

# Restorica



Stigting

Foundation

Simon van der Stel

8





QUEEN'S TAVERN, DURBAN



**Gordon Verhoef  
& Krause**

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# Restorica

Stigting Simon van der Stel Foundation

No. 8

## Stigting Simon van der Stel

(Ingelyfde Vereniging sonder Winsoogmerk • Incorporated Association not for gain.)

Opgerig • Established 8 April 1959

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*Voorblad • Front page*

*Pretoria vier sy 125-jarige bestaan gedurende November 1980. Ter herdenking daaraan word 'n tekening van Sytze Wopkes Wierda, staatsingenieur en argitek van die Zuid-Afrikaanse Republiek geplaas. Wierda was die argitek van 'n aantal bekende geboue in Transvaal, onder andere die Raadsaal en Paleis van Justisie op Kerkplein, Pretoria. Die tekening is gedoen deur die bekende Anton van Wouw.*

*Pretoria commemorates its 125th anniversary during November 1980. A drawing of Sytze Wopkes Wierda is reproduced to commemorate this event. Wierda was the government engineer and architect of the South African Republic and responsible for a number of wellknown buildings in the Transvaal, i.e. the Raadsaal and Palace of Justice on Church Square, Pretoria. The drawing of Wierda was made by the wellknown Anton van Wouw.*

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# Vanuit die Hoofkantoor/From Head-office

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**The following life members also reacted to the request of the National Chairman to augment their life membership, after Restorica 7 was published**

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Dr. A.J. van Zyl van Pretoria was foutief genoem J.J.B. van Zyl van Pretoria in Restorica 7.

**Extension of Foundation's Activities**

**New regional committees to be established**

As a result of increased public interest in preservation, three new regional committees are to be established soon.

**1. WEST COAST AND SANDVELD**

A cursory survey of the historical and cultural heritage of the West Coast and Sandveld was done last year when officials of the Simon van der Stel Foundation and the National Monuments Council undertook a tour to that region. It soon became evident that enough public enthusiasm existed for the establishment of a regional committee. This was the result of the sterling preliminary work that was done by Col. I.P.S. Terblanché, chairman of the Cape Town Regional Committee and Mrs Wenda

Melck of the historic farm, Kersfontein. A meeting was held on 31 October 1980 at Kersfontein to consider the formation of a regional committee.

**2. JOHANNESBURG**

Members of the Foundation in the vicinity of Johannesburg were recently asked to indicate whether a regional committee should be established. The response was overwhelming. A very large majority of the hundreds of members favoured the idea.

It is planned that the committee will be established during February 1981. Preliminary arrangements are already in progress and members will be kept informed about future developments.

**3. DURBAN**

As a result of various requests, members in Durban and vicinity were also recently asked about the desirability to establish a regional committee. Early indications are that members would welcome such a committee and if members are positive, such a committee would be established very early in the new year.

# Nasionale voorsitter ontvang Stigting se hoogste toekening.

Tydens die nasionale raadsvergadering wat op 18 April 1980 te Bloemfontein gehou is, het die Raad besluit om die Stigting se hoogste bekroning, naamlik 'n goue medalje, aan die nasionale voorsitter, dr. S. Meiring Naudé, te oorhandig. Die Raad het om twee redes besluit om dr. Naudé op hierdie wyse te vereer. Hy was die afgelope jare telkens aan die voorpunt van verskeie bewaringsaksies, onder andere om die wesfasade van Kerkplein in Pretoria te bewaar. Voorts het hy ook gedurende die vorige twee jaar as waarnemende Direkteur die Stigting veral op finansiële gebied op 'n gesonde voet geplaas en op dié wyse dit moontlik gemaak dat die Stigting met sy werk kan voortgaan-

Die medalje asook 'n huldigingsadres is tydens die jaarvergadering op 19 April 1980 deur die nasionale ondervoorsitter, mnr. F.D. Conradie L.V., aan dr. Naudé oorhandig.

Die volledige teks van die huldigingsadres lui as volg:

## STIGTING SIMON VAN DER STEL HULDIGINGSADRES

aangebied aan

### DR. S. MEIRING NAUDÉ

Geagte dr. Naudé,

Nadat u gekies is as tweede Nasionale Voorsitter tydens die sesde algemene jaarvergadering op 13 November 1965 in die Kasteel te Kaapstad, het die Stigting Simon van der Stel 'n tydperk van besondere uitbreiding betree. Benewens 'n aansienlike toename in ledetal is verskeie verbeeldingryke restourasieprojekte ook aangepak. Die aankoop en restourasie van twee Kaaps-Hollandse wonings in Tulbagh na die aardskudding in 1969 en die herlewing van Boekenhoutfontein is maar twee voorbeelde van die besondere wyse waarop ons Suid-Afrikaanse argitektoniese en kultuurhistoriese erfenis onder u leiding bewaar gebly het.

In die onlangse verlede het u met merkwaardige deursettingsvermoë u geloof in die waarde van bewaring herbevestig deur u oponthoudelike pogings om die Wesfasade van Kerkplein in Pretoria te red. Dit moes voorwaar vir u 'n vreugdevolle dag gewees het om op 21 Februarie vanjaar te kon verneem dat u en u medewerkers se verskillende aksies uiteindelik met sukses bekroon is toe aangekondig is dat die Wes-fasade bewaar gaan word.

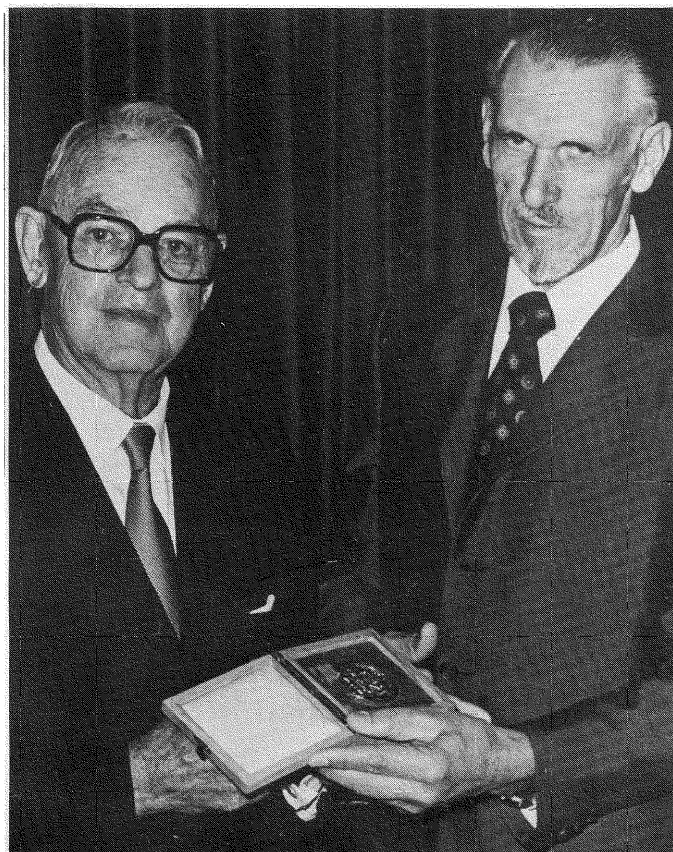
Gedurende die afgelope twee jaar het u op onbaatsugtige wyse as waarnemende Direkteur die Stigting finansiël en andersins gekonsolideer en op 'n hegte grondslag geplaas. Dit het 'n nuwe era in die geskiedenis van die Stigting ingelui waarin nuwe terreine betree gaan word.

Aangesien dit dus blyk dat u op buitengewone wyse die doelstellings van die Stigting nagestreef het, is dit vir ons aangenaam om die hoogste bekroning van die Stigting, sy

#### GOUE MEDALJE

aan u aan te bied as erkenning vir u leiding, deursettingsvermoë en visie.

Dit is ons bede dat u en mev. Naudé nog baie jare van gesondheid en geluk sal ervaar en sal kan voortgaan om die Stigting na nuwe horisonne te lei.



*Dr. S. Meiring Naudé (links) en mnr. F.D. Conradie L.V. (regs) bekyk die goue medalje wat mnr. Conradie tydens die jaarvergadering in Bloemfontein namens die Stigting aan dr. Naudé oorhandig het.*

**Foto: Volksblad**

## Verlang u tekenwerk?

Enige algemene tekenwerk, ontwerpe, sierskrif en oortekeningwerk — skakel Stigting Simon van der Stel, Pretoria by 266748/269651 of na-ure by 262857.



# Augusta de Mist: Herinnering aan die Betaafse Republiek in Suid-Afrika

[Die skildery van Augusta de Mist wat op die voorblad van Restorica 7 verskyn het, het heelwat belangstelling van lesers uitgelok. Daar is nog afdrucke van hierdie voorblad teen 25c elk beskikbaar en kan by die Stigting se hoofkantoor bestel word.]

- C. de Jong

Wie was die mooi jong dame wie se elegante olieverskildery verskyn het op die voorblad van Restorica 7 en wie se naam op p. 3 aangegee word as Augusta de Mist?

Haar volledige naam was Julie Philippe Augusta Uitenhage de Mist. Sy was 'n dogter van Jacob Abraham Uitenhage de Mist, afstammeling van 'n aristokratiese regentefamilie in Holland wat reeds in die 17de eeu daarvoor bekend was dat hulle gekant was teen die stadhouers van Oranje-Nassau. Jacob A.U. de Mist was 'n regsgeleerde en vooraanstaande Patriot, 'n aristokraat met gematigde opvattinge. Hy is deur die Staatsbewind van die Betaafse Republiek in 1802 tot kommissaris-generaal benoem om saam met die aangewese goewerneur van die Kaapkolonie, genl. J.W. Janssens, dié kolonie van die Britse besetter oor te neem en hoognodige hervormings in dié verwaarloosde gebied tot stand te bring. Hy en Janssens het deur hul verstandige optrede en moedige hervormingspogings die reputasie van die Nederlandse bestuur in die Kaapkolonie verbeter sodat Kaaplanders gesê het: "Nou is die Kaap (gelukkig) weer Hollands!"

Augusta de Mist is gebore op 15 November 1783 te Kampen en was negentien jaar oud to sy haar vader en broër na Suid-Afrika vergesel het. Haar moeder was reeds oorlede en daarom was sy baie aan haar vader geheg en het sy hom vermurwe om te mag saamgaan na die wilde land in Afrika. Die aktiewe Kommissaris-Generaal het 'n reis van 167 dae deur die Kaapkolonie onderneem. Augusta het hom oorreed om haar broer as sekretaris, die medikus en natuurwetenskaplike Heinrich Lichtenstein en haar vriendin, ene mej. Versveld, saam te neem. Die reis was lank, dikwels gevaarlik en vermoeiend. Gelukkig was die twee jong dames uitstekende ruiters.

Sowel Lichtenstein as Augusta het tydens die reis elkeen op sy eie manier 'n dagboek bygehou. Die twee dagboeke vul mekaar uitstekend aan. Augusta dank haar bekendheid in die geskiedenis aan hierdie beskeie, maar aantreklike werk. Sy het 'n goeie waarnemingsvermoë en styl besit danksy haar sorgvuldige opvoeding, haar gevoel vir detail en stemming wat dikwels nie deur mans opgemerk word nie. Dit is onredelik om die dagboek van hierdie twintigjarige meisie krities te vergelyk met die dagboek van die veel ouere en ervare lady Anne Barnard oor haar jare aan die Kaap gedurende 1795 tot 1803 soos sommige historici wel gedoen het.

Augusta het haar dagboek in Frans geskryf — die omgangstaal van beskaafde kringe in haar tyd — en in 1821 laat druk vir die inligting van haar familie en vriende. Die seldsame Franse uitgawe is later in Engels en Nederlands gepubliseer.

De Mist en sy kinders het op 25 Februarie 1805 die Kaap verlaat en langs 'n ver ompad oor New York na Nederland teruggekeer. Hy het sy vrugbare loopbaan ook tydens die Restourasie, dit wil sê ná die terugkeer van die vorstehuis Oranje-Nassau in 1813, voortgesit en is in 1823 oorlede. Augusta is in 1809 getroud met Otto baron de Howen, alkomstig van Mitau (tans Mtawa) in Pole wat in 1793 deur Rusland geannekseer is. As artillerie-offisier het hy in die Nederlandse leër teen Napoleon by Waterloo geveg en later

die rang van luitenant-generaal gekry. Hy was ook 'n talentvolle skilder en het die bogenoemde mooi skildery van sy vrou met 'n groot sluier op haar hoed gemaak. Sy is op 5 Maart 1832 in Nijmegen oorlede. Haar biograwe meld nie of sy enige kinders gehad het nie.

Daar bestaan ook nog 'n tekening van Augusta as 18-jarige dogter met 'n fyn, skrandere gesig en 'n sweem van humor in haar helder oë.

Dr W.H.J. Punt het die skildery van haar wat in Restorica 7 gereproduseer is, uit private besit in Haarlem aangekoop en onlangs aan die William Fehr-kunsversameling verkoop wat in die Kasteel te Kaapstad gehuisves word. Die mate is 30 cm x 90 cm en mej. Van Tilburg van die Pretoriase Kunsmuseum het dit gerestoureer. Agterop die skildery is die volgende inligting aangestip:

— Julie Philippe Augusta Uitenhage de Mist, geb 15 Nov 1783 —

15 Maart 1832 — dochter v Mr J A Uitenhage de Mist en A E W Strubberg — getroud 15 Aug 1809 met Otto de Howen, Luitenant-Generaal, geb te Mitau 9/12 Maart 1774 — 25 Mei 1848 — Zoon van George Baron de Howen en Eleonora Dorothea gravin van Dünker.

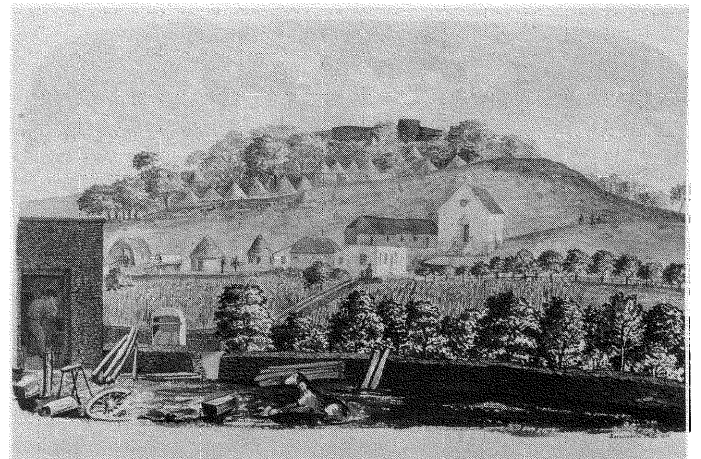
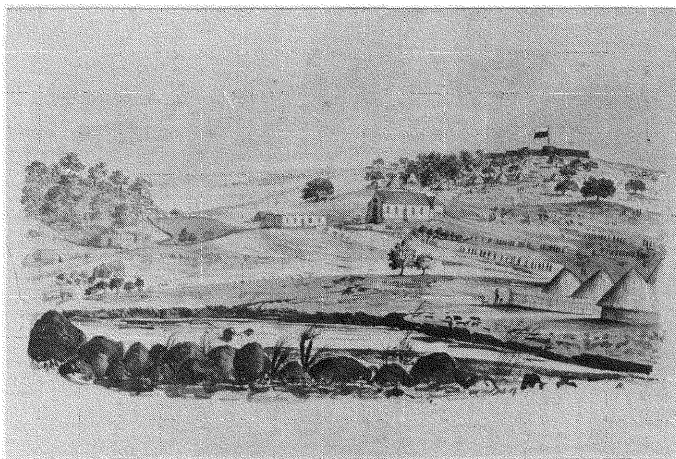


Julia Philippe Augusta Uitenhage de Mist as agtienjarige dogter.



