled the early colonial period of the VOC-occupied Cape of Good Hope (1652-1713), and given the present-day dearth of knowledge regarding diasporized slaves and the ethnocidally challenged indigenes, at a time when the need to incorporate the historically marginalized underclasses into a more global consciousness is being increasingly recognized, the publication of accessible representative biographies has become imperative. Ever since Anna J. Böeseke's seminal work *Slaves and Free Blacks at the Cape 1658-1700* in 1977, little attempt has been made to write more detailed biographies on any of the individuals originally referred to by Böeseke or any other people for that matter - thus the *raison d'être* for this collection of biographical excursions from the initial period of Dutch colonization. This collection comprises mostly indigenous and slave biographies for the period (1652-1713) ending with the devastating smallpox epidemic that utterly transformed the little colony forever thereafter. The lives of a few hundred people have been recollected in varying degrees of detail depending on how much has survived in the written record.

This work is also a tribute to my own indigenous and slave ancestors thus far unearthed from this period - consciousness of whom has given me a whole new more meaningful sense of being 'ameri-eurafrican' and then some ...:

the Goringhiacona:

Eva Meerhoff (born **Krotoa**)

the 'Bastaard Hottentot':

Frans Jacobs van de Caep

the African slaves:

Catharina Alexander van de Caep

Maria van Guinea [Benin]

Cecilia van Angola

Dorothea van Angola

Manuel van Angola

Diana van Madagascar

the Asian slaves:

Catharina (*Groote Catrijn*) van Paliacatta

Engela / Angela (*Maaij Ans(i)ela* van Bengale

Catharina (Catrijn) van Bengale

Catharina (Catrijn) van Malabar

Maria Magdalena (Mariana) Jacobse van Ceylon [Sri Lanka]



Jacob van Macassar
Maria Jacobs: van Batavia
and the pardoned Chinese convict:
Lim / Lin Inko *alias* **Abraham de Veij**.

Although much of South Africa's slave and indigenous heritage is being rediscovered, little about the people dating back to the 16th century has hitherto been unearthed. The 18th and 19th centuries have been more accessible to researchers and historians especially in view of the more legible and easier-to-read records. The 17th century has proved to be a lot more inaccessible due to the more difficult Gothic Dutch script. Invariably researchers (especially academics) have been reluctant to share their transcriptions of archival documents consulted when publishing. I have opted, instead, to rather share my transcriptions in order to arrive at greater accuracy, insight and understanding of these difficult records. It is hoped that more fleshed-out biographies of many more slaves, indigenes and others will follow.

My heartfelt gratitude to:

- my mother **Maria (Ria) Catherine Upham, née Priem (1933-1996)** and my sisters, **Beryl Catherine Brighton, née Upham (1955-2002)** & **Anne Caroline Upham (1957-1988)**, for undying inspiration;
- my father **William (Bill) Mansell Upham (1933-2006)** for being a free thinking devil-of-an-advocate
- **Margaret Cairns (1912-2009)** for her ever-willing assistance and being my micro-historical muse;
- **Anna J. Böeseken (1906-1997)** for her mammoth contribution to South African historiography; and
- **Delia Robertson** for moral and other support - never doubting the value and relevance of my research.

Mansell George Upham
Tokyo, Japan
October 2012



Guide to the Text

General Historical Background

The wind-swept Cape of Good Hope ('the Cape') was a Dutch colonial translittoral holding or possession that emerged quite late (1652) in an already established colonial empire under the control of 'The United East India Company' or *Verenigde Oost-Indische Compagnie* ('the VOC') stretching from Southern Africa to Timor. The VOC-empire had grafted itself onto an earlier Portuguese empire, which had already paved the way for increased European colonial expansion into Africa and Asia. Dutch trade with Asia was organized through the VOC in terms of an exclusive charter (1602) from the States-General of the United Provinces of the Free Netherlands (the 'Dutch Republic') for trade and enforcement of Dutch interests against competitors. A commercial as well as a government agent in Asia, its business was conducted by a hierarchy of officials (called merchants) with headquarters in Batavia [Jakarta on Java, Indonesia], after 1619. The directors of the VOC in the Netherlands were known as the Lords Seventeen (*Heeren XVII*). The Company was formally dissolved (31 December 1795) and its debts and possessions taken over by the Batavian Republic, predecessor to the present-day Kingdom of the Netherlands.

The VOC's main priority at the Cape of Good Hope was to provide support to all of its ships that plied between the Netherlands (*Patria*) and the East Indies. This entailed the running of an efficient hospital, burying the dead and the ready supply of food and drink to the survivors. The colonial encroachment (*occupatio*) on aboriginal Khoe/San ('Hottentot'/'Bushmen') lands resulted in the signing of 'treaties' *ex post facto* in attempts to 'legitimize' Dutch occupation in terms of International Law. The Dutch soon rationalized their ill-conceived occupation of the Cape by transforming the refreshment station into a colony, importing slaves and convicts, granting company employees their 'freedom' to become permanent settlers and expanding territorially, thereby colonizing not only their land - but also the Cape aborigines themselves. By the time the Cape was a fully operational VOC refreshment station, *buiten comptoir*¹, factory, residency, fortified settlement and colony, a creole multi-ethnic Dutch-Indies culture had emerged at the tip of Africa (*het uijterste hoeck van Africa*). Significantly, the Cape of Good Hope was the only Dutch colony where the Dutch language, albeit creolized and indigenized, effectively took root and evolved into a formalized and institutionalized language - *Afrikaans*.

The Cape of Good Hope for that period is best imagined in terms of the present-day Cape Flats once being drifting dunes of sand. Between Cape Town and the second *colony* of Stellenbosch, there lay a waste-land of prehistoric sea-bed

¹ *Buiten comptoiren* were out stations or subordinate dependencies, each with its own governor or commander, which before (1652), extended from Ceylon in the west to the Celebes and Japan in the east [CA: BP (*Cape Pamphlets*): Colin Graham Botha, 'Early Cape Matrimonial Law'].



making the Cape peninsula appear to be an island cut off from the rest of Africa. The colony was initially a dumping ground for the VOC's sick, dead, political exiles and convicts. The place can be summed up by the following key words: fort, penal settlement, cemetery, hospital, slave lodge, vegetable garden, drinking hole and brothel. Transferred officials and servants could not be expected to stay there indefinitely and 'free-burghers' (*vrijburghers*) - a minority of whom were manumitted slaves termed 'free-blacks' (*vrijzwarten*) - and their wives, if not legally bound to stay for a fixed period as 'free citizens', would have opted to leave sooner. Some even deserted by running or stowing away. There were very few imported women so that there existed a maximum demand for sexual favours from slave women and detribalized aborigines. Some European women, appreciating this chronic shortage, even risked cross-dressing and leaving for the Cape and the East Indies disguised as men. A number were discovered even before their ships sailed past the Cape. Then, there were many more stowaways and high-sea captives. All life revolved around the coming and going of the VOC fleets and its motley crews - and keeping the 'Hottentots' at bay. An overpopulated hospital, multiple burials, illegal trade (either between the ship folk and the free burghers or corrupt officials or local aborigines), fornication, homosexuality, prostitution, gambling, drinking, squabbling, stealing, punishing and killing were the dis/order of the day.

Nomenclature, terminology, Dutch 17th & 18th century writing conventions & archival sources

17th century Dutch writing conventions display a healthy aversion to standardization. There is a tendency in South Africa to convert, incorrectly, old Dutch names found in original documents using modern Afrikaans writing conventions. In particular, the principle of 'writing one concept as one word' derives from a more removed (if not alien) High German convention imposed once written Afrikaans conventions became institutionalized. Hence, the original *Blaauw Berg* is rendered *Blouberg* and re-rendered *Blaauwberg* [*sic*]. The Dutch were happy to abide by the European (proto-international) name generally used for the Cape, viz. the Portuguese *Cabo de Boa Esperanza*. The Dutch, however, often influenced by French, gallicized the latter half of the name: *Cabo de Boa Esperance*. The Dutch rendition of the name is generally found as *Caep de Goede Hoop*. *Caep* or *Caap* is often also found as *Caab*. Place names are used as the Dutch knew them at the time, as opposed to latter-day 'politically correct' names. The spelling of personal names found in the records have been standardized (except when quoted directly from the sources) in order to avoid confusing the reader unnecessarily. Foreign terms are translated into English when they first appear in the text. Archival sources are not referenced separately, but are detailed in endnotes after each chapter.

Naming people

The 17th century Dutch generally used patronyms and toponyms, even when family names or surnames were known or in existence and sometimes used. The use of a family name serves often as an indicator of higher status. One's provenance or place of birth was more important. This is because of the



European convention of bureaucratically confining people to their places of birth even if they had already moved away. Slaves were named in the same way. Many toponyms, however, are often interchangeable perhaps due to bureaucratic laxity and/or ignorance when dealing with the places of origin and/or purchase of enslaved and manumitted peoples, *e.g.*:

van Malabar / van Cochin / van Coromandel / van Paliacatta / van Bengale

Currency, weight & measurements

The VOC's monetary unit of account until 1658 consisted of two currencies:

the *guilder* (*gulden*) - also known as *florin* and represented by the symbol *f*; and the *stuiver* (1 *florin* = 20 *stuivers*)

the Spanish-American *rial* - also known as the *real*, *real-of-eight* and *piece-of-eight*. (1 *real* = 48 *stuivers*)

Thereafter the *rixdaalder* (*rixdollar*), abbreviated as *Rds* replaced these as the unit of account and converted generally to the amount of 2.5 to 3 *florins* per *rixdollar*. (1 *rixdollar* = 1 *real* = 3 *florins* = 48 *stuivers*). For the first half of the 17th century the Spanish-American *rial-of-eight* (also found as *real-of-eight*) was widely used in the East by the Dutch as real money and as a unit of account, being usually converted at about 48 *stuivers*, and considered as the (slightly overvalued) equivalent of the *rixdollar* (1 *real* = 2.4 *florins*). By VOC practice the *florin* was valued at 20 *stuivers* in the Netherlands and 16 *stuivers* in the Dutch Indies (including the Cape). As the *rixdollar* converted to 48 *stuivers*, it was worth 2.4 *florins* in the Netherlands and 3 *florins* in the Indies. This variance allowed persons transferring money from the Indies to the Netherlands to make a profit on the exchange rate. The Dutch pound (*pond*) weight most commonly used was the Amsterdam pound which amounted to 0.494 kg. Land (*erwen*) in South Africa was (and still is) measured by means of *morgen* and *roeden*.



