

## SUMMARY

### **The Jordaan family: A historical analysis of their genealogy and the establishment of a tourism route in South Africa**

by

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The origin of the name Jordaan dates back to the Creation, with the name Jordaan as a surname dating back to 970 AD. This study analyses the history of the Jordaan family since the origination of the surname Jordaan in the southwest of France in the Beziers district, through to the arrival of the two Jordaan brothers in South Africa as Huguenots, up until the uneven distribution of the three Jordaan bloodlines in South Africa, and their subsequent distribution until approximately 1955.

The history of the Jordaan family in South Africa can only be thoroughly analysed by revising the history of the Waldensian movement, the rise of the Huguenots and Protestantism in France and other European countries, as well as the history of the DEIC. This study focuses on the continuous interplay of actions and reactions between the Waldensian and Huguenot movement on the one hand and the French king and the Roman Catholic Church on the other. The study explains how these actions and reactions led to the eventual arrival of the two Jourdan brothers as Huguenots in South Africa in 1688.

The project also reveals that despite the large loss of life amongst members of the Waldensian movement since the twelfth century, as well in as the Huguenot movement that ran parallel to the views of Luther and Calvin, these religious movements still exist to this day in certain parts of the world. The suppression of these two movements, particularly in France, gave rise to a mass exodus of French citizens to different parts of the world. The eventual arrival of the two Jourdan brothers in South Africa would,

amongst other things, leave a lasting impression on their descendents and others in South Africa. Also in the various communities where members of the Jordaan family resided, there is to this day still evidence of their presence.

From the time of the arrival of the two Jourdan brothers in South Africa, they joined the other Huguenots in the Cape in the fight against the DEIC authority for religious, educational and economic rights in their new place of residence. This study describes the circumstances in which the Jourdan brothers found themselves and what they did to ensure economic survival.

As the number of descendents of the ancestors, Jean Jourdan and Isabeau le Long, increased, the gradual dispersion of the Jourdan family members in South Africa began. The dispersion commenced in approximately 1741 and was almost complete by 1955. The study indicates how the dispersion took place, and also describes the cultural heritage left by the Jordaan family members. Formulas are used to express the percentage of Huguenot blood remaining in the Jordaan family.

A map showing the distribution of members of the Jordaan family, as well as a map indicating streets and other places named after members of the Jordaan family, is also provided. The relationship between cultural heritage tourism relating to the Jordaan family and the genealogy of the family is also discussed. The discourse on the origins of the concepts of culture, heritage and cultural heritage is discussed broadly. This section goes on to discuss the concept of cultural heritage tourism, which is a new concept in South Africa.

The last section of this study discusses the requirements to be considered when planning a cultural heritage route for the Jordaan family. There are various factors to be taken into account when it comes to planning and setting up the route and constructing an interpretation centre along the recommended cultural heritage route for the Jordaan family.

A suggested model for cultural heritage in South Africa is proposed on the basis of legislation and other provisions. The planning of a cultural heritage route for the Jordaan family, including aspects of sustainability, carrying capacity, the difference between tourist and pilgrim and the establishment of interpretation centres in strategic places along the route, is discussed.

The different proposals mean that there will no doubt be differing opinions on the subject. It is also possible that there will be different interpretations of the topic, which would stimulate the discourse for wider debate. Differing opinions do not necessarily mean that there will be a right or a wrong opinion.

KEYWORDS:

Jourdan  
Jordaan  
Waldensians  
Huguenots  
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Roman-Catholic  
Genealogy  
Culture  
Heritage  
Cultural  
Tourism  
Route  
History  
Family

Church

heritage