*Mr O.P.M. Prozesky of the Transvaal Museum recently donated two very attractive water-colour paintings of Botshabelo to the Foundation. Mr Prozesky is a direct descendant of August Julius Prozesky who came in 1866 as a missionary of the Berlin*

*Missionary Society to South Africa. August J Prozesky visited Botshabelo in 1867 and 1868 and it was during these visits that he made the paintings. On the photograph, dr S Meiring Naudé receives one of the paintings from Mr Prozesky (left).*



*Photographs of the two paintings, depicting two views of Bothshabelo that were recently donated to the Foundation by Mr O.P.M. Prozesky. The painting on the left was painted on 11 November 1867 and the one on the right during February 1868.*

*Both paintings contain very interesting information with regard to the earlier history of this missionary station. A detailed discussion of both paintings will appear in the next issue of Restorica.*

*Both paintings would be on view at Botshabelo as soon as the restoration is completed.*

*The Foundation would like to express its sincere appreciation to Mr Prozesky for this donation. Many more people would now be able to partake in the pleasure of this cultural treasure.*

## Bewaring in die Paarl: nuwe inisiatiewe.

'n Opname van geboue in die Paarl en die Drakensteinvallei wat van besondere geskiedkundige en/of argitektoniese betekenis is, word tans deur die Stigting Simon van der Stel met Sanlam se ondersteuning aangepak. Die opname geskied in noue samewerking met die Raad vir Nasionale Gedenkwaardighede.

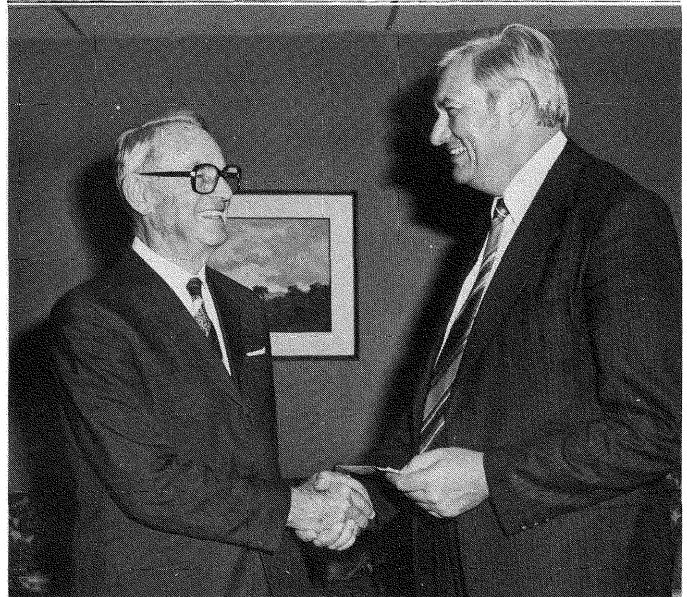
Vir die doel van die opname het Sanlam R2 500 tot die Stigting se beskikking gestel. Tydens die oorhandiging van die tjek het dr. S. Meiring Naudé, nasionale voorsitter van die Stigting, in Pretoria gesê dat die belangrikheid van die bewaring van Suid-Afrika se fisiese kultuurerfenis nooit oorskakel kan word nie. "’n Wetenskaplike ondersoek na strukture wat bewarenswaardig is, is ’n voorvereiste vir enige sinvolle bewaringsaksie. Sanlam se sigbare ondersteuning van die ondersoek in die Paarl word dus hoog gewaardeer."

Die lede van die Stigting in die Paarl sal self die ondersoek doen aan die hand van ’n wetenskaplike vraelys wat opgestel is om te verseker dat strukture op ’n eenvormige basis ge-evalueer word. Die sentrale deel van Hoofstraat kom eerste aan die beurt en daarna sal die hele distrik deurgewerk word. Die strukture sal uiteindelik gekatalogiseer word met die oog op moontlike proklamerings deur die RNG as Nasionale Gedenkwaardighede en die inligting gepubliseer word. ’n Kaart van al die geboue sal ook opgestel word wat deur die plaaslike owerhede vir beplanningsdoeleindes aangewend kan word.

Volgens sommige bewaarders is daar rede om te glo dat die Paarl-distrik meer bewarenswaardige geboue as selfs Stellenbosch het. Dit sluit ’n wye reeks boustyle in. Die opname het gevolglik besondere meriete ook as voorbereiding van die Paarl se 300-jaarfees.

Dr. Fred du Plessis, Besturende Direkteur van Sanlam, het gesê dat die Maatskappy hom graag met die gedagte van bewaring vereenselwig.

"Suid-Afrika se kultuurhistoriese erfenis is vir ons kosbaar en daarom was ons al dikwels in die verlede gemoed met of behulpsaam by verskeie bewaringsaksies."



*Dr. Fred du Plessis, besturende direkteur van Sanlam oorhandig ’n tjek van R2 500,00 aan dr. S. Meiring Naudé, nasionale voorsitter van die Stigting. Die geld word aangewend om ’n opname te maak van alle bewarenswaardige geboue in die Paarl en omgewing.*

### MEMBERS OF THE NATIONAL COUNCIL — 1980



*BACK: Mr. G. Osler, Mr. D. Jooste (Director), Dr. J. Pringle, Mr. J.H. Venter, Prof. F.D.W. van Zyl, Dr. T. Pauw  
FRONT: Col. I.P.S. Terblanché, Mr. F.D. Conradie M.P. (National Vice-Chairman), Dr. S.M. Naudé (National Chairman), Mr. S. Theron, Dr. A.J. van Zyl*

# Transvaal

## Sytze Wopkes Wierda

### “Gouvernements Ingenieur en Architect” en “Hoofd van Publieke Werken” van die Zuid-Afrikaansche Republiek

- Dr. H.M. Rex

Sytze Wopkes Wierda (1839, Hemrik — 1911, Kaapstad), wat uit 'n Friese arbeidersmilieu voortgekom en in 1862 as timmerman in Drachten begin werk het, wat van 'n “buitengewoon opzichter” in 1866 binne een dekade tot “hoofopzichter” by die aanleg van staatspoorweë in Nederland gevorder en vanaf 1887 tot 1900 met onderskeiding aan die hoof van die “Departement van Publieke Werken” in die Zuid-Afrikaansche Republiek gestaan en daarbenewens ook as argitek en skrywer in sy geboorteland bekendheid verwerf het, is op 28 Februarie 1839 te Hemrik, in die provinsie Friesland, Nederland, gebore. Dáár is hy in dieselfde jaar in die eeu-oue Hervormde kerkgebou, waarin sy ouers in 1850 op middeljarige leeftyd deur openbare belydenis van geloof lidmate geword het, gedoop. Hy was die vyfde kind van Wopke Sjerps Wierda (1800-1859), 'n los-vas arbeider en huisslagter van Hemrik en Wijnjeterp, en sy huisvrou Pietertje Roelofs de Vries (1806-1879). Aan vaderskant het Sytze Wierda uit 'n ou Friese geslag gestam.

Na sy laerskoolloopbaan in Opsterland het sy opleiding as timmerman gevolg, waarvan 'n gedeelte omstreeks 1858 in Appelscha afgesluit is. In November 1860 het hy as timmermansleerling van Wijnjeterp, waar sy vader in 1859

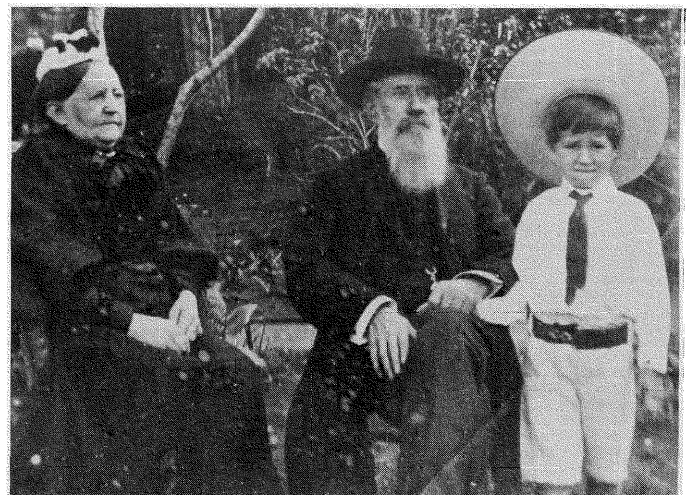
ooriede is en sy moeder as “landbouwerske” voorlopig bly woon het, na die stad Groningen verhuis, waar sy tot in Maart 1861 werksaam was en vermoedelik ook na-uurse teoretiese opleiding in die timmervak en argitektuur aan die Groningse “Volksindustrieschool” ontvang het. Daarvandaan is hy na die Groningse dorpie Winsum waar hy 'n tyd lank as timmerkneeg werksaam was voordat hy, vir die res van die jaar, na Wijnjeterp terugkeer het.

As opgeleide timmerman het hy hom in 1862 in Drachten gevestig, met Harmke Tjibbeles Kamp (1839, Drachten — 1926, Johannesburg) in die huwelik getree en omstreeks 1862 lidmaat van die Christeljk Gereformeerde Kerk geword. In Drachten het hy as timmerman gewerk en terselldertyd argitektuur onder leiding van stadsargitek Duursma aan die plaaslike tekenskool bestudeer tot sy verhuising na Enschedé in 1865 en sy indienstreding as timmerman en tekenaar by een van die spoorwegkontraakteurs. Terwyl hy op Hengelo-stasie besig was met die maak van werkstekeninge, volskaalse konstruksie- en detailtekeninge, het seksie-ingenieur Janssen opgemerk dat Wierda in sy werk “een vaardig oordeel, constructieve kennis en geschiktheid” aan die dag gelê het. Op grond daarvan is hy aanbeveel vir aanstelling as 'n “buitengewoon opzichter” by die aanleg van staatspoorweë.

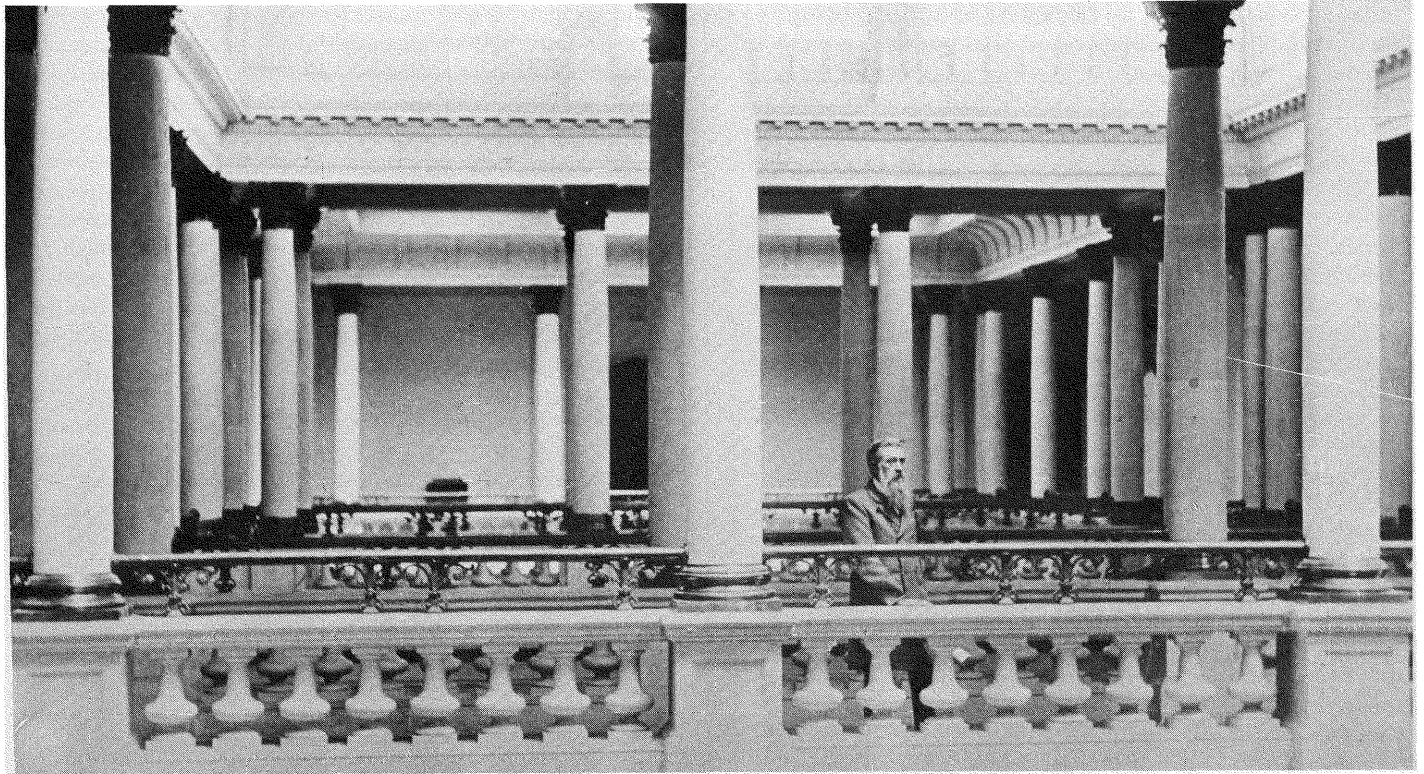
Nadat hy vanaf Januarie 1866 tot in Mei 1867 as “buitengewoon opzichter” werksaam was aan die spoorwegtrajek Hengelo-Glanerbeek, is hy oorgeplaas na die provinsie Noord-Holland met standplaas Alkmaar. In die loop van 1867 is hy bevorder tot “opzichter 2e klasse”. Tot 1870 het hy 'n werksame aandeel gehad in die totstandkoming van spoorwegwerke en -geboue in die Zaanstreek en in verband met die oorbrugging van die Noordseekanaal.



Klaas van Rijse jr., assistent van die G.I. & A. en H.v.P.W. van die Z.A.R., 1887-1900.



Sytze Wierda, sy eggenote, Hermina (gebore Kamp) en 'n kleinseun, 'n jaar of twee voor sy oorlye in Kaapstad.



*Die "Hoofd van Publieke Werken" op die eerste verdieping aan die binnekant van die Paleis van Justisie, kort na die voltooiing van die gebou, wat, blykens 'n mededeling van een van sy dogters aan skrywer hiervan in 1951, baie naby aan sy hart gelê het.*

In 1870 het die verhuising van die Wierda-gesin na Amsterdam plaasgevind en vanaf daardie jaar tot 1875 het hy as "opzichter le klasse", en van toe af tot 1887 as "hoofdopzichter", sy tyd en beste kragte bestee aan die voltooiing van die spoorlyn van Zaandam na Amsterdam. Ook het spoorwegwerke en -geboue in die Nederlandse hoofstad, waaronder veral die reuse "Centraal Personenstation" in die "Openhavenfront" en die "Centraal Goederenstation" in die "Stads Rietlanden", en ander bykomende spoorwegwerke en aktiwiteite, sy volgehoue aandag as hoofopsigter geniet. In sy Amsterdamse tydperk het hy ook nog tyd gevind om 'n boek, getitel "Belgische Industrie" te publiseer, as lid van 'n Skoolkommissie te dien, familiekorrespondensie te voer en 'n aandeel te hê in die argiteksopleiding van Klaas en Pieter van Rijsse, van Zaandam.