Who is Jannetje *Rutgerstroost*?

Mansell G. Upham

Yong-in City, Kyeonggi-do, Korea (31 August 2004)

Revised Tokyo, Japan (September 2014)

A Cape of Good Hope-born woman - named variously *Jannetje* / *Jannetie* *Hans(e): Rutgerstroost* and possibly *Jannetje Ant(h)onis*: - is concubine to one of the Cape's transitory colonial 'founding fathers': Dirk Cornelisz: Vermeulen. She appears to be daughter to the slave woman Maria van Malabar / Bengale. Is the German immigrant Hans Rugert Trost (from Elberfeld) who frees Maria & her two sons, Jannetje's biological father? Prior to that, Maria slaves in the household of Cape free-burgher & free-black, Anthonij Jansz: *de Later* van Bengale & his wife (former convict - but doubly pardoned- *Groote* Catrijn van Paliacatta sentenced to death in Batavia [Jakarta] for killing her lover but pardoned & banished to the Cape as VOC slave). Later, Maria marries shaven Chinese *mardijcker* & ex-convict, free-fisherman Domingo van Bengale - also sentenced to death in Batavia, but pardoned & banished to the Cape. The couple return to Batavia but again came back to the Cape. The following genealogically significant early Cape colonial women are possible half siblings to Jannetje Rutgerstroost: Anna Maria Dominicus:, Cornelia Lamans:, Elisabeth Marcus:.

This paper is a genealogical investigation into the origins of a Cape of Good Hope-born *mesties* woman variously found in the records as: *Jannetie* / *Jannetie* *Hans*: / *Hanse*: *Rutgerstroost*. Much of the documentary evidence, however, remains tenuous. Careful scrutiny of the relevant available church records for the Cape and an ongoing documentation and individual identification of each and every one of the early colony's recorded population by the writer – also by way of process of elimination – have resulted in the following hypothesis.

Documentary Evidence

3 baptismal entries at the Cape Church (*Groote Kerk*, Cape Town) attest to the fact that she baptizes 2 children by **Dirck Cornelisz: Vermeulen** and that she not only goes by the patronymic of *Hans*, but that she also goes by the assumed, ascribed, adopted or biological 'family name' of *Rutgerstroost*:

11 septemb.[e]r [1707]

Van **Derk** [sic] **Vermeulen** en *Jannetie Hanse*, onder getuijgen
van **Klaas Bue** en **Anna Marij**
Maria

13 d[it]o [meij] [1708]

van **Hendrik Koster** en **Dirkje Everts**, de getuigen **Dirk**
Vermeulen en *Jannetje Rutgerstroost*
Margrietje



Jannetje Rutgertroost's children are born illegitimate. She is incapable of entering a legal marriage as the father of her children is already married. The likelihood exists that the witnesses to these baptisms, **Anna Marij** and **Elisabeth Marcusz**, are siblings to the children's mother, or at least blood relatives. Their biological father comes to the Cape (1704) on the *Zeehaan* which leaves from Texel. He makes arrangements for 3 months of his annual salary to be paid out to his wife **Antjen Pieters**: as reflected in the *soldijboek* of the *Zeehaan* for the period (January 1709-30 August 1709). On 3 occasions f100 are paid out for the transport of **Maritjen Dirck**: Is this his daughter? He departs (21 April 1709) for *Patria* from the Cape on the *Limburg*. He arrives in the Netherlands (10 August 1709) and is discharged from the VOC (30 August 1709).² What happens to him thereafter is unknown at this stage.

What happens to **Jannetje Rutgertroost** after **Vermeulen** repatriates, is also not known. She is not listed in the *Opgaaf* (1709).

Who are the witnesses to the baptisms of her illegitimate children by Dirck Vermeulen?

Klaas Bue & Anna Marij

Claus (Claas) Beu / Beust / Beusz / Bue / Buis (from Aalst in the Ditmarsh³) marries the freed slave woman and *mesties* **Anna Maria van de Caap** at the Cape Church (31 July 1707). The right to marry is unavailable to ex-slave *heelslag* women wanting to marry European (or white) men. She is also later found in the records as **Maria Dominicus**. The name **Dominicus** appears to be a variation of the name **Domingo** which would be the name of her likely step-father **Domingo van Bengale**.

Anna Maria is baptized (13 December 1705) as private slave together with her daughter **Elsje Catharina**:

Na voorgaande belijdenis gedoopt Anna Maria en haar dogter Elsje Katrina

Being *mesties* does she become a Company slave at the time her mother and *heelslag* siblings are alienated from the estate of **Anthonij Jansz: de Later van Bengale**? **Buis** arranges (31 May 1706) for the manumission of his concubine and 9-year-old daughter and paying what seems to be less than the usual going amount for Company slaves. His concubine, however, is not required to pay back any of the money tendered for her release. Instead, she has to stand by **Buis** for the rest of her life helping to earn their keep and to assist him.

² Johan Vermeulen, email to *SAGenealogie* (10 August 2004); *SA Stamouers*.

³ *Ditmarsken* (Danish) and *Ditmarschen* (German) was originally part of the Kingdom of Denmark but is now part of the *land* of Schleswig-Holstein in the Federal Republic of Germany.



Anna Maria de Mainekes [Dominicus?], together with **Caspar Jansz: Casper Janse: / Johannis: van Cabo** (son of freed slaves, **Jan Luij / Leeuw van Ceylon** and **Dina van Coelang**), witnesses baptism (3 February 1709) of **Jacoba Jürgens** (later known as **Jacoba Coetzee**), daughter of **Hans Jurrien van Saltsburg** and **Elizabeth Laurensz.** Last-mentioned is daughter to freed slaves, **Louis van Bengale** and **Lijsbeth Sanders: van de Caep**. Curiously, listed in the *Opgaaf* (1697) is an entry at Stellenbosch for **Hans Hurrian** and **Anna Mary halfslag**. They appear immediately after **Laurens Campe [Laurens Campher] & Hansla [Ansela Hendricks:] van de Caap**.

Widow Beu marries 2ndly at the Cape (26 December 1712) **Christoffel Ameen** (from Rostock). She dies (1713) during the smallpox epidemic. Her husband marries 2ndly at the Cape (31 December 1713) **Jacoba Campher**, widow of **Joost de Klerk** and daughter of **Laurens Campher** and **Ansela Hendricks: van de Caep**.

Cornelis van der Laan & Elisabeth Marcusz:

Also found as **Elisabeth Markess / Markeuse / Markense / Markus** and **Lijsbeth van de Caep**, she has several children by different fathers. Her 1st child is by **Christoffel Armregt / Armbrecht** (from Bodenweiler). He is recorded as shoemaker (1702-1703). He agrees to purchase (1702) a slave from **Olof Bergh** (from Gothenburg [Sweden]) in exchange for another of **Bergh's** slaves whom he wishes to marry. He already has a child by her and is raising this child as his own. Her 2nd child is fathered by **Dirk Janse: de Graaf**. Her 3rd and 4th children are fathered by **Daniel Meerkens**. Her 5th child is fathered by **Pieter Knurf**. Being *heelslag* she is precluded from being legally married.

- (1) **Wilhelm Armbrecht** baptized Cape [*Namen der Christen Kinderen*] 3 October 1700 (no witnesses)
- (2) **Dirkje de Graaf** baptized Cape [*Namen der Christen Kinderen*] 7 December 1704 (witnesses: **Emanuel van Macassar**⁴ & **Sytje van Macassar**⁵)

⁴ **Emanuel / Manuel van Macassar** and **Maria van Ceilon / van Malabar** are recorded as *twee oude en afgeleerde vrijgegewene slaven van d'heer Andries d'Man Saliger gewesen*. They are both manumitted (1695) by **Elsje van Suurwaarden** (Mrs **De Man**). He is a free-fisherman. On 12 December 1696 **Manuel van Macassar** purchases an *erf* in Table Valley [Block L] from **Jan de Soeza** (5 r 56') (76,9 sq. m.). The couple is listed in *Opgaaf* (1705): 1 man; 1 wife [unnamed]; no children. He witnesses (with **Constantia van de Caap**) (13 May 1708) baptism of slave **Amerentie**, slave child belonging to **Gerrit Jansz: van Aart** & daughter of **Anna van Bengaalen**.

⁵ **Seijtje / Sijtje / Zijtje van Macassar** (born c. 1670). On 25 May 1690 she (then aged 20/21) given in loan by **Franciscus Villerius**, skipper of *Pijlswaard* to **Jan Holsmit** who undertakes to look after her maintenance until **Villerius** returns to Holland. A note is added to this document, stating that the brother of the by now deceased **Villerius** is the only heir & entitled to claim **Sijtje of Macassar**. On 27 February 1698 she is given in loan to free-black [*sic*], **Octavia [sic] van Macassar**, by **Holsmit**, who is about to return to *Patria*. **Octavius / Octavio van Macassar** arrives in company of brother-in-law Prince **Dayan Majampe** (1681) and objects to being called a free-black as he has never been enslaved claiming to be of royal descent. He is baptized as an adult (22 September 1686) and described as a *vry dienaar*. He promises to return **Zijtje** to the heirs of her former master, the late **Franciscus Villerius**, should they come to the Cape to claim her. On 20 January 1709 she witnesses (with **Fredrik van Santen**) baptism of slave **Adriana** infant who belongs to **Jacob Paasa** & daughter to **Anna van Madagascar**.