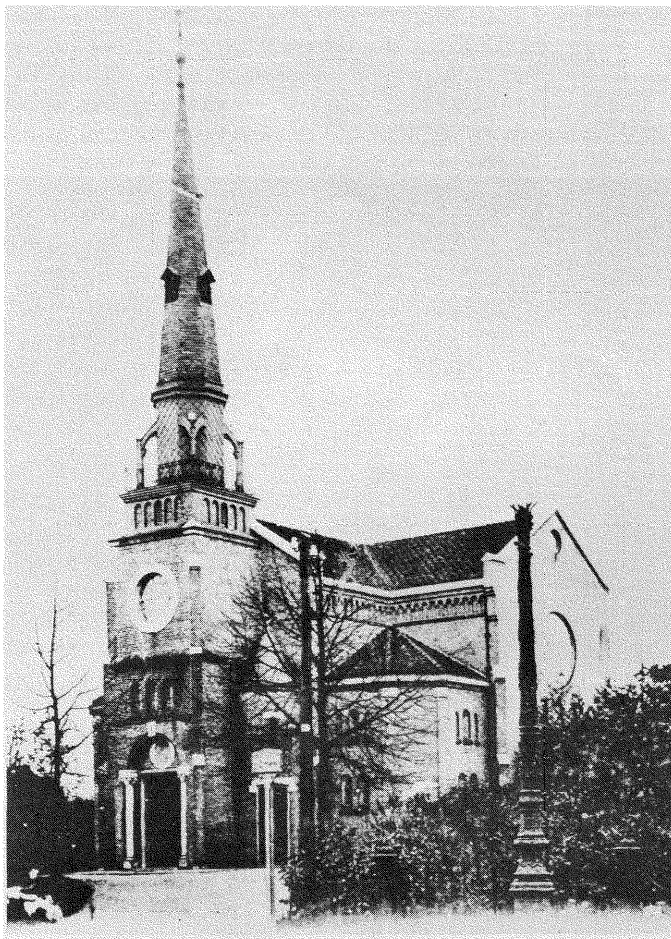
Naas sy 22 jaar-lange boukundige opsigterswerk by die aanleg van staatspoorweë, het Wierda vanaf die helfte van die sestigerjare ook sy voorliefde en talente op die argitektuur en alles wat daarmee saamgehang het, toegespits. As wettig erkende boukundige en argitek he hy vir geruime tyd aan 'n groot verskeidenheid van boukundige prysvrae deelgeneem en intussen ook onderwyserswoning, burgerhuise en skoolgeboue ontwerp. Na gelang hy meer ervaring opgedoen en selfvertroue ontwikkel het, het hy saam met vooraanstaande argitekte van destyds deelgeneem aan prysvrae vir buitelandse en binnelandse openbare geboue, waarvan die ontwerpe vir beursgeboue in Frankfurt am Main en Amsterdam, omstreeks 1880, vermeldenswaardig is. Kerkgeboue wat hy vanaf 1873 tot 1886 vir die Christelijk Gereformeerde gemeentes van Zaandam, Baarn, Hijum, Nieuwendijk en 's-Hertogenbosch, en vir die Oud-Gereformeerde Gemeente Emlichheim (Duitsland) ontwerp het, is vandag nog steeds as kerkgeboue in gebruik.



*Interieur van die Zaandamse kerkgebou van die Christelijk Gereformeerde Gemeente.*

Nadat sy belangstelling as Nederlander in die vrywording van die stamverwante Boerevolk in 1881 opgewek is en hy in daardie jare op soek was na 'n nuwe werkterrein waar sy ervaring en talente op die gebied van spoorwegbou en argitektuur benut kon word, het die bemiddeling van Hendrik Bührmann daartoe gelei dat Wierda in Julie 1887 die aangebode betrekking van "Gouvernements Ingenieur en Architect" van die Zuid-Afrikaansche Republiek aanvaar en op 1 November van dieselfde jaar in Pretoria in diens getree het.

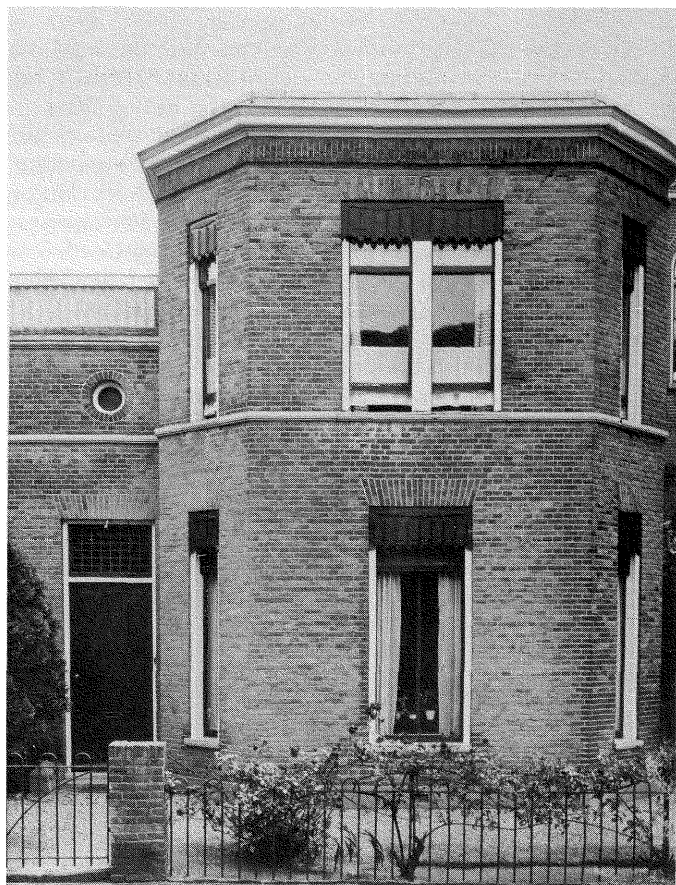
Vanaf 1887 tot 1900 het Wierda, wat in 1887 lid van die "Koninklijk Instituut van Ingenieurs" geword het, nie uitsluitend as administratiewe hoof van 'n steeds groter en belangriker wordende staatsdepartement opgetree nie. Hy was aanvanklik persoonlik ook betrokke by die ontwerp van 'n aantal regeringsgeboue, waaronder die indrukwekkende en stylvolle "Staatsgebouw" aan die Pretoriase Kerkplein, en 'n aantal soortgelyke "gouvernementsgebouwen" op verskillende Transvaalse dorpe. Daardeur het hy sy reputasie as argitek van openbare geboue gevestig.



Die kerkgebou van die Christelĳk Gereformeerde Gemeente van Baarn, een van seve kerkgeboue wat deur Wierda vir diē kerk in Nederland ontwerp is. Al seve kerkgeboue word tans nog vir eredienste gebruik. Pres Kruger het in 1883 in die Zaandamse kerkgebou 'n toespraak gehou en by diē geleentheid ook kennis gemaak met die 23-jarige argitek Klaas van Rijse jr., wat in Zaandam gebore is en in Amsterdam deur Wierda in die argitektuur ondervig is. Hy het in die begin van 1887, 'n paar maande voor Wierda na die Z.A.R. geëmigreer en was vanaf Augustus tot einde Oktober 1887 Waarnemende "Gouvernements Ingenieur en Architect" en sedertdien tot 1900 die regterhand van Wierda as G.I. & A. en H.v.P.W.

Argitekte, boukundiges en tekenaars, wat vir die merendeel in Nederland gebore en opgelei is — onder wie Klaas van Rijse jr. in die eerste plek genoem moet word — het in die negentigerjare onder die aktiewe, inspirerende en vakkundige leiding van Sytze Wierda 'n belangrike bydrae gelewer tot die argitektuur in die Zuid-Afrikaansche Republiek. Naas sy werk op boukundige gebied, het Wierda met die totstandbrenging en instandhouding van 'n netwerk van transport- en distrikspaaie sowel as strate, die beplanning en bou van 'n aantal doelmatige en sierlike brūe, en die ontwerp van die unieke Paardekraalmonument te Krugersdorp, werk van blywende kultuurhistoriese betekenis vir Suid-Afrika gelewer.

Die feit dat sommige van die openbare geboue, wat deur Wierda persoonlik of onder sy leiding en toesig ontwerp en opgerig is, 'n aantal brūe wat in die negentigerjare onder sy sorg en leiding tot stand gekom het en die Paardekraalmonument wat deur hom ontwerp is, in die afgelope tyd tot nasionale gedenkwaardighede verklaar is, getuig van die omvang en aard van die dertien jaar-lange grondleggende, rigtinggewende en skeppende werksaamhede van die pligsgetroue en lojale Nederlands-gebore "Gouvernements Ingenieur en Architect" en "Hoofd van Publieke Werken" van die Zuid-Afrikaansche Republiek, Sytze Wopkes Wierda.



'n Onderwyserswoning in Baarn wat deur Wierda ontwerp is. Die skoolgebou (waaraan 'n klein gedeelte regs van die woonhuis gesien kan word) is ook deur Wierda ontwerp en kon met 'n deur vanuit die onderwyserswoning bereik word. Albei geboue is kort na 1961, toe hierdie foto deur skrywer hiervan tydens sy studiebesoek aan Nederland laat neem is, gesloop.

## Church Square — Pretoria: The public initiative

*(Lecture given by Dr S. Meiring Naudé, National Chairman of the Simon van der Stel Foundation at the Rand Afrikaans University on 10 September 1980 during a symposium organised by the South African Institution of Civil Engineers.)*

One does not realise that the public initiative plays such an important role when it comes to the preservation of objects of historical interest. In a letter to me Mr. Tom Koot who was the secretary of the Bond Heemschut in Holland from 1945 to 1972, states that in Holland all initiative in the field of the preservation of monuments come from the public. The Bond Heemschut was formed in 1911 to interest the public in the preservation of the old buildings in Holland which could be considered to be historical monuments. It has about 10 000 members. Mr Koot writes that very early in the history of Holland groups of interested citizens formed cultural-historical societies. In the middle of the 19th century the Koninklike Oudheidkundige Genootschap was formed which in 1902 became the Koninklike Nederlandsche Oudheidkundige Bond and this led to the Bond Heemschut which specialised in the preservation of monuments and also had a hand in the monument law of 1961.

These societies have made the public aware of the monuments and have led to actions which took place in the city councils and even parliament pleading for the preservation of historical buildings and protesting in the case of proposed demolitions of historical monuments.

Mnr Koot gee die volgende voorbeelde in Amsterdam: rondom die Museumplein waar die Rijksmuseum, Stedelike Museum, die Van Gogh-museum en die Concertgebouw staan, is die sloping van pragtige huise uit die begin van die 19de eeu deur die optrede van die publiek verhinder.

Honderde 17de eeuse pakhuse in die Oostelike hawegebied wat aangegebou is om lang strate te vorm, is teen afbraak bewaar deur publieke aksie en sal nou met behoud van die uiterlike vorm as wonings ingerig word. Hy skryf dat in die hele Holland dergelike aksies plaasvind wat meestal met sukses bekroon word. Hy noem voorbeelde in Den Haag (Maliebaan gered), Rotterdam (Delfshaven gerestoureer), Middelburg (hele buurt in Stokstraat en Spanjaardstraat). Hy noem 250 buurte en wyke in verskillende dorpe wat gerestoureer word. Daar word jaarliks f100-miljoen deur die Staat bestee aan restourasie en dit word aangevul met f200-miljoen deur provinsies en stadsrade en tog is daar tans nog 'n agterstand van f500-miljoen.

In Britain we have the National Trust and the National Trust for Scotland. The Trust was originally founded in 1895 as a public company and it was given a mandate by Parliament in 1907 'to promote the permanent preservation for the benefit of the nation of land and buildings of beauty or historic interest'. The duties, procedure and rights of the Trust are laid down by statute. It has a unique power to declare its properties 'inalienable', which means that they can never be sold or mortgaged, nor can they be compulsorily acquired by public authorities without the special consent of Parliament.

The membership of the National Trust totalled more than half a million in 1975 while there were over 70 000 members of the National Trust of Scotland. During 1974 more than 5 million people visited the properties of the two Trusts.

The Trust is the largest private landowner in Britain and owns nearly 162 000h of land. Its properties include famous gardens, whole villages, farms, wind and water-mills, lakes, islands, pre-historic and Roman antiquities (e.g. part of Hadrian's Wall) and nature reserves. The Trust also owns great stretches of open country to which the public is normally given free access at all times.

Most of the Trust's land and buildings have been acquired by way of gift and sometimes after a public appeal. The Trust now owns some 150 houses open to the public — for instance the homes of Wordsworth, Thomas Hardy, Bernard Shaw and Sir Winston Churchill.

Only recently Covent Garden was saved. Even before the actual move in 1974 real estate speculators and city officials looking for higher property taxes had been eyeing this prime inner-city 100 acre site. The plan was to pull down most of Covent Carden's crooked old buildings and working-class pubs and replace them with tidy office blocks and high-rise apartment towers. It might have happened, but according to *TIME* of 4 August 1980, the people rose, arguing with passion in their hearts and pocket calculators in their hands, in favour of restoration over destruction. They found an ally in the Labour Government which listed 250 buildings as being of historic value, thus protected against the wrecker's ball. The long battle ended in victory this summer when a renovated Covent Garden with its neo-Grecian residences, cast-iron arches and glass domes was officially opened.

In Suid-Afrika het die Suid-Afrikaanse Akademie vir Wetenskap en Kuns die eerste stappe geneem om 'n organisasie soos die Bond Heemschut in Holland en die National Trust in Engeland in die lewe te roep. Die stigtingsvergadering het op 8 April 1959 in die Kasteel in Kaapstad plaasgevind en dr. W.H.J. Punt, wat meeste van die voorbereidingswerk gedoen het, is as die eerste direkteur aangestel deur die raad wat op die stigtingsvergadering saamgestel is. Wyle dr. W. Nicol was die eerste nasionale voorsitter.

Met sy 4 000 tot 5 000 lede het die Stigting Simon van der Stel oor die afgelope 21 jaar 'n geweldige invloed uitgeoefen in Suid-Afrika om lede van die publiek bewus te maak van die noodsaaklikheid om ons geskiedkundige erfenisse vir die nageslag te bewaar. Dit het ook van tyd tot tyd daarin geslaag om fondse in te samel vir verskillende projekte. So is Coornhoop, een van die eerste plaaswoning naby Kaapstad, aangekoop en met behulp van die staat gerestoureer. Na die aardbewing wat ou woonhuise in Tulbagh in 1969 verwoes het, is twee woonhuise aangekoop en gerestoureer. In die Transvaal is Fort Merensky en die sendingkerk daarnaas uit die jaar 1875 gerestoureer. Naby Rustenburg is die woonplaas van pres. Paul Kruger met vier woonhuise daarop van die familie aangekoop en gerestoureer en dit is tans oop vir die publiek om te besoek. Die hoofhuis van pres. Kruger is ingerig as 'n museum met meubels uit die periode, sommige waarvan aan pres. Kruger behoort het. In Natal is die woonhuis met aangrensende kapel van biskop McCrorie ook gerestoureer en as 'n museum uit die tyd rondom 1870 ingerig. Naas hierdie voorbeelde van suksesse wat die publiek saamgesnoer in die Stigting Simon van der Stel behaal het, wil ek egter enkele suksesse wat behaal is in groter besonderhede bespreek

omdat dit aantoon hoe daarin geslaag is om die outoriteite te oortuig dat die publiek graag sekere historiese geboue wat vir hulle groot sentimentele waarde het, kan bewaar.

Toe die Stigting Simon van der Stel te stadig beweeg het deurdat dit beswaarlik daarin kon slaag om die Regering en die Provinsiale Rade te oortuig om genoeg fondse vir bewaring beskikbaar te stel, het die Rembrandt-groep van maatskappye onder die leiding van dr Anton Rupert 'n maatskappy, Historiese Huise van Suid-Afrika Bpk. in die lewe geroep. Hierdie maatskappy het reeds op groot skaal hele strate en wyke, soos Dorpstraat in Stellenbosch, Kerkstraat in Tulbagh, die Reinet-huis in Graaff-Reinet en die omliggende wyk gerestoureer. Hul uitgangspunt verskil egter van dié van die Stigting Simon van der Stel deurdat hulle, hoewel hulle sover moontlik die vooraansig van die geboue bewaar, die interieur moderniseer as woonbare eenhede en dan die geboue aan nuwe eienaars verkoop. Die maatskappy is selfs in staat om 'n klein dividend aan sy aandeelhouders te betaal.

In South Africa we also have several cases where the action of the public prevented the authorities from demolishing some of our historic monuments. The first case which comes to mind is that of the Kasteel in Cape Town. The decision to build the Castle was taken in 1665. The Here XVII in Amsterdam decided that a fortress was necessary in the event of a trade war against England. The building of the Castle was started in 1666. On 2 January 1666 the four corner stones were laid of the "aensienlijcke stercke roijale fortresse". The builder was Isbrand Goske who arrived on 17 August 1665 with the engineer Pieter Dombaer. It was only in June 1678 that Commander Bax could report to his masters in Holland that the 'Kasteel' could now be defended if attacked.

This venerable building which goes back to the time of the settlement of the Cape by the Dutch East India Company became the military headquarters of the British after 1806. The historical and sentimental value receded into the background when the Castle came into the hands of "Her Majesty's Ordinance" after 1840 and for the following 80 years it was under the jurisdiction of the British War Office in Whitehall, London.

It was during these unsympathetic years that a bright officer got the idea to demolish the 'Kasteel' and to build barracks in its place for the members of the military contingent who could not be accommodated at Wynberg. It was the proud Cape Town Afrikaans lady, Mrs Marie Koopmans-de Wet, who in 1886 and again in 1888 protested vehemently to the authorities and succeeded in thwarting this plan. In the 1890's when Rhodes was Prime Minister of the Cape Province she gave the renowned answer to the manager of the railways, Mr. C B Elliot, who wanted to cut off 'only a small point' of one of the bastions of the Castle in order to straighten the tramline along Sir Lowry's Road: "Mr. Elliott, your nose is the smallest member of your face, but cut it off, and what are you?"

Another typical case where the public played a very important role was the restoration of the Suid-Afrikaanse Sendinggestig in Cape Town. This building was opened on 15 March 1804 by the Rev. J.D. Serrurier as a centre for missionary work but the actual beginning of this offspring of the London Missionary Society occurred with the arrival of four missionaries of this Society in Cape Town on 31 March 1799. This is probably the reason for this date above the front door. The building was erected through contributions by the public after the original site was donated by the widow M.A. Möller. For more than a century the building was used as a church for a large congregation but towards

the end of the 20th century the members of the congregation already were spread over the whole peninsula. This led to the building of a new church at Vasco. As could be expected the members of the congregation joined the churches in their respective neighbourhoods.

By 1960 the Sendinggestig was in danger of being demolished and conservation conscious members of the public started to think about preserving the building as a missionary museum. The Historical Monument Commission recommended that the building should be declared a national monument by the Board of Directors of the Missionary Society. Although they were originally in favour of the declaration they later decided against it because they were afraid that it would decrease the sales value of the building which was their main asset and they had to finance a new church somewhere on the Cape Flats where most of the congregation now lived. Consequently the responsible minister also refused to declare the building a national monument. The State also refused to buy the church and thus preserve it for posterity.

In March 1971 it became known that the Board of Directors had sold the building to the owner of the adjoining Hotel Metropole who clearly intended to use the site of the building to extend the hotel.

The only saving grace was that the building could still be used by the congregation for a period of five years. At this critical juncture a sub-committee of the Simon van der Stel Foundation was formed with Mr. Frank Bradlow as chairman. He was very ably supported by Col. I.P.S. Terblanché, Chairman of the Regional Committee of the Simon van der Stel Foundation in Cape Town. In 1974 they succeeded in influencing the Historical Monument Commission to freeze the property for a period of 18 months so that money could be collected to buy the property from the new owner. The Historical Monuments Commission also promised to contribute R10 000 if the fundraising was successful. Mr Bradlow further had discussions with Mr. H. B. Bowman, one of the owners of the Metropole Hotel, who finally accepted an offer of R310 000. Through the good offices of Mr. F.D. Conradie M.E.C., the Cape Provincial Administration was persuaded to save the building under the Ordinance on Museums by guaranteeing 75% of the purchase price provided the committee undertook to collect the rest. The Executive Committee of the Cape also agreed that the committee could borrow R70 000 to restore the building and in March 1979 the restored building was opened to the public as a Missionary Museum.

We are indeed proud of the achievement of this committee. I have described the history of their successful attempts to preserve this historic building in some detail in the hope that it will inspire similar attempts all over South Africa in future.

The most outstanding example of what public opinion can achieve in South Africa is probably the final decision by the Administrator of Transvaal, Mr. Willem Cruywagen, to preserve the West Facade of Church Square. Consequently, I will describe in some detail the various steps which finally led to success.

Some years ago the late Prime Minister, Dr. H.F. Verwoerd, and the late Administrator of Transvaal, Mr. Fox Odendaal, put forward the idea that two tower blocks should be built at the exit to the west from Church Square to round off a future boulevard linking Church Square with the future Strydom Square. These buildings would replace the buildings of the West Facade of Church Square. When this became known in 1969 the S.A. Akademie appointed a committee consisting of the architect, Mr.



Tobie Louw and myself, to protest to the Prime Minister, Mr. John Vorster against this proposal to demolish the West Facade. The Prime Minister was very sympathetic and sent a circular letter to all State and semi-state departments in which he laid down the principle that no buildings belonging to the Government should be demolished before the historic value of the buildings had been determined. The case of the West Facade of Church Square was referred to a specially appointed Church Square Committee by the Minister of Public Works, Mr. Blaar Coetzee, and a law was passed by Parliament according to which no buildings adjoining Church Square could be demolished without the permission of this Committee.

The Church Square Committee then obtained the opinion of citizens of Pretoria about the proposed two tower blocks. Several thousand people protested against the removal of the buildings of the West Facade.

The Committee then proposed that two of the buildings, namely the old Nederlandsche Bank on the south side and the old National Bank on the north side of the West Facade be retained and the tower blocks be built behind them. This also led to protests by various individuals and organisations such as the Simon van der Stel Foundation and the Society Old Pretoria, and a Citizens' Committee which organised a protest meeting on Church Square one Saturday morning in 1975 where signatures were collected pleading for the preservation of the West Facade. The Herstigste Nasionale Party happened to have a meeting of their Executive Committee on the same Saturday morning at a venue close to Church Square. After their meeting the whole committee proceeded to Church Square and added their names in a block to the petition lists. Unfortunately this gave the impression that this party was behind the protest meeting and this led to a negative reaction amongst certain politicians. The petitions were handed to the private secretary of the Prime Minister by a deputation of leading Pretoria ladies. It was a sad mistake that no appointment had been made beforehand with the Prime Minister to receive the deputation. The result was that the planning of the new buildings to replace the West Facade by new buildings for both the Province and the Post Office proceeded until 1978 as if nothing had happened.

In 1978 I approached the Postmaster-General, Mr Rive, again. I happened to know that the Post Office had decided to convert the whole South African telephone system from the electro-mechanical to the electronic type. This would require much less space to accommodate the central exchange. I pleaded with Mr Rive to see whether he could not preserve the north side of the West Facade belonging to the Post Office. A few months later Mr Rive announced that the old National Bank building, the old Mint and the Kirkness building as well as the Post Office building designed by Sir Herbert Baker and built in 1910 would be preserved and used by the Post Office and that a new building for the Post Office would be constructed behind these buildings.

The Church Square Committee had previously stated that the West Facade of Church Square should be treated as a whole. It was expected that after the decision of the Postmaster-General to preserve the historical buildings on the north side of the West Facade the Church Square Committee would reconsider its previous decision that the buildings on the south side should be demolished. In February 1979 it became known that the Committee had recommended to the Minister of Public Works that the Transvaal Provincial Council should be allowed to demolish these buildings.

I approached the Prime Minister, Mr. P.W. Botha, and asked for an interview. He referred me to the Minister of Public Works, Mr. Louis le Grange. This interview took place in Cape Town on 30 March 1979. I was accompanied by the late Director of the National Monuments Council, Prof. Oberholzer. During the interview it became clear to me that the Minister felt that he could not depart from a former decision by the Cabinet that the whole West Facade should be demolished to make room for new accommodation for the Province and the Post Office.

On 31 March 1979 the annual meeting of the Simon van der Stel Foundation decided that I should ask for an interview with the Prime Minister. This interview took place on 12 May in the presence of Minister Louis le Grange. After putting my case the Prime Minister informed me that the Cabinet had decided on the previous day that the Province could go ahead with their plans. I came to the conclusion that a new front had to be opened. The pleas made in 1969 by me for the S.A. Akademie, the petitions of the Citizens' Committee of 1975, my pleas to Minister Le Grange and the Prime Minister in February and May 1979 had all failed. I decided that the new front should be the women of South Africa. I was strengthened in my resolve when Mrs. H.P. Wolmarans told me that the women of South Africa were not going to lie down. I asked her to approach Mrs. Raath to act as chairman, to invite representative ladies from the three Afrikaans churches, the English and the Jewish communities to a meeting that I would address.

This meeting took place in the vestibule of the Hervormde Kerk in Brooklyn on 4 June 1979. The meeting decided to create the 'Save Church Square Movement', to start collecting funds and have petitions signed country-wide. We also approached several leading personalities to serve as trustees of the 'Save Church Square Fund'.

We got support from all over South Africa. We collected about R25 000 and 27 000 signature. We approached the chairman of Nedbank with the request that Nedbank should give R100 000 if the old Netherlands Bank building was preserved. Dr. Anton Rupert promised his private collection of Rembrandt etchings on permanent loan to Pretoria if the hall of the Old Netherlands Bank building was preserved and used as an art museum.

In July 1979, Mr. Willem Cruywagen was appointed as the new Administrator of Transvaal. Deputations representing the Simon van der Stel Foundation and the ladies of the 'Save Church Square Movement' asked for interviews with him. These interviews took place in September and October. The representatives reported that Mr. Cruywagen appeared to be very sympathetic. He pointed out that the real eye-sore was that Church Square had become a bus station.

He promised to see what he could do to preserve the West Facade of Church Square belonging to the Province. He finally announced the final decision that the Province would preserve the building of the West Facade belonging to them in February 1980.

From the above it is quite clear that public initiative is a very powerful weapon but it must at all times be used with discretion. An organisation like the Simon van der Stel Foundation is very useful in educating public opinion on the great value of preserving our historical heritage for posterity, but in any particular project which needs the action by the authorities it is wise to form a special committee with influential and responsible persons to guide the members of the committee. It is very important not to attack the authorities by irresponsible statements in the press. Deputations to the authorities from such a committee

should be small and the discussion should take place in a friendly and calm atmosphere. It must always be remembered that the authorities are usually persons who are just as anxious as the members of the deputation to preserve

the historical object or building but they are often bound by previous decisions of the bodies they represent and they must be given the information they require to reverse decisions which were very often taken many years ago.

## Oudste gebou in Pretoria bedreig

- Deon Jooste

Die Kynochgebou, geleë in Kerkstraat-Oos, Pretoria is tans die oudste bestaande gebou in Pretoria. Die erf het oorspronklik aan Marthinus Wessel Pretorius behoort wat dit in die loop van 1867 aan Cornelis Moll, die landdros van Pretoria, vir ongeveer R100-00 verkoop het. Teen die einde van 1875 het Moll die erf aan ene Jan de Waal verkoop wat 'n algemene handelaar was. Tussen 1875 en 1884 het De Waal die huidige gebou opgerig en dit as 'n winkel gebruik. Gedurende die tweede helfte van 1886 het De Waal sy sakeonderneming in die gebou gestaak en dit toe aan die plaaslike verteenwoordigers van die Britse firma, Georg Kynoch en Co. verhuur. Hierdie maatskappy het veral bekendheid verwerf as vuurwapen- en ammunisiehandelaar. Kort na die sluiting van die Londen-konvensie het die maatskappy gewere en ammunisie aan die Zuid-Afrikaansche Republiek begin verkoop. Hierdie maatskappy het dus 'n interssante rol gespeel in die bewapening van die Republiek totdat dit later deur Duitse en Franse maatskappye vervang is. Die gebou is ook na hierdie maatskappy vernoem.

Hoewel die gebou nie besondere argitektoniese meriete het nie, is dit tipies van die soort handelsgeboue wat teen die tagtigerjare in die omgewing rondom Kerkplein voorgekom het —trouens dit is die enigste voorbeeld.

Die Sammy Marksgebou is in 1903 opgerig en die bekende argitek, W.J. de Zwaan het dit ontwerp. Uit 'n verslag wat deur mnr. G.M. van der Waal van die Sentrum vir S.A. Kuns en Argitektuur van die Raad vir Geesteswetenskaplike Navorsing opgestel is, is hierdie gebou opgerig in die neo-Hollandse Renaissance-styl — 'n boustyl wat teen die einde van die vorige eeu deur 'n aantal Nederlanders na die Z.A.R. gebring is. Hierdie soort argitektuur het veral tot uiting gekom in die handels- en woonhuisargitektuur van die Transvaal.

Uit die verslag van mnr. Van der Waal blyk dit verder dat die gebou om 'n verskeidenheid van redes behou behoort te word.

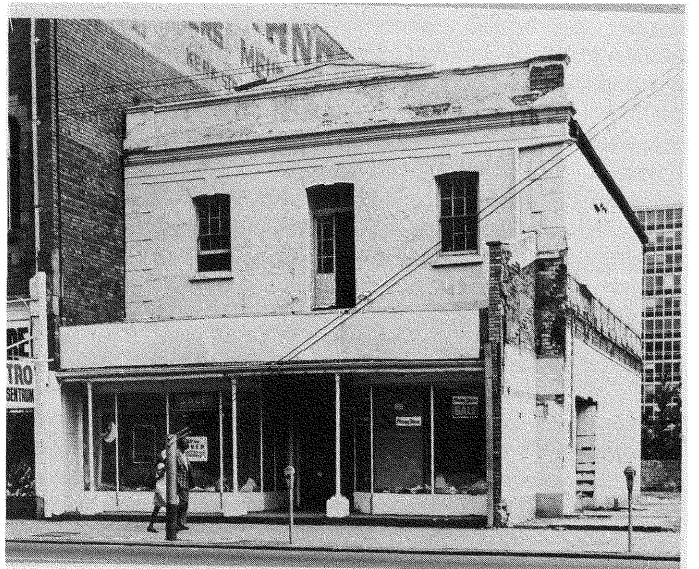
- Is die enigste winkelgebou en grootste handelsgebou in sy styl in Transvaal en waarskynlik ook in die RSA;
- Is kunshistories 'n belangrike voorbeeld vir die illustrasie van die ontwikkeling van die boukuns in Pretoria;
- Is die enigste oorblywende winkelgebou in die RSA wat as 'n ry identiese smal en hoë winkels opgevat is;
- Was 'n belangrike handelsgebou in sy tyd;
- Was vir etlike dekades 'n karakteristieke landbaken en oriëntasiepunt in die middestad;
- Is een van die belangrikste oorblywende geboue in Pretoria wat uit hierdie periode dateer;
- Is van aangename estetiese verhoudings en afwerking;
- Is opgerig van goeie boumateriale en met 'n stewige konstruksie;
- Sy interieur van houtwerk maak omskakeling na 'n ander rangskikking en gebruik maklik en relatief eenvoudig.

Albei hierdie geboue is tans die eiendom van die Pretoria-

stadsraad. Die stadsraad beoog om die H.F. Verwoerdplein te ontwikkel op die terrein waarop hierdie twee geboue staan en het reeds in beginsel besluit dat hulle gesloop moet word. Die Stigting is tans besig om met die stadsraad te onderhandel om hierdie twee geboue te bewaar.



Die Sammy Marksgebou in Pretoria met die Kynochgebou aan die regterkant



Die Kynochgebou in Kerkstraat-Oos, Pretoria – die oudste bestaande gebou in dié stad.

# Die verhaal van Pelgrimsrust en van sy goud

- T. Hennings, Kurator Pelgrimsrustmuseum

Die verhaal van goud, wat tot 1971 die lewensbron van Pelgrimsrust was, strek tot in die vroeë geologiese tydperke. Waar die Pelgrimsrustvallei vandag is, was daar vroeër 'n plato met vertikale riwwe waarin dikwels klonte goud voorgekom het. Hierdie riwwe staan as leierriwwe bekend. Aan natuurlike verwerking ontbloom, het die leierriwwe mettertyd gedisintegreer en die goud wat swaarder as grond is, het in die rivier binne die vallei neerslag gevind. In die hoë koppe rondom Pelgrimsrust bestaan daar vandag nog sulke leierriwwe. Hier kom ook rifgoud voor wat in horisontale lae loop.

'n Eeu van intensiewe ontginning wat in 1873 begin het, het in 1971 aan 'n einde gekom. Die mynbase het in daardie jaar die mynbedrywighede gestaak en met 'n tweejaar-program van opruiming begin. Terselfdertyd het die roubeklag vir die dorpie wat tot spookdorp gedoem was, begin.