- (3) **Johannes Meerkens** baptized Cape (*Namen der Christen Kinderen*) 20 May 1708 (witnesses: **Pieter Pietersz de Groot**⁶ & **Willemina Willemsz**⁷)
... van **Daniel Meerkens**, en **Elizabet [sic] Markus**, de getuigen **Pieter Pietersz de Groot**, en **Willemina Willemsz – Johannes** ...
- (4) **Johanna Meerkens** baptized Cape (*Namen der Christen Kinderen*) 18 August 1709 (witnesses: **Cornelis van der Laan** & **Dirkje Matthijsz; Westerhout**)
... van **Daniel Meerkens**, en **Elizabeth Marcusz**, de getuigen **Cornelis van der Laan**, met **Dirkje Matthijsz Westerhout – Johanna**
- (5) **Hendrik Knurf** baptized Cape (*Namen der Christen Kinderen*) 22 May 1712 (witnesses: **Steven Winterhof** & **Willemina Willemsz**;))
... van **Pieter Knurf**, en **Elizabeth Marcusz**, de getuigen **Steeven [sic] Winterhof**, en **Willemina Willemsz – Hendrik** ...

Concerning her biological paternity, there is a slave named **Marcus van Bengale (born c. 1663)** who comes into the commander (later governor)'s possession (5 June 1683). Aged 20, he is sold by **Jacob Dircxz: Jaarsma**, skipper on *Asia* on behalf of **Jacob Overwater** for Rds. 40 to **Simon van der Stel**. He is also likely to be the biological father of *heelslag* slave, **Nicolaas Marcus**, who baptizes a child **Francina** (23 August 1699) by the slave woman **Appolonia van Madagascar**, belonging to **Baes Jan Vosloo** (from Plettenberg) baptized as an adult (17 July 1703). The witnesses are **Joost Ventura van de Caep** and **Elisabeth van Madagascar**. **Appolonia** baptizes (12 June 1701) another child **Casper** [later **Casper Vosloo**]. The witnesses are **Jan Wirik Vormer** and Cape-born **Jannetie Willems: van Wyk**.⁸

Cornelis van der Laan also appears as witness to the baptism of one of **Elisabeth Marcus**:'s children (see above).

Whose baptism do Dirk Vermeulen & his concubine Jannetje Rutgertroost witness?

Hendrik Koster & Dirkje Everts:

⁶ The free-fisherman, **Pieter Pietersz: de Groot** (from Amsterdam). He marries (11 November 1703) the *jongedochter[sic]* **Maria Pietersz van Cabo**. She is probably baptized (24 January 1677), daughter of Company slave woman **Joanna [Janne Bastijans?]**. The family appear in various *Opgaaf Rollen*: (1705) **Pieter Pietersz: de Groot**: 1 man; 1 wife [**Maria Pietersz van Cabo**]; 2 daughters; Cape (1709) **Pieter Pietersz: de Groot**: 1 man; 1 wife [unnamed]; [no children enumerated]; 1 *snaphaen*; 1 *degen*; (1712) **Pieter P[ieters]z: de Groot**: 1 man: 1 wife [unnamed]; 1 daughter; 1 horse; 1 *snaphaen*; 1 *degen*; Cape; (1719) **Wed[uwee] Pieter de Groot**: 1 woman; Cape [no husband; no daughter]. Their daughter **Cecilia de Groot** marries Cape (3 March 1709) **Heinrich Brüning / Bruning / Bruinink** (from Lingen). The wife of **Pieter Pietersz: de Groot** is not to be confused with the Cape-born freed Company *mesties* **Maria / Marritie / Marritje Pieters: alias Marya Pytters: / Pieters: / Pietersen** who marries (1) 23 January 1689 the widower **Anna Hommes** (van s' Heeren Veen) & marries (2) 23 October 1707 **Jan Andriesz**: (from Amsterdam).

⁷ Cape-born **Willemina Willems**: marries (27 November 1711) **Jan Rogiers** (from Morsselin). She is probably baptized (1689), likely daughter of Company slave **Cornelia Pieters: van de Caep**. Not to be confused with **Wilhelmina Vermeulen**, daughter of **Jan Willemsz: Vermeulen** (from Utrecht) & **Catharina Opklm van de Caep / van Bengale**, whose sister **Maria Vermeulen** marries another **Jan Rogiers** (from Amsterdam). **Jan Rogiers** (from Morsselin) is executor to deceased estate of **Marritie Pieters: Wid. Andriesz**.

⁸ Mansell G. Upham, 'Johann Vosloo', *Capensis*, no. 3 (2001), p. 10.



Heinrich Jochumse: *alias* **Hendrik Koster** hails from Minden, a Hansa League (later Prussian) city in Westphalia. He is a burgher at Stellenbosch (1667). He marries Cape-born **Dirkje Everts:**. She is daughter to **Evert Cornelissen** (from Delmenhorst)⁹ and **Maria Willems:** *alias* **Maria Cornelis:** (from Utrecht) and baptized (10 September 1679). Her mother remarries (22 September 1686) free-burgher and cooper, **Jan Roelofs:** (from Copenhagen [Denmark]) who drowns by accident at Jonkershoek (25 April 1699). They have the following children:

- (1) **Jochum** baptized Cape 8 July 1696 (witness: **Laurensje Laurens**)
- (2) **Evert** baptized 9 November 1697 (witnesses: **Gerrit Janse Visser & JannetieTielemans**)
- (3) **Maria** baptized Cape 18 March 1703 (witness: **Aeltie Willems**)
- (4) **Hendrik** baptized Cape 4 October 1705 (witnesses: **Hendrik Collert & Maria Vissers**); shoemaker Zwartland
- (5) **Margrietje** baptized Cape 13 April 1708 (witnesses: **Dirk Vermeulen & Jannetje Rutgerstroost**)

Dirkje Everts:'s sister is the *Europa*-born (ie born at sea on the ship *Europa*) **Catharina Everts: van der Zee** who marries Cape-born free-burgher **Coenraad Jansz: Visser**.

Jannetje Rutgerstroost's parentage

Both her patronym and surname are unambiguous. She is content to identify herself (or be identified) by these names. The Cape free-burgher **Hans Rutger Trost** whose last 2 names are more often contracted in the records as **Rutgerstroost**, **Rutgentroost** and **Rutgentrooster** (from *Erbervelt* also found as *Herbervelt*)¹⁰ is in all likelihood her biological father.

A soldier (1670) and listed as **Hans Rutger Trost** in the muster roll of Officers and Men at the Cape (1672) as one of the *schapewachters* [i]n d'boere woningh, he becomes burgher at Stellenbosch (1677). He purchases (24 August 1684) an unnamed male slave from **Tobias Marquart** (likely **Pampus van Malbaar** - see below). The slave **Pieter van Madagascar** (aged 17) is sold (30 November 1686) by **Roedolf Diodati**, bookkeeper of the *Jambi*, to **Trost** for Rds 50. In 1687 **Trost** is promised the farm *Weltevreden* at Bottelary.

Trost has 2 sons by his slave **Maria van Bengale**. They are likely to be twins. Does he obtain her directly from free-black and free-burgher, **Anthonij Jansz: de Later van Bengale** married to twice-pardoned *bandiet* and ex-Company slave, **Groote Catrijn van Paliacatta**? His sons are freed with their mother and baptized **Carel** and **Hendrick** (2 November 1687). The baptismal entry reads as follows:

⁹ Also on record as hailing from Emmerich (in the *land* of Nordrhein-Westfalen, Federal Republic of Germany).

¹⁰ Elberfeld in the *land* of Nordrhein-Westfalen, Federal Republic of Germany.



... zijn gedoopt twee kinderen waar van de eene is genaemt **Hendrick**, het ander **Carel**, de vader was **Hans Rutger Troost**, de getuijgen **Pieter Gertsz** en **Cornelia Cornelisze**, de moeder slavinne [**Maria van Bengale**].

The witnesses are **Pieter Gerritse: Boshouwer** (from Scherpenzeel) and his sister-in-law **Cornelia Cornelissen**, daughter of **Catharina van Malabar** and **Cornelis Claesz:** (from Utrecht) *alias* **Kees de Boer**. **Trost** bequeaths (13 January 1688) monies to his 2 illegal sons “by **Maria van Bangala** my former slave now manumitted” (*in onecht by mijn gewesen slavin nu vrijgegeven Maria van Bangala*). Two of his children are brutally murdered during an attack (1690) on their place by slaves on the run set their homestead alight. The children are burned alive. Böeseken describes the events as follows:

“Meanwhile the two other slaves who were still at large continued their “reign of terror” in spite of all patrols who were trying to hunt them down. On the 29th of August they set fire to the house of **Hans Rutgentroost**, who lost two children in the fire before he could run through the flames. He was attacked outside his home, where he received an assegai wound in the head and was struck with the butt of a gun belonging to one of the slaves. He nevertheless managed to fire his own gun which was loaded with soft-nosed expanding bullets, and wounded one of the slaves in the chest *met gekapte koegels in de borst getroffen*. The slave died three days later”.

No mention is made of the children’s mother. There is mention, however, in the *Opgaaf* (1690), however of a woman *A[e]n [sic] de Caab* named **Marij v.[an] Malabar**. Significantly, she appears listed immediately after **Andr.[ies] Beyer** (from Saxony), likely son-in-law to **Groote Catrijn van Paliacatta** and **Anthonij Jansz: van Bengale**.

Thereafter, **Trost** marries (3 February 1692) **Aeghje Claesze: Keiser / Keyzers** (from Rotterdam), widow of **Nicolaes / Nikolaas (van) Breda**. He is formally granted (29 February 1692) the farm *Weltevreden*. The farm (originally promised in 1687) is only transferred and registered (16 December 1700) in the name of the wagonmaker, **Andries Beyer** (from Saxony), although it has been in **Beyer’s** possession for some time already. **Beyer** is married to freed Company *mesties* **Catharina [Vrijmans] van de Caep alias Catharina Wagenmakers** who is sister to **Marritie Pieters;** widow **Andriesz.;** and **Christoffel Snijman van de Caep** – all children of **Groote Catrijn van Paliacatta**. The farm is subsequently transferred (26 January 1701) to **Christian Ehlers** from the estate of **Beyer** and his deceased wife. This farm, combined with the farm *Amandelkloof*, becomes known (1725) as *Hartenberg*. The farm later belongs to **Catrijn Wagenmakers’s** son-in-law, **Christoffel Esterhuizen** (dies 1724), who also farms at the neighbouring *Onrust en Harmonie*.





Homestead (Cape Dutch *opstal*) at Hartenberg – formerly Weltevreden, Bottelary

The slave **Cupido van Madagascar** (aged 14) is sold (2 March 1696) by **Pieter Robberts** (originally obtained from **Richard Glover**) to **Trost** for Rds 74 and **Pampus van Malabar** (aged 30) is sold (23 March 1699) by **Trost** to **Pieter Barilje** for Rds 100. Later, the slave **Boelang van Padang** (aged 24) is sold (27 March 1699) by **Lammert Adriaensz:** (from Weij [Gelderland]) to **Trost** for Rds 70.

His step-daughter **Engeltie Breda** marries (8 December 1697) the influential and wealthy **Michiel Ley** (from Basel). He appears (28 March 1701) on a list of persons who draw on Holland for their pay:

***Hans Rutgertroost**, freeman, husband and guardian of his wife, **Aachje Claasz Keyzers**, mother and sole heir of her son **Huybert van Breda**, late soldier in the Company's service.*

In 1700 a garden in Table Valley changes hands in terms of legal ownership from **Trost** to **Andreas Beyer** (from Saxony). In 1701 the same garden in Table Valley is transferred back to **Trost** from the deceased estate of **Beyer**. **Trost** draws up a 2nd will (1702) and dies (1716).

But who is Jannetje Rutgertroost's mother?

Circumstantial evidence points to her mother being the freed slave woman, **Maria van Bengale** who once belongs to **Anthonij Jansz: de Later van Bengale** and **Groote Catrijn van Paliacatta**. Is she the same person as the aforementioned slave **Maria van Bengale** belonging to **Trost**? She should not be confused with the following other contemporary slave women having the same names and toponyms:

- **Maria (Marij) van Bengale** *alias* **Maria da Costa, de Korte, Marij van Costa / Palicatte / Couchin** freed Company slave who possibly once belongs to the Cape's 1st commander **Jan van Riebeeck** and who marries 1tly the freed slave



- Isaac van Bengale and 2ndly free-burgher Frans ver Kouter / Verkouter / Kouter (from Lendelee [Belgium])
- Maria van Bengale *alias* Maria van Negapatnam, slave woman freed by Jan Coenraed Visser (from Ommen) and also his concubine.

Maria van Bengale ... een slave van Antonij van Bengale

Also known as *Maria van de Cust Malabar* she is the slave belonging to **Anthonij Jansz: de Later van Bengale** and his wife, **Groote Catrijn van Paliacatta**. She is sold (27 April 1676) by **Jan Jacobsz: de Slooper**, skipper of the *Sparendam*, to **Anthonij Jansz: van Bengale** for Rds 35. The same skipper also sells the slaves **Salamme**, **Jacob Casta Malabar** and **Diana van Cochin**¹¹ (aged 19 years) to other Cape free-burghers.¹² They arrive at the Cape (12 March 1676) on board the ship that proceeds from Batavia to Galle, Ceylon to collect rice and the new governor (**Joan Bax van Herentals** replacing **Ijsbrand Goske**), both bound for the Cape. **Bax**, however, arrives earlier on the *Voorhout* instead.

Maria baptizes (7 April 1680) a daughter **Elisabeth** [**Elisabeth Marcusz:?**]. Her *patronesse* **Catharina Anthonii** (ie Latin genitive case meaning ‘**Anthonij’s Catharina**’) witnesses the baptism. She and her daughter (and other children?) appear to pass hands, either before, or at the time of the deaths of **Groote Catrijn** and her husband. She is not mentioned in the surviving – but likely incomplete – deceased estate papers (1683) of **Anthonij Jansz: van Bengale**. How the missing deceased estate papers of predeceased **Groote Catrijn** are wound up, remains unknown. She is also not mentioned in an earlier undated (probably c. 1681) list entitled *Vercoopingh van de Gexecuteerde goederen van Antoni van Bengale*. Does she become slave to **Olof Bergh** (from Stockholm) and **Anna de Coninck**? Significantly, this couple purchases (1682) **Anthonij Jansz: van Bengale’s** other slave **Paul van Malabar** from his deceased estate. Also in their household was the slave woman, **Elisabeth Marcus:**, who is possibly half-sister to **Jannetje Rutgerstroost**. Important to note is the fact that certain related slaves appear to be in (or at least associated with) the households of, not only **Bergh**, but also **Baes Jan Vosloo** (from Plettenberg), **Willem ten Damme** (from Oldenzeel) and the **Van der Stels** (father and sons). Could the **Johanna** who is baptized as a *bejaerde* (15 June 1704) be our **Jannetje Rutgerstroost**?

15 junij [1704] Na voorgaande belijdenis gedaan een slavin van **Mons:[eigneur] ten Dam[me]** gen[ae]mt **Johanna**

Ten Damme’s slave appears later in the baptismal register as **Johanna Antonisz: – after** her previous owner? Who frees **Maria**? Is it **Anthonij Jansz: van Bengale** and/or his wife, **Olof Bergh** or **Ten Damme**? She is most likely to

¹¹ She is recorded variously as *Dina van Coylang* [Quilon on Malabar Coast], *Diana van de Cust*, *Dina van Coilang*, *Dina van Coijleran*, *Dina van Hoysang*, *Dina van Malabar*, *Dina van Cuillon*, *Lena van Ceylo* and *Lena van Coilang*. She is baptized at the Cape Church (1 February 1688) and marries Stellenbosch (28 March 1688) freed slave, **Johannes van Ceylon**, *alias* **Jan Leeuw / Lui van Ceylon**.

¹² **Salamme** is sold to **Gerrit Jansz: van Wynegom** (20 March 1676); **Jacob Casta Malabar** was sold (6 May 1676) to **Wouter Cornelisz: Mostaert** (from Utrecht) and **Diana van Cochin** is sold to an unnamed buyer.



be the slave **Maria** belonging to **Trost** who frees her (possibly as early as 1684, if not earlier).¹³

Maria van Bengale is baptized as a *bejaerde* (30 June 1686) with her future husband *den Chinees* **Domingo van Bengale**. Also baptized on the same day is a girl named **Tabitha** *een slavannes kint van de E.[dele] Heer Commandeur van de Stell*.

Is **Domingo van Bengale** the same person so named who arrives at the Cape as a convict (*bandiet*), an ex-VOC soldier condemned to death in Batavia (28 August 1657) but banished to Robben Island after having his sentence commuted? He appears in the muster roll (5 March 1659) with none other than **Groote Catrijn van Paliacatta** and **Susanna Een Oor**¹⁴ **van Bengale** as *Bandijten ende Kettinghgasten ... Swartes voor al haar lewen van Batavia*. This **Domingo** later escapes from the Cape by stowing away but, once apprehended, is left on St. Helena with others to guard VOC equipment thereafter returning to the Cape.¹⁵ Is he ever pardoned? Two compelling reasons exist for discounting **Maria's** husband, **Domingo**, from ever having been enslaved at the Cape: he is on record for being a *Chinaman* and also a *mardijker*¹⁶. He is not to be confused with the **Domingo [sic] van Bengale** mentioned by Böeseken whom she considers incorrectly to be male¹⁷ and who is in fact another misrecorded female slave belonging to **Jan van Riebeeck** named **Elisabeth (Lijsbeth) van Bengale**.¹⁸

Note that there is also another **Domingo van Bengale** but who only buys his freedom (1 August 1689) from his master **Matthijs Greeff** (from Magdeburg). Previously owned by **Simon van der Stel** who sells him with **Dominga van Bengale** (aged 25/26) and **Bacacan van Macassar** (25 September 1686) to **Greeff**. Böeseken mistakenly assumes him to be the man who marries **Maria van Bengale**. No record of **Simon van der Stel** purchasing **Domingo** has been found. A **Domingo van Bengale** is sold (13 March 1681) by the widow of **Joan de Koningh** to **Jan Wittebol** (from Amsterdam) for Rds 40 (Cape valuation).

¹³ Mansell G. Upham, *Groote Catrijn – Early Cape Mother 1631-1683* (unpublished biography).

¹⁴ Mansell G. Upham, 'Consecrations to God: The *nasty, brutish and short* life of **Susanna from Bengal**, otherwise known as **One Ear** - 2nd recorded female convict at the VOC-occupied Cape of Good Hope', *Capensis*, no. 3 (2001), pp. 14-32.