## Pelgrimsrust 1971

'n Opname van mnr. H.J. Moolman wat navorsing doen oor die argitektoniese aspekte van Pelgrimsrust, toon dat daar teen 1971 nog 'n 150 strukture staande was. Hierdie strukture was al wat oorgebly het van die wonings van sowat 1 500 mense in 1915. In die omgewing van die hoofstraat alleen het die woningverlies sowat 50 strukture beloop. Vir 'n opelugmuseum soos Pelgrimsrust is die argitektuur natuurlik die belangrikste bate. Die woningsuiterlike bepaal nie alleen wat binne-in aangetref sal word nie, maar dit wys ook terug op die verlede en op die heersende sosiale en maatskaplike omstandighede van daardie tyd. Die ewolusie van wonings kan ook gevolg word aan die hand van die ontwikkelingsfases van argitektuur — aldus mnr. Moolman. Na 1971 het Pelgrimsrust se inwonerstal gekrimp tot 120 en tans is nog net 80 huise oor. Die reduksiewerke ten weste van die dorp is in 'n toestand van ernstige verval. In die sinkgeboue wat aan hewige erosie van swaelsuur onderhevig was, was daar 'n rykdom van allerlei masjinerie wat



## DIE DELWERYE, PELGRIMSRUST

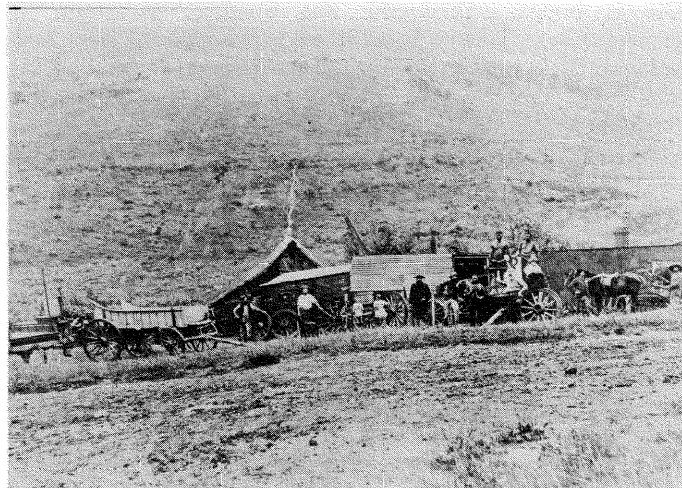
'n Foto uit die vroegste dae net na die ontdekking van goud in 1873. Interessant hier is die aanwesigheid van twee kapsteilwoningen ongeveer in lyn met die Kiepersolboom (net regs van die middel).

vanaf die vroegste tye vir goudontginning gebruik is. Dit was op hierdie stadium dat Rand Mine Properties, die toenmalige eienaars van Pelgrimsrust, die dorpie en 15 hektaar grond aan die Transvaalse Provinsiale Administrasie aangebied het vir 'n bedrag van R375 000. Dit was drie keer laer as die geswore waardasie van die eiendom op daardie tydstip. Die kooptransaksie is in 1974 beklank. Hierdie selfde gesindheid is wéér op 15 Januarie 1980 deur Rand Mine Properties geopenbaar toe die stuk grond en die ou hidro-elektriese kragentrale, Belvedere, ook aan die Transvaalse Provinsiale Administrasie geskenk is. Hierdie houding is deur Sy Edele die Administrateur, mnr. W. Cruywagen uitgewys en aangeprys. Sulke bewaringsdade toon besondere patriotisme en waardering vir die verlede. Die Transvaalse Provinsiale Administrasie het in 1979 daartoe oorgegaan om die res van die tuisplaas, Ponieskranz, 'n terrein van 1 200 hektare te koop. Op hierdie terrein is die grootste opelugmuseum in Suid-Afrika tans aan die ontwikkel.

## Verlede word hede

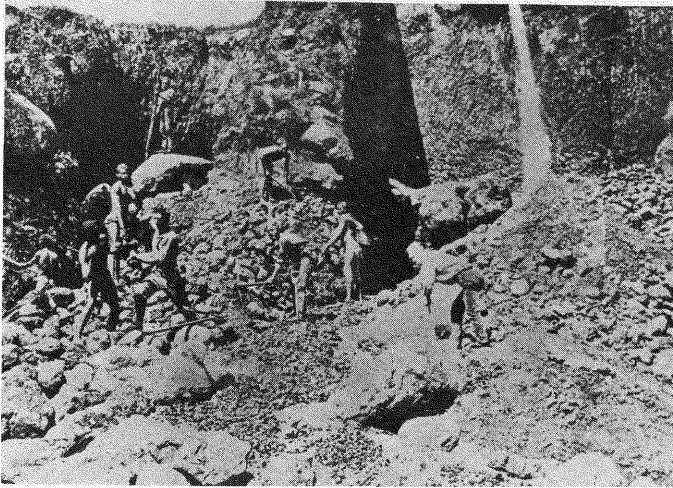
'n Voormalige kunstenaar van die Pelgrimsrustmuseum, mnr. J. Venter, het as plakkaatopskrif vir Pelgrimsrust die volgende woorde gekies: "In die verlede het alles om goud gedraai, vandag draai alles om die verlede". Hierdie woorde is 'n teken van die bewaringsbewuste tyd waarin ons leef. Die aaneengeskakelheid van die hede en verlede toon nie alleen die historiese bewussyn van ons volk nie maar ook die vlak van beskaafdheid waarheen hy neig. Want dit is per slot van rekening staatsgeld wat gebruik word om sodanige projekte te finansier. Dat owerhede op hul begroting 'n pos vir sulke werke kan uitsonder is groots, goed en gesond. Om die verlede en hede nou lewend en ongekunsteld bymekaar uit te bring is natuurlik 'n perd van 'n ander kleur.

Skrywer sal hierdie simbiose graag uitwys aan die hand van die geskiedenis self.



## DIE WAMAKERY

So belangrik as wat die motorhawe vandag is, so belangrik was die wamakery in die 19de eeu. In Pelgrimsrust was daar uiteindelik vier sulke wamakers. Hulle het terselfdertyd ook as hoefsmede opgetree.



#### **DIE DELWERYE, DIE LEWE OP DIE DELWERYE**

*Hier sien mens kleinsgate in 'n gevorderde stadium van bewerking. Water stort oor die rand. Die vore het soms ook etlike myle gestrek. Die eerste polisieman is eers in 1896 in Pelgrimsrust aangestel. Op die voorgrond (links) sien ons die gang van die gereg volgens die Wet van die Sterkere.*

#### **Die Oos-Transvaalse oopstelling, 1845**

Toe Thomas Baines in 1875 by Pelgrimsrust aangedoen het, het hy aan die Peach Tree-spruit die ruïnes van 'n ou Voortrekkersopstal gevind. Teen die voetheuwels van die Shebaberg bokant Batamyn, aan die linderouer van Peach Tree-spruit, is daar oorblyfsels van so 'n baie ou woning gevind. Hierdie woning herinner aan dié van die Trekker De Villiers wat hom in 1847 op die plaas Ledouphine gevestig het. Hy het hom in 'n klipwoning, wat vandag nog staan langs die ou pad na Delgoabaai, gevestig. Sulke ou strukture tesame met die plaasname soos byvoorbeeld Ponieskranz, Driekop, Waterhoutboom, Grootfontein en In de Diepte wys terug op daardie pioniers wat die wêreld kom tem het. Dit verrai ook effektiwe inbesitname soos wat dit deur geen ander Europeërs in Afrika gedoen is nie.

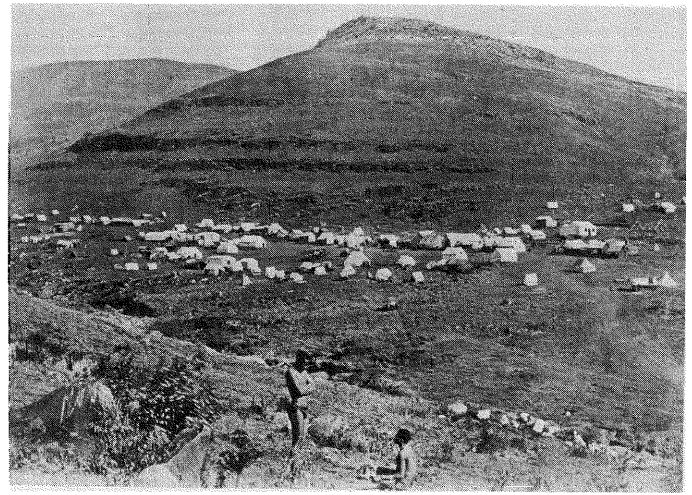
Die Voortrekkers onder kommandant-generaal Hendrik Potgieter het ook vanuit Ohrigstad 'n weg na die see, na Delagoabaai gebaan. In 1860 was daar natuurlik al 'n Boere-pad na die huidige Pelgrimsrust-terrein. Langs hierdie ou weë in die Oos-Transvaal tref mens gedenktekens aan byvoorbeeld 'n klip met 'n bronsplaat waarop 'n hond op uitgebeeld is, "Jock of the Bushveld".

Dit is hoogs waarskynlik dat Struben, wat ook 'n prospekteerder was en wat die plaas Ponieskranz besit het, ook van die bestaan van goud in dié geweste geweet het. In die vroeë jare van die lewe van die Suid-Afrikaanse Republiek was die aanwesigheid van goud 'n vertroulike saak en is dit nooit buite verband met die vryheid van die geweste gesien nie, trouens onoordeelkundige rugbaarmaking van dié edelmetaal was 'n halsmisdaad!

die lewe van die Suid-Afrikaanse Republiek was die aanwesigheid van goud 'n vertroulike saak en is dit nooit buite verband met die vryheid van die geweste gesien nie, trouens onoordeelkundige rugbaarmaking van dié edelmetaal was 'n halsmisdaad!

#### **Die oopstelling van die Pelgrimsrustse goudvelde, 1893**

Legende wil dit hê dat die spoelgoud in die Blyderivier deur ene Alec Patterson ontdek is. Dit was laat in 1873 toe die goudvelde deur ene William Trafford by die goudkommissaris te Mac Mac gerapporteer is. Hierna het dit wêreldkundig geword en het duisende fortuinsoekers,



#### **DIE MIDDELKAMP, PELGRIMSRUST**

*Die delwersnederstelling het by die aanvang bestaan uit 'n boonste-, middelste-, en onderste-kamp. Hierdie foto toon die middelste kamp waar later die dorp soos ons dit vandag ken, ontwikkel het.*

hoofsaaklik uitlanders, na die terrein gestroom. Die bloeitydperk van die delwerye was vanaf 1874 tot 1875. Fenomenale vondse is toentertyd gemaak. Alois Nellmapius het 'n klont van 123 onse gevind, die Breda-klont het 214 onse geweeg en die een wat deur Liley en sy medewerkers gevind is, 119 onse.

Die museum het gedurende September 1978 by twee ou kleimgate begin met die ontwikkeling van 'n delwery-museum. Die doel was om die delwery-pionier se lewe weer te gee en om terselfdertyd ook die ou ontginningmetodes van goud te demonstreer.

Op die terrein staan daar nou die nie-permanente tente wat deur die vroegste delwers gebruik is, grashutte en modderhuise, kookskerms en krale en moet daar nog kapstylhuise ook opgerig word. Hierdie lewe was die van die essensiële, tog het dit 'n romantiese karakter wat jou dadelik aangryp.

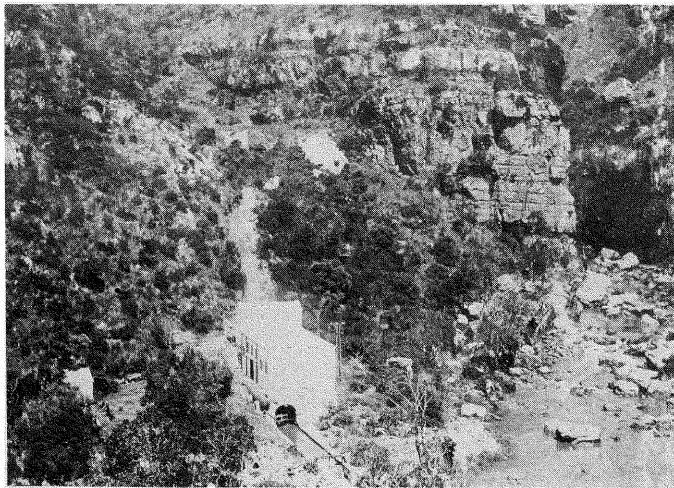
Die goudontginning van vrygoud wat hier verrig word, word gedoen met die goudpan, die sluietrog en die wieg. Die beginsel berus op die soortgelyke gewig van goud teenoor



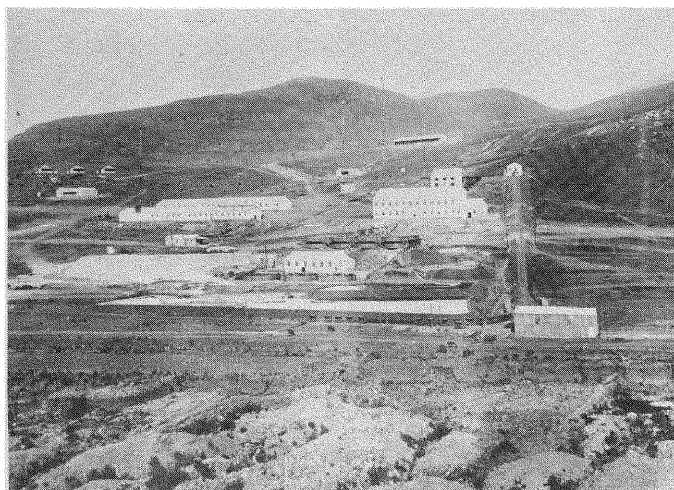
*Die ou trein en treinspoor. Let op die sierlike pale waaraan die elektriese drade verbind is. Baie van die pale bestaan vandag nog.*

ander stowwe en daarom as alles saam gewas word met water sal goud uiteindelik agterbly. So suksesvol is hierdie afdeling dat dit nou nog verder uitgebrei word.

Die delftydperk was werklik romanties en vol allerlei geharde karakters. Die wel en weë kan nagespoor word in koerante van daardie tyd onder andere die Gold News waarvan die eerste uitgawe reeds op 3 Januarie 1874 verskyn het. 'n Maand later verskyn The Gold Fields Mercury met M.P. Phelan as redakteur terwyl die Pilgrims and Sabie News mettertyd deur mnr. McNally uitgegee is. Die ou drukkerij met stukke uit die oorspronklike drukkerij word tans ingerig. Die museum gebruik die gebou ook om sy eie druk-, afrol- en bindwerk in te doen ten einde nie afbreuk te doen aan die atmosfeer van "lewe" wat oral in die dorp, as opelugmuseum, heers nie.



Die Belvedere-kragentrale, kort na sy aanleg in 1911.



'n Baie vroeë foto van die sentrale reduksiewerke wat kort na die vorming van die Transvaal Gold Mining Estates in 1896 gebou is. Vandag is feitlik al hierdie geboue weer gerestoureer.

## Die Maatskappyetydperk 1881-1973

Hierdie fase word ook weerspieël in die woning wat tans deur die Transvaalse Provinsiale Administrasie besit en gerestoureer word. Dit was naamlik die era van die semi-permanente sink-en-houthuise en ander strukture soos byvoorbeeld die dorpsaal. Die rede vir die voorlopigheid van hierdie wonings, (die voorafvervaardigde wonings van die 19e eeu), lê in die feit dat die Transvaal Gold Exploration and Rand Company die tuisplaas Ponieskranz besit het en niemand kon grond bekom deur dit te huur nie. Nadat die grond dan gehuur is, is tydelike wonings opgerig, gereed om afgebreek te word as daar mettertyd geen voornemende koper gevind kon word nie.

Van hierdie vroeë wonings en persele van besighede en ander openbare geboue bestaan vandag nog waarvan sommige op 'n kaart van 1884 aangedui word. Hieronder is die European Hotel, vandag 'n anneks van die Royal Hotel wat deur Openbare Oorde bedryf word, die Anglikaanse kerk en Steckoll se winkel en apteek.

Hoewel die Royal Hotel deur Openbare Oorde bedryf word, word die aankope van meubels en bykomstige versiering soos gordyne, prente en skilderye deur vakkundiges van die Transvaalse Provinsiale Museumdiens verrig. Ook die vakansiehuise, waar besoekers tuisgaan, word deur museumvakkundiges gemeubileer. Hierdie aspek verleen 'n historiese korrekte beeld en gee 'n eerstehandse ervaring van 'n vergange tyd wat uniek is.