¹⁵ **Domingo van Batavia** *alias* **Domingo van Bengale** lately a soldier, who is sentenced (28 August 1657) to be shot, but pardoned & sentenced to exile on Robben Island; arrives (1 April 1658) & sent (17 July 1658) to Robben Island; stows away on one of the Return fleets, remaining with skipper **Campen** and is written off the Company books at the Cape [H.C.V. Leibbrandt, *Précis of the Archives of the Cape of Good Hope: Letters & Documents Received, 1649-1662*, Part II, pp. 58-9, 100-1, & 130-1, *Van Riebeeck's Journal*, vol. II, p. 314 & vol. III, pp. 59-60].

¹⁶ **Mardijkers** originated as mercenaries imported by the Dutch to Ambon (and later Batavia, present-day Jakarta on Java in Indonesia) from other parts of Asia. These were products of the earlier Portuguese empire in Asia. Mostly *mestizzo*, these Eurasians were predominantly Christian and Portuguese-speaking. The term later became more fluid and the original *mardijkers* soon became indistinguishable from the rest of the free-black and mixed race free-Asian or non-enslaved local population. **Free-blacks** were imported slaves from Asia, and some even brought in from elsewhere in Africa, who were manumitted in the colony and allowed to become free citizens locally. Relocation to other parts of the Dutch Indies was permissible.

¹⁷ Mansell G. Upham, *Groote Catrijn, Cape Mother 1631-1683*.

¹⁸ <http://www.e-family.co.za/ffv/ui116.htm>.



Wittebol dies at the Cape (1681) and presumably **Van der Stel** purchases **Domingo** thereafter from the deceased estate.

Maria and **Domingo** appear as an unmarried couple in the *Opgaaf* (1688) owning 1 flintlock (*snaphaen*) and 1 rapier (*degen*). They marry later at the Cape Church (18 May 1691). In the marriage entry they are referred to as a *vrijborger alhier* and a *vrijborgeresse alhier* respectively. **Domingo** and **Francis Perera van Macau** are convicted (8 June 1690) for illegally appropriating the inheritance of **Emanuel / Manuel Perera**. They have to pay back what they had stolen and serve a year in chains.

Francisco Perera appears to be the former slave **Francisco van Macau** once belonging to **Willem van Dieden** (from Amsterdam) who allows him to purchase his freedom (25 May 1684) for Rds 50. He is not to be confused with convict **Francisco [van] Manilha**. The Governor-General in Batavia, in a letter (1 August 1673), informs the Cape authorities that a convict named **Francisco [van] Manilha** had been sentenced to be banished to the Cape for 10 years.¹⁹ **Francisco Pireera** and the mother of his child **Cingala van Madagascar** baptize (5 March 1684) a son, **Bartholomeus**. **François van Maccao**, freed slave requests the freedom of his son, **Bartholomeus** (3 years old) by the Company slave, **Cingala van Madagascar**:²⁰

Ook is verstaan an François van Maccao, vrijgelatenen slaav, op zijn anstendig versoek toe te staan en hem uijt 's Comps. slavenhuijs voor vrij te laten volgen zijn soon Bartholomeus, oud drie jaren, bij der E[dele].Comps. slavinne, Cingala van Madagascar, geteeld.

His request is granted. He also had another son, **Salvador** (mother: an unnamed slave from Madagascar, presumably also **Cingala**?) who is baptized at the Cape Church (15 January 1679). There are no witnesses to the baptism. He is listed in the *Opgaaf* (1688):

No. 90: Franciscus Perera: 1 man; 1 son; 1 snaphaen; 1degen; Cape

Emanuel Perreira and **Jan Figoredo / Figureto** co-purchase (15 July 1687) an *erf* [Block F] from **W.C. Emmerhorst** (926 r 31') (374,2 sq m) for f 1300. **Jan Figoredo**, butler (*hoffmeester*) to **Simon van der Stel** had been liberated (1686) with his chef, **Ventura van Ceylon**, in recognition of their faithful services. **Figureto** is still listed in the *Opgaaf* (1692).

Domingo van Bengale and **Maria van Bengale** appear again in the *Opgaaf* (1692), still listed with the same weapons as in 1688. On 17²¹ March 1692 **Domingo van Bengale** is granted an *erf* in Table Valley which he occupies for 2 years. The *erf* in Oliphant Street was later sold to the fellow free-fisherman, **Lambert Symonsz: [Stam** (from Amsterdam)]²² **Domingo** borrows (20 February 1693) f 300 from the Church funds at an interest of 6%. This money is

¹⁹ H.C.V. Leibbrandt, *Precis of the Archives of the Cape of Good Hope: Journal 1671-1674 & 1676*, p. 160 (25 September 1673).

²⁰ CA: C 18, pp. 102-104 (Resolusies van die Politieke Raad, III, 14 January 1687), p. 154.

²¹ Margaret Cairns has 1 March.

²² **Lammert Simonsz: Stam** (from Amsterdam) who marries **Maria Jans: Visser** (from Ommen).



repaid (25 August 1694). **Domingo** enters into an employment contract (22 April 1693) with **Jan van Braganza**. According to Böeseke, **Jan van Braganza** is European but this seem to be unlikely. **Domingo** and wife relocate (1694) to Batavia. They return to the Cape (1697) and are referred to as the *mardyker Domingo of Bengal with his wife*:

The following families proceed to the Cape by the *Waddinxveen*:

Catharina and **Abigail Marquart**, spinsters. And by the *Cattendyk* the *Mardyker*

Domingo of Bengal with his wife.

It is not clear whether **Maria** first stays behind at the Cape as a **Maria van Malabar** appears in the *Opgaaf* (1695).²³ Significantly, she is recorded adjacent to **Marritje Rykmans alias Marritie Pieters**, sister-in-law to **Andreas Beyer** (from Saxony). **Maria van Bengale** (with **Joost Ventura**) witnesses the baptism (7 June 1699) of the slave infant **Christiaan** (who later adopts the family name **Victor**). The mother is recorded as being **Candares van Suratte**, slave belonging to **Gerrit Victor**. The *Chinaman Domingo* (signing his name **Domingo van Bengale**) buys (10 May 1698) from **Hans Hendrik Smit** the slaves:

- * **Cupido from Negapatnam** (16) for Rds 70
- * **Pieter from Malabar** (16) for Rds 70

In 1700 he and his wife appear in the *Opgaaf*:

No 379: **Domingo van Bengale**: 1 man; **Maria van Bengale**: 1 wife; 1 *snaphaen*; 1 *degen*; Cape

On 26 September 1700 **Domingo van Bengale** witnesses (with **Anna Louisz**) baptism of **Johannes**, son of **Elisabeth (Lijsbeth) Louisz: / Louvice / Louwise** and **Hans Jürgens Glim / Glam** (from Salzburg). On 10 June 1701 **Maria Domingo** (with **Claas Cornelissen**) witnesses baptism of slave infant **Maria** daughter of slave woman **Tambara [Tamar] van Madagascar**.²⁴ On 25 September 1701 **Maria Domingo** again witnesses (with **Emanuel van Macasser**) baptism of slave child, **Johannes**, son of slaves **Scipio van Bombase**²⁵ and **Annika van de Cust**. On 5 November 1702 **Domingo** and **Maria** witness baptism of infant **Johannes**, son of **Storm** and **Dina**, both slaves belonging to **Jonker [Frans] van der Stel**. On 26 October 1704 **Domingo van Bengale en syn huysvrouw Maria van Bengale** witness baptism of free-born child **Cecilia**, daughter of **David van Macasser** and **Cornelia van de Caab**.²⁶ On

²³ Unlikely to be **Maria van Malabar** (aged 50 years) who is freed (2 July 1695) by **Elsje van Suurwaerden** with **Manuel van Macassar**.

²⁴ Also known as **Tamar / Thamar, / Tamara** slave belonging to **Baes Jan Vosloo**. She has already baptized an unnamed infant (6 September 1699) witnessed by **Antonij Jillis** and **Anna Ledimans**. On 4 February 1703 she baptizes an infant **Juliana** fathered by **Moses van Bengale** witnessed by **Octavio van Macc[asser] & Catrina van de Caab**. In 1714 she baptizes twin children (one white & one black) fathered by **Pieter Daaldyn** (a black man).

²⁵ Probably Mombasa on the east coast of Africa.

²⁶ Same **Cornelia van de Caep** who baptizes free-born daughter **Arriaantje** fathered by **Claas Jan Groenendijk** (9 August 1711)? There are no witnesses to this baptism. A **Cornelia van de**



16 November 1704 **Domingo van Bengale** (with **Sara van Macassar**) witnesses baptism of slave infant **Juliana**, daughter of the slaves belonging to **Samuel Elzevier**, **Jan van Mannaar** and **Marta van Jambie**.

In 1705 they again appear in the *Opgaaf*:

No 50: Domingo van Bengale; 1 man; 1 wife; Cape

On 30 August 1705 **Maria** witnesses baptism of slave infant **Rachel**, daughter of slave woman **Helena van Java** belonging to free-burgher **Lambert Adriaanz**. On 31 January 1706 **Domingo** witnesses baptism of **Christiaan**, son of **Gerrit van Mallebaar & Eva van Madagasker**. On 13 and 16 March 1706 **Domingo** is one of the local, but contained, fishing community who signs a petition with the colony's other fishermen expressing solidarity with the **Van der Stel** administration. On 16 May 1706 **Domingo** witnesses the baptism of **Aaltie**, daughter of **Evert Pietersz**: (from Pumerend) & **Susanna (Catharina) van Ceylon**, former slave woman freed by **Simon van der Stel**. On 2 August 1707 **Domingo** witnesses (with **Bastiana van Bengalen**), baptism of slave infant **Flora**, daughter of **Anna van Mallebaar** belonging to free-burgher **Christoffel Groenenbold [Groenewald]**. On 2 October 1707 **Domingo** and **Maria** witness baptism of **Jannetie**, daughter of **Cornelia van Caab**.²⁷ On 11 January 1708 **Maria** witnesses (with **Rebecca van de Caap**) baptisms of 3 slave infants **Jannis**, **Caatie** and **Anna Magdalena**, all children of slave woman **Hester van Suratte** belonging to **Gerrit Victor**.²⁸ On 12 July 1711 **Domingo** witnesses (with **Elizabeth Marcus**;) baptism of **Nicolaas**, son of **Dominicus Jansz**: (from Amsterdam) and **Cornelia van de Caap**.

The couple appears again in the *Opgaaf* (1712):

No. 157: Domingo van Bengale; 1 man; Maria van Bengale; 1 wife; 1 slave (female adult); 1snaphaen; 1degen; Cape

Domingo and **Maria** drew up a joint will (1712). In this will he signs his name in Roman letters and not Chinese ideographs. He appears to be deceased in that same year and is last mentioned in a slave transaction (9 June 1712) when purchasing **Januarij van Batavia** from **Justus J. Benraath** for Rds 95.

Domingo may have fathered an illegitimate son, **Samuel Domingo alias Samuel de Veij / Vijf**. **Maria van Batavia alias Maria Jacobs**;, initially Company slave (but later slave of **Simon van der Stel**), is freed and marries with several *voorkinders* (by different biological fathers) Chinese man and *bandiet* **Inko** (also recorded as **Neniko**, **Liniquo** & **Thin Heenko**) who is baptized **Abraham** and known as **Abraham de Veij / de Vijf**. She has 3 *voorkinders* legitimized by her

Caep also baptizes a free-born son **Daniel**, fathered by **Michiel Duering** (from Leipzig) witnessed by **Daniel Barnou & Anna Louis**: (1 July 1704) & a free-born daughter **Cecilia** (1704). Their mother is possibly the daughter of the Company *halfslag* slave **Cecilia Mulders**: / **Sweris van de Caep**.

²⁷ *Slaven Kinders der Vrijborgers of Comp: Dienaeren* (2 October 1707).

²⁸ **Hester** also baptizes (9 November 1710) a slave infant son, **Ismael**, fathered by **Jan Swart** witnessed by **Johanna Victor**.



marriage *ex post facto* (16 April 1702). Significantly, **Jan Willemsz: Vermeulen** (from Utrecht) and **Abraham [de] Veij** are neighbours listed together in *Opgaaf*. On 1 February 1711 **Samuel Domingo** (with **Suzanna van Batavia**) witnesses baptism of **Cornelia** and **Hieronijmus**, children of **Pieter Jansz: van Batavia** and **Dina Joostz: van de Caap**, slaves of **Jacobus van der Heijden**. On 8 October 1711 **Samuel Domingo** witnesses (with **Susanna Antonisz:**) baptism of **Elizabeth**, daughter of **Claas Cornelisz:** and **Susanna Leendertsz:.** **Daniel de Vyf**, **Samuel Domingo** and **Cornelia Lamans:** appear in the *Opgaaf* (1719). **Daniel de Vyf** and **Samuel de Vyf** also appear in the *Opgaaf* (1725).

Domingo's widow appears in the *Opgaaf* (1716):

No. 312 *Bengale v[an] Wed[uwee] V[ry]S[wart] Domingo*

Thereafter, she is not mentioned in the *Opgaaf* (1719).

Mansell G. Upham



MARIA VAN BENGALE - GENEALOGY

Maria van Bengale aka **Maria van de Cust Malabar**

slave belonging to **Anthonij Jansz: de Later van Bengale** ... *een slave van Antonij van Bengale* & wife **Catharina (Groote Cattrijn) van Paliacatta**

- 12 March 1676: arrives at Cape on board *Sparendam* proceeding ex Batavia to Galle, Ceylon to collect rice & new governor (**Joan Bax van Herentals** replacing **Ijsbrand Goske**), both bound for & Cape - Bax, however, arrives earlier on *Voorhout* instead)
- 27 April 1676: sold by **Jan Jacobsz: de Slooper**, skipper of *Sparendam*, to **Anthonij Jansz: van Bengale** for Rds 35 - same skipper also sells slaves **Salamme, Jacob Casta Malabar & Diana van Cochin** (aged 19 years) to other Cape free-burghers.
- 30 June 1686: **Maria van Bengale** baptized as *bejaerde* (30 June 1686) with future husband *den Chinees* **Domingo van Bengale**.
- 18 May 1691: marries *de Chinees* **Dominicus d'Moor / Domingo van Bengale / Batavia**

Dominicus d'Moor / Domingo van Bengale / Batavia

- 28 August 1657: ex-VOC soldier condemned to death in Batavia - sentence to be shot, pardoned & exiled on Robben Island
- 1 April 1658 arrives at Cape as convict (*bandiet*)
- 17 July 1658: sent to Robben Island but stows away in return fleet; apprehended remains with *skipper* **Campen** on St Helena with others to guard VOC equipment and is written off the Company books at the Cape, returning to Cape
- 1672: likely pardoned / rehabilitated & listed as soldier in garrison

Although joint will of **Domingo van Bengale** & **Maria van Bengale** makes no mention of any children, **Maria** does in fact baptise (7 April 1680) at least a daughter, **Elisabeth [Elisabeth Marcusz:]**. In all likelihood she has other children born in slavery, but privately-owned (if *halfslag* entitled to freedom at legal majority). At least 3 likely daughters are baptised as adults. Significantly **Anna Maria Dominicus** and **Elisabeth Marcuzs**: witness the baptisms of the 2 children of **Johanna (Jannetje Hansen / Rutgerstroost** – presumably their half-sister

- b1 Elisabeth Marcusz: / Marxse: heelslag** [?] private slave born Cape c. 1679; baptized Cape 7 April 1680
marries (1stly) *de facto* **Christoffel Armregt / Armbrecht** (from Bodenweiler)
marries (2ndly) *de facto* **Dirk Janse de Graaf**
marries (3rdly) *de facto* **Daniel Meerkens**
marries (4thly) *de facto* **Pieter Knurf**
- c1 Wilhelm Armbrecht** baptized Cape 3 October 1700 (no witnesses)
- c2 Johanna Elisabeth** baptized Cape 4 February 1703
eodem die [4 Febr:] van **Dirk Janse de Graaf en Elisabeth [name deleted] Marxse**, onder getuygen van **Jan Harmentz: [Woltering]**, en **Lucretia van Bengale**, gen:[aemt] **Johanna Elisabeth**
- c3 Dirkje de Graaf** baptized Cape [Namen der Christen Kinderen] 7 December 1704 (witnesses: **Emanuel van Macassar**²⁹ & **Sytje van Macassar**³⁰)

²⁹ **Emanuel / Manuel van Macassar & Maria van Ceilon / van Malabar** - recorded as *twee oude en afgeleerde vrijgegewene slaven van d'heer Andries d'Man Saliger* gewesen; both manumitted (1695) by **Elsje van Suurwaerden** (Mrs **De Man**); free-fisherman; **Manuel van Macassar** purchases (12 December 1696) an *erf* in Table Valley [Block L] from **Jan de Soeza** (5 r 56') (76,9 sq. m.); couple listed in *Opgaaf* (1705): 1 man; 1 wife [unnamed]; no children; he witnesses (with **Constantia van de Caap**) (13 May 1708) baptism of slave **Amerentie**, slave child belonging to **Gerrit Jansz: van Aart** & daughter of **Anna van Bengalen**.



- c4 **Johannes Meerkens** baptized Cape 20 May 1708 (witnesses: **Pieter Pietersz: de Groot**³¹ & **Willemina Willemsz:** ³²)
- c5 **Johanna Meerkens** baptized Cape 18 August 1709 (witnesses: **Cornelis van der Laan** & **Dirkje Matthijsz: Westerhout**)
- c6 **Hendrik Knurf** baptized Cape 22 May 1712 (witnesses: **Steeven Winterhof** & **Willemina Willemsz:**)
- b2 **Johanna (Jannetje / Jannetie) Hans: / Hanse / Hansen / Rutgerstroost** aka **Johanna [Antonisz:] van de Caap heelslag** [?] born c. 1681; [?]
baptised Cape as *bejaerde* (15 June 1704) – slave of **Willem ten Damme** (from Oldenzeel)
15 junij [1704] *Na voorgaande belijdenis gedaan een slavin van Mons:[eigneur] ten Dam[me] gen[aem]t Johanna*
marries (*de facto*)
Dirk Cornelisz: Vermeulen
1704: arrives on *Zeehaan*;
January 1709-30 August 1709: makes arrangements for 3 months of annual salary to be paid out to wife **Antjen Pieters:** as reflected in *soldijboek* of *Zeehaan* (on three occasions f 100 paid out for *transport* of **Maritjen Dirck**. Is this his daughter?)
21 April 1709: departs for *Patria* from Cape on *Limburg*;
10 August 1709: arrives in Netherlands
30 August 1709: discharged from VOC
What happens to him thereafter is not known.
c1 **Maria Vermeulen** baptized Cape 11 September 1707 (father: **Derk Vermeulen**; mother: **Jannetie Hanse**); (witnesses: **Klaas Bue** & **Anna Marij [Anna Maria Dominicus]**)
marries 13 December 1733
Gideon de Wege

³⁰ **Seijtje / Sijtje / Zijtje van Macassar** (born c. 1670); she (then aged 20/21) given in loan (25 May 1690) by **Franciscus Villerius**, skipper of *Pijlswaard* to **Jan Holsmit** who undertakes to look after her maintenance until **Villerius** returns to Holland [note is added to this document, stating that the brother of the by now deceased **Villerius** is only heir & entitled to claim **Sijtje of Macassar**]; given in loan (27 February 1698) to free-black [*sic*], **Octavia [sic] van Macassar**, by **Holsmit** about to return to *Patria*; **Octavius / Octavio van Macassar** arrives in company of brother-in-law Prince **Dayan Majampe** (1681) & objects to being called a free-black as never enslaved claiming to be of royal descent; baptized as adult (22 September 1686) & described as a *vry dienaar*; promises to return **Zijtje** to heirs of her former master, the late **Franciscus Villerius**, should they come to Cape to claim her; she witnesses (20 January 1709) with **Fredrik van Santen** baptism of slave **Adriana** - infant belonging to **Jacob Paasa** & daughter to **Anna van Madagascar**.