Die sinkwoningen van Pelgrimsrust kan as Victoriaans beskou word, trouens die dorp, soos hy vandag daaruit sien, het 'n sterk Victoriaanse atmosfeer soos wat 'n mens sou verwag dat dit in 'n pioniersmilieu sou manifesteer. Die gees moes behoue bly. Gevolglik is met wyse insig dus besluit dat die aspekte soos die ou stofpaaie behoue moes bly. Maar stofpaaie sonder stof! Vandag is feitlik al die paaie van beton met 'n growwe oppervlak. Hierdie beton word as dit nat is met grond van daardie spesifieke terrein bestryk en neem dan daardie kleur aan.

Feitlik al die huise in die hoofstraat is reeds gerestoureer. Waar moontlik is ou besighede in hulle ou plek hervestig soos byvoorbeeld die poskantoor. Die bank verskuif ook eersdaags na die perseel waar dit in 1894 aangetref is.

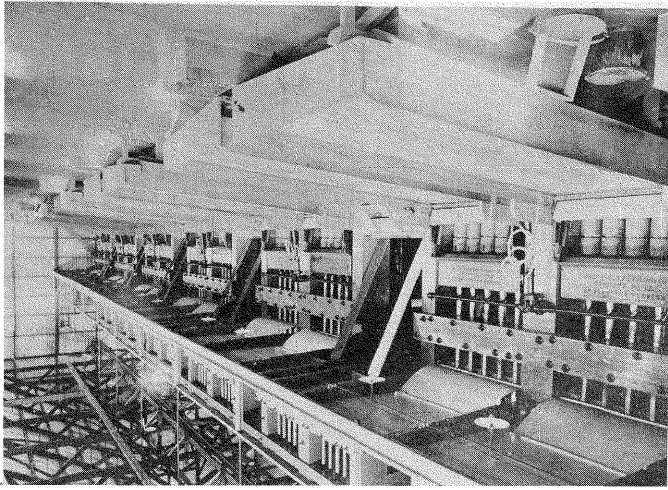
Langs die Bankhuis, (soos dit in Pelgrimsrusttaal bekend is) is die wonings wat dr. Seccombe in 1913 daar opgerig het. Die is tans as 'n huismuseum uit die periode 1880-1915 ingerig. Binnekort sal 'n winkelmuseum ook ge-open word wat behalwe 'n outydse uitstalling ook museumaandenkings te koop sal aanbied.

## Die periode 1880-1915

Die Advieskomitee wat die Transvaalse Provinsiale Administrasie van raad bedien, het dit goedgedink om die periode 1880-1915 uit te sonder en dat die museum, in sy ontwikkeling hierdie as terminale datums beskou. Voorlopig is hierdie voldoende. In 1975 is 'n gedeelte van die hoofstraat van Pelgrimsrust voorlopig deur die Raad van Nasionale Gedenkwaardighede verklaar. Die aankoop van die hele Ponieskranz, die tuisplaas van Pelgrimsrust, was toe reeds ter sprake.

Na die Anglo-Boereoorlog is geboue van steen meer dikwels gebou. Geboue soos die hospitaal en Alanglade, die herehuis waarin die mynbestuurder mnr. Barry gewoon het, is ook in 1915 gebou. Die gebou wat die Belvedere-kragentrale huisves, is reeds in 1910 begin. Al drie hierdie geboue is argitektonies van belang — veral Alanglade.

'n Dogter van mnr. Barry, mev. B. Versfeld, beweer dat sir Herbert Baker 'n aandeel in die ontwerp van Alanglade gehad het. Daar word tans navorsing gedoen om vas te stel wie die argitek was van die pragtige gebou.



#### **DIE STAMPBATTERYE**

Die gebou het 12 batterye met vyf stampers elk. Dit is 'n baie ou proses van grondvystelling uit erts. 'n Voorbeeld van 'n stamper is op uitstalling te Pelgrimsrust.

Meubels word ook aangekoop om die woning te omskep in een van die voorste woningmuseums in die land. In hierdie woning kan oorgegaan word tot die opbou van 'n versameling van meubels van die periode-style van die twintigste eeu. Veral sal daar op die Art Nouveau- en Art Deco-style gekonsentreer word. Hierdeur sal nie alleen die woning gekomplimenteer word nie maar onnodige duplisering van style van reeds bestaande museums word daardeur ook uitgeskakel.

#### **Belvedere**

Die Belvedere-kragentrale is in 1910 opgerig onder die leiding van mnr. Elsdon Dew, 'n ingenieur van T.G.M.E. en ten tye van sy oprigting was dit die grootste hidro-elektriese kragentrale in die Suidelike Halfmond. Die koste verbonde aan die oprigting van die kragentrale was R248 000. Die gebou is in 1911 deur genl. Jan Smuts, toenmalige minister van mynweese, geopen.

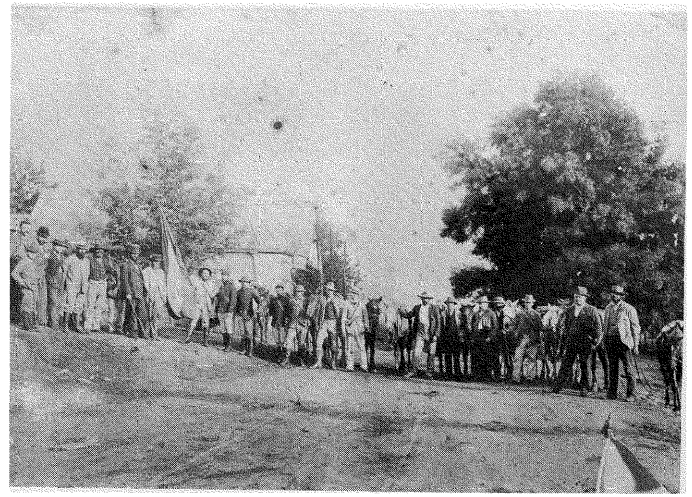
Die vakkundiges van museumdiens is tans besig om te werk aan voorstelle met betrekking tot die oopstelling van die kragentrale as museum. Alle masjinerie, waaronder besondere fyn masjinerie wat deur die Duitse maatskappy Siemens ontwerp is, is nog intakt en in 'n puik toestand van bewaring.

#### **Die sentrale reduksiewerke**

Die sentrale reduksiewerke het in 1896 tot stand gekom nadat 'n groot aantal kleinere maatskappye saamgesmelt het. Alle gouddraende erts is daarna na hierdie gemeenskaplike verwerkingsoord gebring waar rugoud tot staafgoud verwerk is.

Die sentrale reduksiewerke is teen 'n baie skuins helling aan die oosewer van die Blyderivier gebou. Die omliggende myne se erts is per vragmotor en tremlyn na die reduksiewerke gebring. Die ontwerp van die spoorlyn, is deur ingenieur Werthemann onderneem en het £117 000 (ongeveer R234 000) gekos. Die sentrale reduksiewerke se geboue is na 1959 erg beskadig deur 'n swaelsuur-neerslag wat afkomstig was van 'n aanleg wat ten suide van die reduksiewerke gebou is. Hier is swaelsuur uit ysterpiriet vervaardig.

Die beleid ten opsigte van die reduksiewerke was van meet af dat dit veral die meganiese nalatenskap binne die geboue is wat van belang is. Geboue wat van sink vervaardig is, is ook nie so uniek in 'n fabriekopset nie.



#### **DIE ANGLO-BOEREOORLOG, 1899 - 1902**

Die boere van Pelgrimsrust, gereed om na die Natalse front te vertrek. Die datum: Oktober-November 1899.

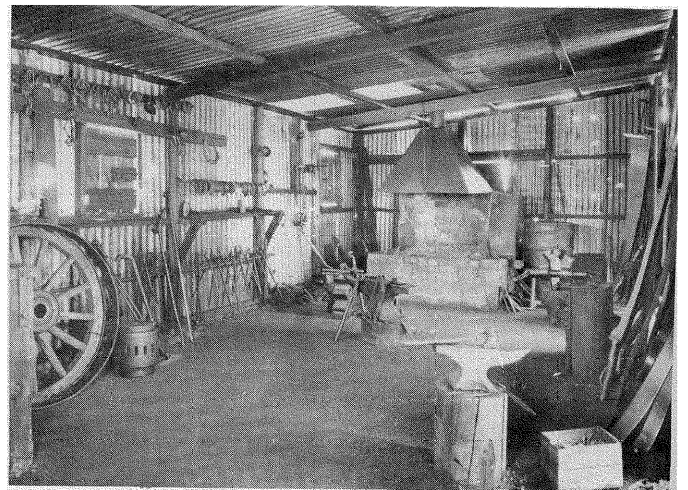
Hier is allerlei masjinerie wat lank reeds deur meer moderne apparaat vervang is maar daar word steeds op die gebied versamel. Die versameling berus op etlike duisende stukke wat almal teen roes en swaelsuur-besoedeling behandel moet word.

Sommige van die masjinerie in die versameling is uniek. Daar is byvoorbeeld 'n ou stoomenjinn, 'n Robey, waarvan sy nommer en jaartal (1903) aantoon dat hy, volgens die Britse internasionale register van stoomenjins, die tweede oudste van sy soort in die wêreld is.

Die reduksiewerke is nog nie ten volle gerestoureer nie; nogtans is die gebied twee jaar gelede vir die publiek oopgestel sodat hulle ook kan meemaak aan die totstandkomingsproses van so 'n projek.

#### **'n Mynmuseum**

Tans is daar op die Witwatersrand twee museums oopgestel waar die vertikale wyse van rufgoudontginning uitgebeeld word. Die Pelgrimsrust-museum beoog om in dieselfde rigting te werk behalwe dat die oopstelling van myngebiede uniek sal wees. Ten eerste was die tunnels waardeur erts uit die berge gehaal is horisontaal en nie vertikaal soos op die meeste ander goudvelde nie. Ten tweede het hier



#### **DIE HOEFSMID, REDUKSIEWERKE, PELGRIMSRUST**

Die hoefsmid te Pelgrimsrust is ten volle gerestoureer en die voorwerpe behandel. Die reduksie is vir die publiek oopgestel en 'n begeleide toer word daaglik onderneem.

oopgroefmyne voorgekom wat ook vir uitstallingsdoeleindes aangewend gaan word. Hierdie projek sal volstroom in 1981 en 1982 ontplooi word.

### Bykomende toekomsprojekte

Bykomende toekomsprojekte wat spesiale vermelding verdien is 'n vervoermuseum wat in die vooruitsig gestel word en sentrums waarin oriënteringsprogramme aangebied kan word vir 'n steeds groeiende besoekersgetal.

Daar sal veral aan opvoedingswerk besondere aandag gegee word; nie net ten opsigte van basiese oriënteringsprogramme vir besoekers nie, maar ook om die publiek se aandag op bewaring te vestig terwyl die stimulering van die opelugmuseum-gedagte as baie belangrik geag word.

Wandelpaaië word in die vooruitsig gestel terwyl die bewaring van natuurtuine, wat algemeen in die klowe van omliggende berge voorkom, ook beplan word.

'n Ou koringmeul gaan langs die Blyderivier opgerig word. 'n Wyse en motivering sal ook nog gevind moet word vir die bewaring van die T.G.M.E.-kampong.

### Openbare geriewe

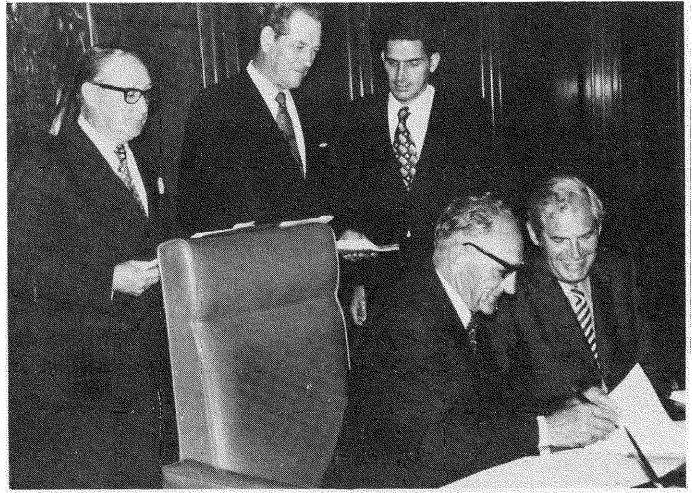
Geleë op een van die nasionale toeriste-roetes word Pelgrimsrust se besoekerstal steeds meer. In 1977 was die getal reeds 113 000 per jaar terwyl meer as 5 000 skoolkinders die Pelgrimsrust Veldskool in 1980 besoek het. Vir besoekers wat wil oornag is daar hotelgeriewe asook vakansie-wonings beskikbaar. Die pasvoltooide karavaanpark bied ook behalwe staanplek, uitgebreide ontspanningsgeriewe aan.

### Die toekoms van Pelgrimsrust

Die enigste realistiese potensiaal van Pelgrimsrust se voortbestaan nadat die goudmynbedryf gestaak is, was die ontwikkeling tot 'n toeriste-sentrum.

Die Transvaalse Provinsiale Administrasie het hier 'n projek begin wat bereken was maar wat in baie opsigte tog eksperimenteel van aard is. Die verloop toon dat daar van die Pelgrimsrust Opelugmuseum nog veel groot dinge verwag kan word.

Hier is 'n bewys dat 'n owerheid 'n bewaringsaksie begin het wat op wetenskaplike grondslag berus en wat hom uiteindelik ook finansiële goed te staan kan kom. Dit maak die pad oop vir ander soortgelyke projekte wat tot die eer van die Suid-Afrikaanse volk sal strek.



*Die finale afhandeling van sake: In 1974 was onderhandelings tussen die Transvaalse Provinsiale Administrasie en Rand Mine Properties afgehandel. Hier vind die ondertekening van die koopkontrak plaas deur Sy Edele, die gewese administrateur mnr. S. van Niekerk. Langs hom sit mnr. John Mare, voormalige bestuurder van Rand Mines Properties.*



*Pelgrimsrust*

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# Vanaf Januarie 1980 tot Augustus 1980 is die volgende deur die RNG as nasionale gedenkwaardighede geproklameer:

KAAPPROVINSIE	Goewermements-kennisgewingsnommer	Datum	Gazette Nr.
1. Die eiendom met die vyf setlaarshuisies daarop, geleë te Cross-straat 1, 3, 5, 7, en 9, in Artificers' Square, Grahamstad.	4	4.1.80	6800
2. Die Kaaps-Hollandse huis bekend as die "Glen", met vyf meter grond daaromheen, te Swellendam.	5	4.1.80	6800
3. Die historiese kalkoond met 25 meter grond daaromheen, geleë op die plaas Jacobus Kraal, in die distrik Malmesbury.	6	4.1.80	6800
4. Die eiendom met die historiese Operahuis daarop, te Port Elizabeth.	7	4.1.80	6800
5. Die Nederduits Gereformeerde Kerk te Springbok, tesame met ses meter grond aan die noorde-, suide- en westekante en drie meter aan die oostekant.	8	4.1.80	6800
6. Die eiendom met die ou Pastorie van die Gereformeerde Kerk daarop, te Piet Retiefstraat, Burgersdorp.	9	4.1.80	6800
7. Die eiendom met die sogenaamde Ou Adjunk-Landdros woning daarop, te Clanwilliam.	257	15.2.80	6848
8. Die historiese korbeelhut op die plaas bekend as Spring Farm in die distrik Grahamstad.	312	22.2.80	6861
9. Die eiendom met die sogenaamde Volstruispaleis daarop, geleë te Hoogstraat 146, Oudtshoorn.	314	22.2.80	6861
10. Die historiese kavallerie-barakke en stalle, te Peddie.	316	22.2.80	6861
11. Die Hexagon te Queenstown.	317	22.2.80	6861
12. Erf 56 en Erf 255, Kerkstraat, Tulbagh.	318	22.2.80	6861
13. Die Bainskloofpas-padreserwe vanaf die adelingsraadsgrens aan die Paarl-kant tot by die Darlingbrug aan die Ceres-kant.	319	22.2.80	6861
14. 'n Gedeelte van die eiendom bekend as Erf 586, met die Ou Nederduitse Gereformeerde Sendingkerk en -pastorie daarop, te Beaufort-Wes.	320	22.2.80	6801
15. Die historiese waterwiel geleë op die kanaal naby die pastorie van die N.G. Kerk, te Kakamas.	321	22.2.80	6801
16. Die eiendom met die N.G. Kerkgebou daarop, te Brandvlei.	322	22.2.80	6801
17. Die eiendom bekend as Chapel Ground, met die Metodistekerk-kompleks daarop, te Clumber.	361	29.2.80	6866
18. Die historiese St Paulus Anglikaanse Kerk, geleë te Kerkstraat, Rondebosch.	362	29.2.80	6866
19. Die twee historiese korbeelhutte op die plaas Glenfield, distrik Grahamstad.	363	29.2.80	6866
20. Die eiendom met die dubbelverdiepinggebou bekend as "Die Stem"-pastorie daarop, te Simonstad.	366	29.2.80	6866
21. Die historiese stoomlokomotief bekend as Clara, by die ingang van die O'Okiep Copper Company se museum, te Nababeep.	408	7.3.80	6783
22. Die eiendom met die gebou bekend as De Post Huys daarop, te Muizenberg.	409	7.3.80	6783
23. Die eiendom met die gebou bekend as Tower House daarop, geleë te Bathurststraat 10, Grahamstad.	410	7.3.80	6783
24. Die kerkgebou bekend as die "Chapel of St Mary and All the Angels", geleë by die Rhodes-universiteit, te Grahamstad.	411	7.3.80	6783
25. 'n Gedeelte van die oorspronklike Cuyler Manorplaas met die historiese woonhuis, asook die gastehuis, die koets- en waenhuis en die meulhuis daarop, te Uitenhage.	453	14.3.80	6879
26. Die Ou Stalle, ook bekend as die Waghuis, geleë te Oatlands, Simonstad.	454	14.3.80	6879