³¹ **Pieter Pietersz: de Groot** (from Amsterdam); free-fisherman; marries (11 November 1703) *jongedochter[sic]* **Maria Pietersz: van Cabo** baptized (24 January 1677), daughter of Company slave woman **Joanna [Janne Bastiaens: van de Caep?]**; family appear in various *Opgaaf Rollen*: (1705) **Pieter Pietersz: de Groot**: 1 man; 1 wife [**Maria Pietersz: van Cabo**]; 2 daughters; Cape (1709) **Pieter Pietersz: de Groot**: 1 man; 1 wife [unnamed]; [no children enumerated]; 1 *snaphaen*; 1 *degen*; (1712) **Pieter P[ietersz]: de Groot**: 1 man; 1 wife [unnamed]; 1 daughter; 1 horse; 1 *snaphaen*; 1 *degen*; Cape; (1719) **Wed[uwee] Pieter de Groot**: 1 woman; Cape [no husband; no daughter]; daughter **Cecilia de Groot** marries Cape (3 March 1709) **Heinrich Brüning / Bruning / Bruinink** (from Lingen).

³² **Willemina Willems: van de Caep** marries (27 November 1711) **Jan Rogiers** (from Morsselin); probably baptized (1689), likely daughter of Company slave **Cornelia Pieters: van de Caep** [Not to be confused with **Wilhelmina Vermeulen**, daughter of **Jan Willemsz: Vermeulen** (from Utrecht) & **Catharina Opklim van de Caep / van Bengale**, whose sister **Maria Vermeulen** marries another **Jan Rogiers** (from Amsterdam)]; **Jan Rogiers** (from Morsselin) is executor to deceased estate of **Marritie Pieters: Wid. Andriesz:**.



- c2 **Cornelis Vermeulen** baptized Cape 12 August 1708 (father: **Dirck Cornelisz**; mother **Jannetje Hans**); (witnesses: **Cornelis van der Laan** met **Elizabeth Marcusz**); marries Stellenbosch 24 November 1743
Adriana Plooy
 (d/o **Simon Plooy & Catharina Coopmans**)
 [She has sexual relations when still a minor with Cape aborigine named **Hermanus**, by whom she has a son, which illegal activity necessitates intervention by the Orphan Chamber & Council of Justice - Matter heard by the Council of Justice & referred to the *landdrost* **Pieter Lourensz**.]

blad 10 Pupille gedefloreert, hoe gehandeld

1741. 22. Feb:[rua]rij En nademaal haar Eerw:[ee]ns uijt de gemeene gerugten is te vooren gekoomen. dat de minderjarige **Ariaantje Plooi** door de eerloose conversatie met seekere Hottentot, nu ruijm vijf maanden geleeden een kind in ontugt had overgewonnen, soo is goedgevonden tot ontdeckinge van 't waare deesen saak deselve beneevens haar moeder **Catharina Coopman** wed:[uw]le **Sijmon Plooi** en broeder **Willem Plooi** onder welkers opsigte zij door deese Camer is besteed, teegens anstaande vergadering sullend zijn den 8 Maart bij missive voor 't collegie te ontbieden.

1741. 8. Maart de minderjarige **Ariaantje Plooi** ingevolge de genoemene resolutie van den 22. den laast geweest maand Febr:ij met ene benewens haar moeder **Catharina Coopman** wed:[duw]le **Simon Plooi**, en broeder **Willem Plooi** onder welkers opsigt zij door dese Camer is bestelt, op heeden ter vergadering verscheenen zijnde. Soo wierd aan de eerste melde door de den Heer President afgevraagd, of zij volgende ter ooren deesen Camer gekoomen gemeene gerugte bij seekere Hottentot een kind in ontugt had overgewonnen als wanneer zij sulx geconfesseert hebbende, te kenne gaf, dat zij op seekere tijd haar in de thuijn bevindende den Hottentot **Hermanus**, doenmaals bij de wed:[duw]le **Willem Rubeek**³³ woonende, bij haar gekoomen was, ende haar door dreijgemente van haar te sullen vermoorden so ver gebragt hadde, dat zij sig aan zijne begeerte had overgeeven, en dus vleeselijk van hem bekend was, wissen dat zij beijde hunne vleeselijke conversatie nog drie agter een volgende dagen met den anderen gecontinueert hebbende zij **Ariaantje Plooi** haarselven vervolgens had bevonden van hem bevrugt te zijn, gelijk zij dat ook eijndelijk naar in de vijfde maand van haar swangergaan sulx aan haar voorengeciteerde moeder en broeder, die 't selve meede affirmeerden, bekend gemaakt te hebben, nu vijf maanden geleeden verlos was van 't door haar ter vergadering vertoont werdende kind, waar van zij constantelijk betuijge den voorn:[oemde] Hottentot **Hermanus** en geen ander de vader te zijn. Soo is naar desen aangaande met rijpheid van raaden gedelibereert, mitsg:[ade]rs aandagtelijk gepondereert te

³³ **Wilhelm (Willem) Rubeck [Rube / Rubeek]** (from Wesel [Duchy of Cleves]); marries 10 February 1732 **Susanna Visser(s)**: *alias* **Susanna Elber(t)s**: born 1694; formerly wife to **Hans Heinrich Hattingh** (from Speyer), widower of **Marie Lanoy** (from Aulus), widow of **Ary Lecrévent (Arie Lekkerwijn)**; farmer at *Spier*; dies c. 1729; daughter of private slave **Maria van Negapatnam** by **Johannes Coenraed Visser** (from Ommen [Overijssel]); baptized Stellenbosch 11 April 1700 [*Susanna dochter van de meijdt van Juffrou Elbers [Elberts] [Geertruida Elberts: - Mrs Wessel Pretorius], de getuigen Gertruij Elbers: [Elberts:], ijs gedoop den 11 Aprijel 1700*]; [Mansell Upham, 'Hell and Paradise ... Hope on Constantia De Hel en Het Paradijs ... De Hoop op Constantia - **Jan Grof** (dies ante 1700) and his extended family at the Cape of Good Hope - a glimpse into family, household, patriarchy, matriarchy, bondage, marriage, concubinage, adultery, bastardy, métissage, manumission, propinquity and consanguinity in 17th century Dutch South Africa before slavery's abolition, the weakening of kinship and emergence of the modern nuclear family' (*First Fifty Years Project*, February 2012) <http://www.e-family.co.za/ff/y/71.htm>.]



hebben 't groot gewigt van 't voorenstaande in alle zijne omstandigheeden.

Als Eerstelijk ten reguarde van 't bedreevene feijt door voorn: [oemde] Hottentot **Hermanus**, waar omtrent de Statute van India onder den Titul van Hoererij en overspel dicteeren: dat eenig heijden, moor, ofte andere onChristen persoon met een Christenvrouw getrouwt ofte ongetrouwt boeleerende, sonder eenige remissie met 'er dood gestraft werden sal.

Ten tweeden ten respecte van gementioneerde **Ariaantje Plooi**: alsoo zij, veronderstelt dat door de voormelde drijgementen, haar voor de eerste rijse aan de wil van gesegde Hottentot had moeten onderwerpen, van die gedwonge daad nogthans ten eersten haade behooren kenne te geeven aan haar moeder en broeder, maar geensints met hem nog den voorm: tijd ongetwijffelt met haar toestemminge die goddeloose conversatie te continueeren.