27. Die historiese Malherbehuis met een meter grond daaromheen, geleë op die plaas Kleinbosch, te Daljosafat.	455	14.3.80	6879
28. Die eiendom met die rotsformasie bekend as Die Letterklip daarop, naby Garies.	456	14.3.80	6879
29. Die eiendom met die huis bekend as Oatlands daarop, te Simonstad.	513	21.3.80	6891
30. Die historiese plaas bekend as Morgenster, geleë te Somerset-Wes.	709	11.4.80	6940
31. Die Ou Fokskantoor- en Magistraatshofgebou,, te Alexandraweg, King Williams's Town.	710	11.4.80	6940
32. Die historiese gedeeltes van die Queen's College te Queenstown, naamlik die oorspronklike hoofingang-gebou, die binnehof daarop, die biblioteek, die pakkamer en kruithuis, asook die drie oorspronklike klaskamers.	711	11.4.80	6940
33. Die Stadsaal in Macleanstraat, King William's Town.	713	11.4.80	6940
34. Die historiese Hugenotegedenk-gebou, geleë te Koningin Victoriastraat, Kaapstad.	714	11.4.80	6940
35. Die eiendom met die Sinagoge (voorheen die Wesleyaanse Skool) daarop, in Berkeleystraat, King Williams's Town.	715	11.4.80	6940
36. Die eiendom met die Victoria-drielsaal daarop, in Queenstraat, King William's Town.	716	11.4.80	6940
37. Die historiese brug bekend as die J.W. Sauerbrug, geleë oor die Kraairivier, naby Aliwal-Noord.	717	11.4.80	6940
38. Die gebied wat die historiese kern van die Morawiese Sendingstasie verteenwoordig, tesame met die geboue daarop, te Genadendal.	1056	30.5.80	7041
39. Die gebou bekend as die Graaff-Reinet Apteek, tesame met sy hele historiese inhoud, geleë te Caledonstraat 24, Graaff-Reinet.	1057	30.5.80	7041
40. Die historiese plaaskompleks bekend as Lombard's Post, te Bathurst.	1059	30.5.80	7041
41. Die eiendom met die sogenaamde Olive Schreiner-huis daarop, te Grundlingstraat 9, De Aar.	1698	22.8.80	7187
42. Die historiese peerbome op die sypaadjie in Donkinstraat, Beaufort-Wes.	1699	22.8.80	7187
43. Die kerkgebou bekend as Christ Church, Burgersdorp.	1700	22.8.80	7187
44. Die historiese Nagmaalsput, geleë op die perseel van Lewis Stores, te wete Erf 467, Malmesbury.	1701	22.8.80	7187
45. Die eiendom met die huis bekend as Molenvliet House daarop, geleë te Molenvlietstraat, Mowbray.	1703	22.8.80	7187
46. Die huis bekend as Welgelegen, tesame met tien meter grond daaromheen, te Rondebosch, Kaapstad.	1704	22.8.80	7187
47. Die ruïnes van die Jacobshuis, met 10 meter grond daaromheen, op die plaas De Kalk in die Afdeling Hopetown.	1705	22.8.80	7187
48. Die oorblywende gedeelte van die wynkelder geleë op die plaas Laborie, Paarl.	1706	22.8.80	7187
49. Die Victoriaanse Huis, geleë te Millstraat 94, Paarl.	1708	22.8.80	7187
50. Die historiese gebou bekend as Sutton House, tesame met vier meter omliggende grond, te Dale-Kollege, King William's Town.	1709	22.8.80	7187
51. Die sogenaamde Joodse Skuinshuis, geleë te Van Ryneveldstraat 44, Stellenbosch, tesame met 'n omringende gebied wat die historiese hoenderhokke insluit.	1711	22.8.80	7187

#### ORANJE-VRYSTAAT

1. Die eiendom met die Vrouemonument daarop, te Bloemfontein.	1714	22.8.80	1787
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#### TRANSVAAL

1. Die Ou Tronk te Amsterdam, in die distrik Ermelo.	256	15.2.80	6848
2. Die Ou Lutherse Kerkie te Kroondal, distrik Rustenburg.	364	29.2.80	6866
3. Die Nederduitsch Hervormde Kerkgebou in Du Toitstraat, Pretoria.	452	14.3.80	6879
4. Die Austin Roberts-voëlreservaat in New Muckleneuk, Preoria.	712	11.4.80	6940
5. Die kalkoonde geleë op Gedeelte 4 van die plaas Grootgeluk 477 J.T., distrik Nelspruit.	1058	30.5.80	7041

6. Die eiendom met die historiese beesdip daarop, geleë op Gedeelte 1 van die plaas Uitgevonden 355, Registrasie Afdeling JP, distrik Lichtenburg.	1361	4.7.80	7111
7. Die eiendom bekend as die Landingsplek van die Voortrekker, geleë op die restant Gedeelte 91 van die plaas Koedoespoort 325 JR, Tvl.	1707	22.8.80	7187
8. Die Grootkerk, in Bosmanstraat, Pretoria, met een meter grond daaromheen.	1760	29.8.80	7199

### NATAL

1. Die eiendom met die Shree Ambalavanaar Alayam Tempel-kompleks daarop, te Cato Manor, Durban.	313	22.2.80	6861
2. Die ruïnes van die Marianne-kerk en die wal daaromheen, geleë op die plaas Doveton, in die distrik Winterton.	315	22.2.80	6861
3. Die eiendom met die historiese Drostdygebou en stalle daarop, te Paulpietersburg.	365	29.2.80	6866
4. Die eiendom met Fort Durnford, asook al die ander historiese strukture daarop, te Estcourt.	462	14.3.80	6879
5. Die Beachwood-mangliet moeras, te Durban.	1461	22.8.80	7131
6. Die historiese Stadsaal-gebou, te Greytown.	1702	22.8.80	7187
7. Die Ou Hofgebou, geleë te Victoria Embankment 151, Durban.	1710	22.8.80	1787
8. Die eiendomme met die twee Indiër-winkels daarop, in Retiefstraat, Weenen,	1712	22.8.80	1787
9. Die eiendom met die geologiese formasie daarop, in Corinthiaweg, Reedbank, Durban.			

## Begin van restourasie van Wesfasade van Kerkplein

- Kobie Richards in Beeld, 29 September 1980

Die eerste treetjie vir die bewaring van die Wesfasade van Kerkplein is verlede week gegee, toe die Posterye met die eerste fase van die herbouing en herstel van die bestaande geboue aan Kerkplein tussen Kerkstraat en Vermeulensstraat begin het. Die geboue lê merendeels in Paleislaan oorkant die Paleis van Justisie en langs Kirknesslaan.

Die kontrak is vroeër vandeemaand aan 'n kontrakteur toegestaan om te begin met die sloop van minderwaardige dele van die agterkant van die ou Nasionale Bank en Munt van die Zuid-Afrikaanse Republiek en die Ou Mutualgebou daarnaas.

Die kontrak van 'n bietjie meer as R1 miljoen, sluit ook die uitgrawings vir 'n nuwe sorteergebou vir pakkette aan die agterkant van die gebou in, sê mnr. Leonardo Smit, direkteur van geboue van die Posterye. Hierdie werk sal in Oktober 1981 voltooi wees.

Die tweede fase — dit wil sê die oprigting van die pakkettegebou — sal eers oor 'n jaar begin wanneer die eerste fase voltooi is. Tenders sal dan gevra word. Die gebou sal deur die oues versteek word en sal net twee verdiepings hoog wees.

Die derde fase sluit in die algehele opknapping en herstel na

hulle oorspronklike glorie van die bestaande ou poskantoor-gebou, die Nasionale Bankgebou, Muntgebou en Ou Mutualgebou.

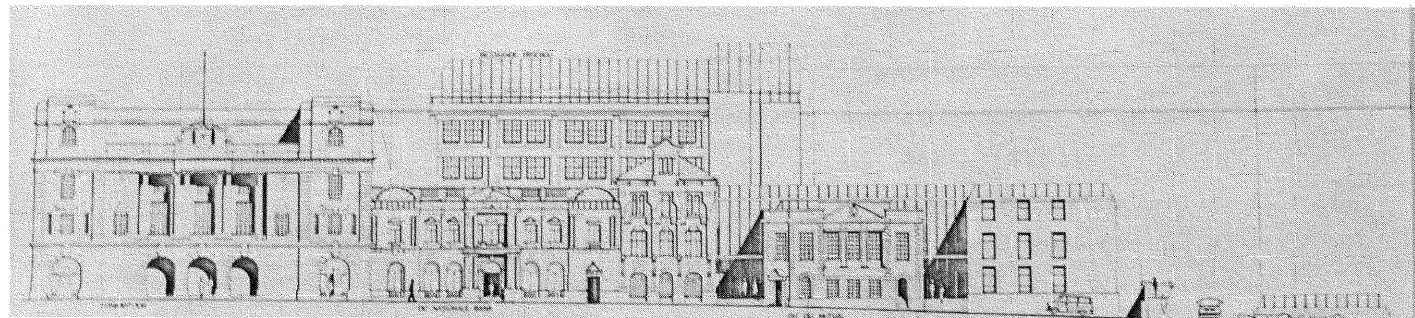
Na verwagting sal die projek sowat R8,1 miljoen kos en sal dit einde 1985 voltooi wees. 'n Maatskappy van Pretoria stel alle planne op. Ná voltooiing sal die ruimte in die geboue deur die poskantoor benut word.

Aanvanklik wou die Posterye die hele wesfasade afbreek, en 'n splinternuwe gebou of geboue in die plek daarvan oprig. Die koste daaraan verbonde was egter te hoog, en daar is besluit om die bestaande geboue op te knap.

Die hoeksteen van die Nasionale Bankgebou is op 6 Julie 1892 deur president Paul Kruger gelê. Binne die steen is kopieë van die Staats Courant, stelle munte en handtekening van werkers van die bank. Voor 1892 was daar 'n groentewinkel op die perseel en skuins daaragter, die Hotel Kimberley en die stadsaal.

Later is die Munt aangebou wat vandag bekend staan as die bygebou. Vandag nog is die mooi ysterhek 'n bekende baken op die plein.

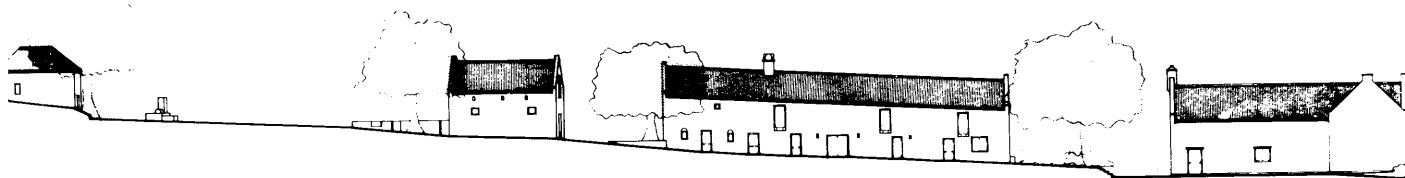
Van 1925 tot 1938 was die ou bankgebou die hoofkantoor van Barclays Bank in Suid-Afrika.



'n SKETSPLAN van die ou poskantoor (links), die ou Nasionale Bankgebou en bygeboue (onder meer die ou Munt) en oorkant Kirknesslaan, die Ou Mutualgebou. Heel regs is 'n deel van die nuwe pakkettegebou. Die gebou sal egter nie van Kerkplein af sigbaar wees nie. Dié pakkettegebou sal ook nie agter die fasades van die bestaande geboue uitsteek nie. Agter kan 'n heelwat ouer bestaande poskantoorgebou gesien word.

## Nuwe Plantasie Paarl: Familieplaas van die Bosmans

- Gwen en Gawie Fagan



### GESKIEDENIS VAN DIE NUWE PLANTASIE

*geboort, onwonderlike voor Zienigheit van de  
godt mijnne goedertienheit daar digt by, waar een  
sleer goet stukke land onbrent omme morgespoet, die  
voor mij onwaarsdig, van de font vloet, het geselsch.  
en overvloedig schein, volgens het gein, bij de  
handeling 17 v. 26 dat stukke land overloet, die voor  
mij in eijgendom, en door de goetjustigheit, van  
den wel Edel heer, gonvernour en Raadt, al hier  
vint het gemeenten met kaarten erfbrief, daer  
van in eijgendom gegent, daer ik van flonde, a*

*Uittreksel uit brief van Hermanus Bosman 1754*

Die verhaal van hierdie ou plaas begin op die 6de Junie 1717 toe twee morg grond in die Drakenstein aan die "krankebezoeker" Hermanus Bosman vergun is; In hierdie oorspronklike erfbrief word die naam aangegee an Nieuwe Plantage.<sup>1</sup>

Hermanus Bosman is op 20 Januarie 1706 deur die Oos-Indiese Kompanje, in die veeleisende pos van sieketrooster, op hul skip die *Schellenberg* na Batavia uitgestuur. Sy vader, Lambertus, van Aurik afkomstig, en sy moeder, Maria Franz van Amsterdam, het toe nog geleef en gewoon in Amsterdam. Blykbaar het Hermanus hom goed van sy taak gekwyd, want hy word weer vanaf Batavia na die Kaap de Goede Hoop as sieketrooster op *De Overryp* teruggestuur. Met sy aankoms in die Kaap het Hermanus reeds 'n weersin in die ruwe skeepslewe ontwikkel en hy vra dus toestemming om hier te mag aanbly.<sup>2</sup>

Aangesien daar by die Kaapstad- en Stellenboschgemeentes reeds krankebesoekers was, is Hermanus na Drakenstein gestuur waar daar in 1691 onder die Franse predikant, ds. Simond, 'n derde Kaapse gemeente gestig is. Met sy aankoms in Drakenstein op 3 Julie 1707 as gesaghebber en opsigter oor al die kerk-werk, vind hy dat geen woonhuis vir hom of vir 'n predikant bestaan nie en dat daar slegs 'n klein modderkerkie is wat deur ds. Simond op sy plaas Bethlehem gebou was. Ds. le Boucq, wat 'n paar manade voor Hermanus as predikant by Drakenstein aangestel was, het juis vanweë dié tekortkomings geweier om die pos daar te aanvaar, sodat die Drakensteingemeente maar tevrede moes

wees met vier besoeke per jaar wanneer die dominee uitkom om die sakrament te bedien. Gevolglik was dit Hermanus se plig om op Sondag die preek voor te lees in Hollands terwyl die Franse onderwyser, Paul Roux, verantwoordelik was om die preek in Frans voor te lees. Nadat ds. le Boucq in 1708 die land verlaat het, moes die twee voorlesers vir die volgende vyf jaar alleen verantwoordelikheid aanvaar vir die sieleheil van hulle gemeenskap.