En ten laasten ten opsigte van veelgemelde moeder en broeder: ten saake deselve 't voorenstaande, schoon na den tijd van vijf maanden vernoomen hebbende sulx aan deese Camer sonder eenig verlet hadde moeten berigten in plaatse dat zijl: 't selve moedwilliglijk hebben versweegen, ende dus in haar verpligte respect omtrent dit Collegie als wettige oppervoogden van dikwels gem: [elde] **Ariaantje Plooi** grootelijx hebben gemancqueert, door haar, Eew:ns eenpariglijk goedgevonden en geresolveert alle 't voorenstaande aan den E: [dele] Agtb: [a]re Raad van Justitie deses gouverneur: s bij vertoogh voor te draagen, ende daarnееvens haar E: [dele] agtb: [ar]e eerbiedig te versoeken dat 't derselver behagen mogte zijn, hierinne soodanig te disponeeren, als tot stuijtinge van diergelijken verfoeijelijk quaad, ende tot maintainue der eere en ontsagh van dit Collegie bevonden sal werden te behooren.³⁴

- d1 Johannes** illegitimate son fathered by the 'Hottentot' **Hermanus** born 1741;
baptized Stellenbosch 14 January 1742
[1742] januarij 14 **Johannes** de Vader **Hermannus[sic] van de Caap** de Moeder **Adriana de Plooi** getuijge **Catharina Coopman**³⁵
- d2 Johanna Catharina Vermeulen** baptized 6 June 1744
- d3 Jan Gabriel Vermeulen** bapt. 22 January 1747; burgher Stellenbosch; marries (1) 1 November 1772
Johanna Intrapniet (d/o **Walter Intrapniet & Catharina Jacobs: van de Caep**, wid. **Reynier Carelse** & granddaughter of **Jan Jacobsz: van de Caep & Anna Agnieta Pieters**; paternal great-granddaughter of **Jacob van Macassar & Maria van Guinea** & maternal great-granddaughter of **Andreas Peters** (from Luebeck) by Company slave **Maria Domingo van de Caep**)
marries (2) 19 November 1797
Johanna Maria van Vrede
(d/o **Hendrik van Vrede** (from Amsterdam) & **Anna Maria Zaaïman**, wid. **Jan Koster** (from Amsterdam) & great-great-granddaughter of **Pieterella Meerhoff**)

³⁴ CA: MOOC 5/1 blad No. 10 (*Pupille gedefloreert, hoe gehandeld*) transcribed by Mansell Upham; CA: CJ 2511 [Old No. CJ 807] (*Requesten*), No. 7 (Memorial: Governor **Ryk Tulbagh** from Orphan Chamber, 16 March 1741); Marius Valkhoff, 'Miscegenation in South Africa in the seventeenth and Eighteenth centuries', pp. 99-118 (translated from the German original of the late Dr. J. Hoge, University of Stellenbosch), *New Light on Afrikaans-Malayo-Portuguese* (Gelelmus Peeters, Impunice Orientale, Louvain 1972), p. 115; Mansell Upham, 'Keeping the gate of Hell ... subliminal racism & early Cape carnal conversations between black men & white women', *Capensis*, 2001/1, pp. 16-43.

³⁵ <https://familysearch.org/pal:/MM9.3.1/TH-267-12336-17694-98?cc=1478678&wc=11570159>;
<http://www.ballfamilyrecords.co.uk/bosmandevriesbuys/I263.html>



- d4** **Dirk Cornelis Vermeulen** baptized 18 January 1750; burgher Drakenstein;
marries 1 November 1778
Jacoba Johanna Landman (d/o **Willem Landman** (from Amsterdam) & **Catharina Hoffman**) (granddaughter of **Maria Louisz: van de Caep**) (great-granddaughter of **Louis van Bengale** & **Lijsbeth Sanders: van de Caep**)
she marries (2)
Andries Pietersen
- d5** **Guilliam Vermeulen** bapt. 5 November 1752; burgher Stellenbosch;
marries (1) 17 December 1780
Maria Elisabeth Coetsee (d/o **Ockert Casper Coetzee** & **Elsie van Wyk**) (descendant of **Elsje Pyl** *alias* **Speldenberg** & **Catharina van Malabar**);
marries (2) 23 February 1800
Anna Elisabeth Hough (d/o **Andreas Hough** (from Camberg) & **Christina van Zyl**)
- d6** **Maria Adriana Vermeulen** born November 1753
marries (1) 18 May 1777
Jan Andries Esterhuizen, wid. **Maria Willemse**: (s/o **Jan Andries Esterhuyzen Sr.** & **Appolonia Everts**)
marries (2) 7 December 1783
Jan Gerrit Bantjes (s/o **Jan Gerrit Bantjes** (from Winschoten) & **Hilletje Agnita Jacobs**; grandson of **Jan Jacobsz: van de Caep** & **Anna Agnieta Pieters: van de Caep** & great-grandson of **Jacob van Macassar** & **Maria van Guinea**)
marries (3) Stellenbosch 3 April 1796
Johan Pieter Zeegers
- d7** **Maria Elisabeth Vermeulen** baptized 2 July 1758
marries 23 March 1780
Johannes Christoffel Esterhuyzen (s/o **Johan Christoffel Esterhuyzen** & **Johanna / Anna Francina Jansen**) (grandson of **Barend Jansen d'Oude** & **Pieterella Zaaijman** & great-grandson of **Pieterella Meerhoff**)
- d8** **Rachel Vermeulen** baptized 6 March 1763
marries (1) 15 September 1781
Gilles de Korte (from Meliskerke [Walcheren Island, Zealand]); sick-comforter
marries (2) Stellenbosch 3 July 1813
Johanna Gebhard Lindenberg (from Gommern [Magdeburg]), wid. **Catharina Johanna Hauptfleisch**
- d9** **Jacoba Johanna Vermeulen** baptized 19 October 1766
- b3** **Anna Maria van de Caep** *alias* **Anna Maria Dominicus mesties / halfslag** born c. 1683; baptized Cape 13 December 1705 **Anna Maria** with daughter **Elsje Katrina** as privately owned slaves; manumitted 31 May 1706
marries (1) Cape 31 July 1707
Claus (Claas) Beu / Beust / Beusz: / Bue / Buis (from Aalst [Dithmarschen])
marries (2) Cape 26 December 1712
Christoffel Ameen (from Rostock)
he marries (2) Cape 31 December 1713
Jacoba Campher, wid. **Joost de Clercq** (d/o **Laurens Campher** & **Ansela van de Caep**)
- c1** **Elsie / Elsje Catharina Beust** born c. 1697; baptized **Elsje Katrina** with mother 13 December 1705; manumitted 31 May 1706
marries (1)
Joachim Pietersz: Posthumus (from Bolsward [Friesland])
marries (2)
Johann Meyer (from Rothenthal / Rosenthal)
[MOOC 7/6 (*Testamenten, 1736-1745*), no. 93]
- d1** **Ryntje Posthumus**



- marries
Matthys Pietersen
d2 **Nicolaas Posthumus**
d3 **Petrus Posthumus**
d4 **Nicolaas Posthumus**
d5 **Anna Catharina Posthumus**
marries
Jan Jacobs (from ter Veere)
d6 **Albertus Posthumus**
d7 **Elisabeth Posthumus**
marries
Jan David Storm
d8 **Johannes Hasuerus Posthumus**
d9 **Femina Posthumus**
marries (1)
Albertus Johannes Myburgh
marries (2)
Philip Wouter de Vos
- b4** **Cornelia van de Caeb** *alias* **Cornelia Lamans: / Lammans: van de Caep** *heelslag* [?] born c. 1685; baptized Cape 2 October 1707 **Cornelia van Caab** *Een bejaarde vrijmeid*
Note: **Oloff Bergh** sues *den schipper* **Jan Jansen Laman** for *injurie*
Note: **Claas Laman** listed in *Opgaaf* (1691) immediately after **Martje Pieters: [Marritie Pieters:] met haar zoon Joh.[annes] de Vry**
Her heirs are her minor children: **Susanna Coetzer, Josina Coos & Willem Coos**
marries (1) (*de facto*)
Dominicus Jansz: (from Amsterdam)
marries (2) (*de facto*)
Johannes Jacobus Coeser / Coetzer [same person as **Jacobus Coetzee** (s/o **Dirk Coetzee & Sara van der Schulp**) who marries (27 December 1724) **Elisabeth Louisz:** (d/o **Louis van Bengale & Lijsbeth Sanders:**)
marries (3) (*de facto*) [or civil ceremony only?]
Claas Coos / Coors
[likely son of Compnay slave **Dorothea van Angola**]
- c1** **Jannetie** baptized Cape 2 October 1707 (mother: **Cornelia van [de] Caab**) (witnesses: **Domingo van Bengale & Maria van Bengale**)
c2 **Nicolaas** baptized Cape 12 July 1711 (father: **Dominicus Jansz:** van Amsterdam) (mother: **Cornelia van de Caap**) (witnesses: **Domingo van Bengalen & Elisabeth Marcusz:**)
c3 **SusannaCoeser / Coetzer** baptized Cape 1 April 1714 (father: **Johannes Jacobus Coetzer**; mother: **Cornelia Lamans:**) (witness: **Gerrit van Hardenberg**)
marries Cape 30 August 1733
Daniel Duuring / During baptized Cape 6 July 1704 (s/o **Michiel / Michael Dirks: / Duering / Duuring** (from Leipzig) & **Cornelia (Keetje) Pieters: / Jacobs: van de Caab**) (maternal grandson of **Dorothea van Angola**) (witnesses: **Daniel Barnou & Anna Louis:**), wid. of **Francina Anthonie: van de Caep** born Cape 1703; dies 1741
c4 **Josina Coos** baptized 15 May 1718 (father: **Claas Coos**; mother: **Cornelia Lamans:**) (witness: **Maria Heyns**)
c5 **Willem Coos** baptized 8 March 1716 (father: **Claas Coos**; mother: **Cornel Lammans:**) (witnesses: **Claas Coos & Caspar Piek**)
- b5** **Carel Trost** (twin) *halfslag* born 1687 "by **Maria van Bangala** my former slave now manumitted" (*in onecht by mijn gewesen slavin nu vrijgegeven Maria van Bengala* [father[s will, 13 January 1688]; baptised 2 November 1687; dies 1690 with brother in fire at *Weltevreden*, Bottelary, Stellenbosch)



... zijn gedoopt twee kinderen waar van de eene is genaemt **Hendrick**, het ander **Carrel**, de vader was **Hans Rutger Troost**, de getuijgen **Pieter Gertsz** : en **Cornelia Cornelisze**, de moeder slavinne [**Maria van Bengale**]

b6 Hendrick Trost (twin) *halfslag* born 1687 “by **Maria van Bangala** my former slave now manumitted” (*in onecht by mijn gewesen slavin nu vrijgegeven Maria van Bengala* [father’s will, 13 January 1688]; baptised 2 November 1687; dies 1690 with brother in fire at *Weltevreden*, Bottelary, Stellenbosch

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