Aangesien daar geen huis vir Hermanus was by Drakenstein nie, het hy tuisgegaan by die Hugenoot, Abraham de Villiers<sup>3</sup> — seker die invloedrykste burger in die gemeenskap. Die sieketrooster het benewens sy kerkpligte ook vir die De Villiers-kindere skoolgehou, en voor 'n jaar verloop het, met die oudste dogter, Elisabeth, getrou.<sup>4</sup>

Teen 1713 was die Drakenstein-kerkie erg bouvallig en aangesien die gemeente toe 200 lede sterk was, rig Hermanus Bosman met nog 'n diaken 'n ernstige versoek aan die Politieke Raad dat 'n nuwe kerk vir hulle gebou word.<sup>5</sup> Maar teen 1717 is dieselfde kerkie nog in gebruik en toe reeds in so 'n treurige toestand, dat dit afgebreek is. Gelukkig kry die gemeente in dieselfde jaar toestemming vir die bou van 'n nuwe kerk, en nadat vyf morg vir dié doel langs die predikantshuis uitgemeent is, het Hermanus Bosman begin met die bouwerk volgens die plan van die baastimmerman Huspot. Op 1 Augustus 1717 het hy die eerste pik in die grond geslaan,<sup>6</sup> en die eerste stene van die fondament is die volgende dag gelê, alhoewel die offisiële hoeksteenlegging eers later op die 6de September plaasgevind het.

Dié eerste kerkie was gebou op dieselfde stuk grond waarop die strooidakkerk in die Paarl vandag staan,<sup>7</sup> en aangesien Hermanus vermoedelik nog by sy skoonvader op die plaas Lekkerwyn in die Groot-Drakenstein vallei gewoon het, was 'n woonplek nader aan die kerk vir hom nou noodsaaklik. Gevolglik doen hy aansoek om 'n stukkie grond naby die kerk en kom sodoende in besit van Nieuwe Plantage. Later is 'n leenplaas teen geringe huurgeld deur die Goewerneur aan hom gegee vir saai en vir weiveld vir sy skape en beeste.<sup>8</sup> Kort hierna bou Hermanus, met behulp van sy skoonvader, 'n huis op Nieuwe Plantage en daarna lê hy groentetuine, wingerd en vrugteboorde aan. Volgens 'n brief wat hy in 1754 aan sy suster in Holland geskryf het, het hy toe nog in dieselfde huis gewoon.

Op 14 Augustus 1769, drie weke na Hermanus se dood, is 'n inventaris van die huis, asook die ander geboue op die werf gemaak.<sup>9</sup> In die inventaris, nou nog geliasseer in die Argief, word al die los goedere in die verskeie vertrekke van die huis, kelder en waenhuis beskryf. Van die beskrywing weet

ons dat die huis bestaan het uit 'n voorhuis, twee kamers aan die linkerhand, een aan die regterkant, 'n agterkamer en 'n kombuis — dus duidelik 'n T-vormige plan. 'n Pakhuisie (of dispens) word genoem, asook 'n slawehuis, bakhuis, winkel, 'n perdestal, 'n waenhuis en 'n wynkelder. Die name en geboorteland van Hermanus se dertien slawe word ook hier aangeteken, maar daar is geen melding van 'n slawekerkie nie. Indien daar wel so 'n kerkie bestaan het, sou dit miskien nie genoem word tensy daar los goedere in gestoor was nie. Die geboue wat in die inventaris beskryf word, kom tot so 'n mate ooreen met die huidige T-vormige huis, die pakhuisie wat vroeg in die eeu gesloop is, die kelder, perdestal en gebou waar die slawe-bakhuis en -winkel nog tot onlangs ingerig was, dat daar met redelike sekerheid aanvaar kan word dat die huidige werf-kompleks uit Hermanus se dae dateer, en dus sekerlik van die oudste plaaswerwe in die Paarl is.

In 1748 het Hermanus 'n versoek gerig aan die Politieke Raad om te vra dat hy weens hoë ouderdom en swakheid, van sy pos ontslaan mag word en dat sy seun Abraham as sieketrooster in sy plek aangestel mag word.<sup>10</sup> Die versoek is goedgekeur en Hermanus beskryf daarna aan sy suster in Amsterdam hoe gelukkig hy op sy oudag op sy plaas woon. Twee ongetroude dogters en drie seuns het by hom in sy huis gewoon om vir hulle ouers te sorg. In 'n boekie, geskryf deur sy dogter Elisabeth,<sup>11</sup> word Hermanus se laaste dae sorgvuldig beskryf en hierdeur leer die leser die ou sieketrooster as 'n diep godsdienstige en vrome man ken. Dat hy begaan was oor sy slawe se welvaart blyk uit 'n klousule in sy testament waarin versoek word dat sy slawe nooit aan iemand anders as sy eie seuns verkoop mag word nie.

Volgens die testament wat op 8 Maart 1719 in die Kaap opgestel is,<sup>12</sup> het Hermanus en Elisabeth vir Nieuwe Plantagie aan hulle oudste seun, Abraham, bemaak vir 'n bedrag van 4 000 gulden in vier gelyke paaieimente betaalbaar, en so kom dit dan ook dat Abraham op 10 Oktober 1770 oordrag ontvang, ongeveer 'n jaar na sy vader se dood.<sup>13</sup> Alhoewel Abraham twee jaar na sy aanstelling as sieketrooster in 1748 ontslaan en ook van burgerlike pligte verskoon is, weens swakheid en gedurige siekte, sou hy nog negentig jaar oud word. Hy het nooit getrou nie en waarskynlik het sy broer Isaak se seun, Hermanus Lambertus, reeds vroeg vir sy oom op Nieuwe Plantagie kom help boer. In 1785, toe Abraham nege-en-sestig jaar oud was, het hy sy plaas bemaak aan Hermanus Lambertus vir 6 000 gulden in drie paaieimente, op voorwaarde dat hy sy oom versorg en toelaat om tot die einde van sy dae by



Die slawehuis, bakhuis en winkel met stal in die agtergrond.

hom te bly woon op die plaas.<sup>14</sup> Abraham het 'n jaar voor sy dood sy boeke, almal met 'n godsdienstige strekking dok aan sy nefie bemaak.<sup>15</sup> Dit was nogal 'n lang lys (miskien het hy nog sommige van sy vader ge-erf) en Abraham sê by die inventaris van die boeke dat hy darem nie almal gelees het nie! Nogtans was hy, soos sy vader, innig godsdienstig soos uit verskeie briewe blyk. Uit een brief geskryf aan die sendeling J.J. van Zulch, gee hy te kenne dat hy belangstel in en die werk van die Hernhutters bevorder.<sup>16</sup> In sy testament toon hy dieselfde besorgdheid oor sy slawe as sy vader, en versoek dat sy slawe wat belydenis van die christelike geloof gedoen het, nooit verkoop mag word nie; verder maak hy geldelike voorsorg vir sy slaaf August en ook vir sy "oude en getrouwe slaaf genaamd October van Malabar".<sup>17</sup>

Hermanus Lambertus het oordrag van Nieuwe Plantagie ontvang in 1796, tien jaar voor ou Abraham se dood.<sup>18</sup> Hy word in ou dokumente beskryf as 'n "trader and winegrower"<sup>19</sup> en het blykbaar sy togryers, J.T. Baartman, D.A. Roussouw en J. Krige gereeld die binneland ingestuur om met vee te handel. Vandag nog is daar op die plaaswerf 'n kraal met baie hoë klipmure en 'n skaapwagter-huisie met venster wat uitkyk oor die kraal. Hierdie kraal in sigself is 'n interessante herinnering aan die tydperk toe vee-handel 'n goeie bron van inkomste was.

Wat verkeerd geloop het met Hermanus Lambertus se transaksies, weet ons nie, maar in 1858 word hy insolvent verklaar en alhoewel drie verskeie vendusies gehou is van gereedskap en van sy tweede plaas Zandvliet wat hy op skuld gekoop het, kom hy nooit weer volkome op die been nie. In 1864 met die opmaak van sy tweede boedelrekening kla die trustees dat sy boekhou nie van die beste is nie en veral dat daar geen boek gehou is van sy kontant-transaksies nie.<sup>20</sup> In 'n assuransie wat Hermanus gedurende die tydperk op Nieuwe Plantagie geneem het, word 'n woonhuis, kelder, stal en "diensbodens"-gebou weer eens beskryf (slawe was toe reeds vrygestel). Daar word ook genoem dat die geboue van klei, kalk en steen gebou is onder "stroo daken" met behoorlike brandsolders, buitetrappe en van "elkanderen en andere gebouwen afgezonderd staande".<sup>21</sup> Volgens 'n inventaris van Hermanus Lambertus se huisraad geneem in 1848 is die huis op Nieuwe Plantagie nog T-vormig maar die kamer aan die regterkant is nou in twee verdeel.

Alhoewel Hermanus Lambertus op 26 Maart 1830 Nieuwe Plantagie oorgedra het op die naam van sy seun, Izaak Johannes, wat getroud was met Susanna Wilhelmina Krige<sup>22</sup> blyk dit dat vader en seun daarna tog beide op Nieuwe Plantagie gewoon en geboer het.<sup>23</sup> Die plaas was teen hierdie tyd ook reeds baie groter, want afgesien van die oorspronklike 2 morg uitgif aan die eerste Hermanus, het Abraham in 1792 nog 11 morg 146 vk. Roede in erfpag ontvang; Hermanus Lambertus het in 1804 20 morg 581 vk. Roede in erfpag ontvang en in 1817 4 morg 176 vk. Roede in ewigdurende erfpag; en Izaak Johannes het in 1862 ook 125 vk. vt. grond in erfpag bygekry.<sup>24</sup> Op die vroegste foto van Nieuwe Plantagie<sup>25</sup> is daar 'n tweede kelder en groep buitegeboue links van die ou werf, en die vermoede is dat hierdie geboue Izaak se boerdery gehuisves het.<sup>26</sup> Vandag staan daar van hierdie oorspronklike drie geboue nog net een, terwyl die res reeds gesloop is.

Veertig jaar nadat Izaak oordrag gekry het, word die familieplaas op 21 Januarie 1871 aan sy seun Jan Daniël oorgedra.<sup>27</sup> Jan Daniël het blykbaar die huis se oorspronklike deure en vensters vervang met die "French windows" wat vandag nog te sien is, en verder het hy veranderings aan die voorgewel gemaak en die huidige letters daarop aangebring H.L.B. AD 1707; J.D.B. AD



*Klein-Plantasie teen die laat-neëntiende eeu.*

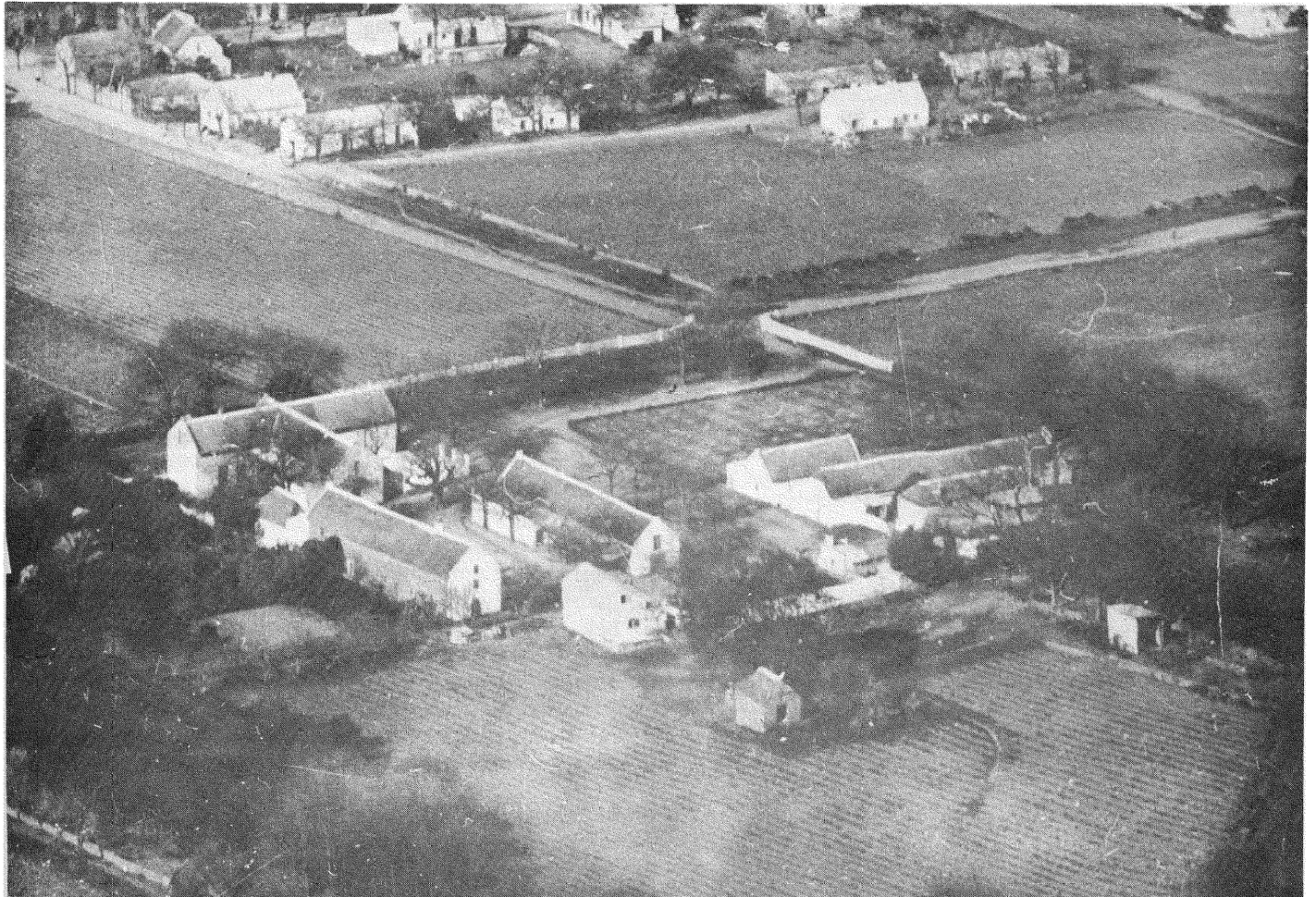
1876.<sup>28</sup> Aangesien die eerste eienaar net H.B. was en die huis nie voor 1715 gebou kon word nie, is hierdie letters natuurlik foutief, en Jan Daniël se voorletters en datum daarby herinner ons dat dit hy is wat die voorkoms van Hermanus se oorspronklike huis uitgewis het. Hy het ook die binneplan van die huis verander sodat daar nou in plaas van 'n voorkamer, 'n smal gangetjie agter die voordeur geskep is — dit was natuurlik so in die nuutste Victoriaanse mode.<sup>29</sup> Moontlik het Prins Alfred se besoek in 1860 aan Nieuwe Plantasie die nuwe modegier ook aangehelp! In 1896, na Jan Daniël se dood, is die plaas oorgedra aan sy vrou<sup>30</sup> Catherina Sophia Bosman en ses jaar later na haar dood, erf haar seuns, volgens die weduwee se testament<sup>31</sup> die eiendom. Die vier Bosman seuns was Izaak Johannes, Willem Izaak Louw, Jan Daniël en Hendrik Gerhard, maar

dit is Jan Daniël wat daarna alleen op 9 Julie 1898 transport ontvang.

Na Jan Daniël se dood op die 19de April, 1929 is Nieuwe Plantasie vir die eerste keer, na twee honderd en veertien jaar in besit van die Bosman-familie, uit die familie verkoop.<sup>32</sup> Gelukkig het die nuwe eienaar, Albertus Johannes François du Toit, en sy vrou na hom, waardering gehad vir die ou werf en daar is baie min aan die buitegeboue verander. Nadat die huis in 1953 afgebrand het, het hulle die grasdak herbou en die huis weer opgeknop. Aan die huis self is verskeie aanpassings gemaak: 'n "pergola" en "lobby" by 'n nuwe sy-ingang, nuwe binne-gange, slaap- en badkamers aan die noordekant en twee vuurherde in die voorkamers. Hulle het ook 'n veranda by die voordeur aangebring en die een muur van die voor-gangetjie verwyder.

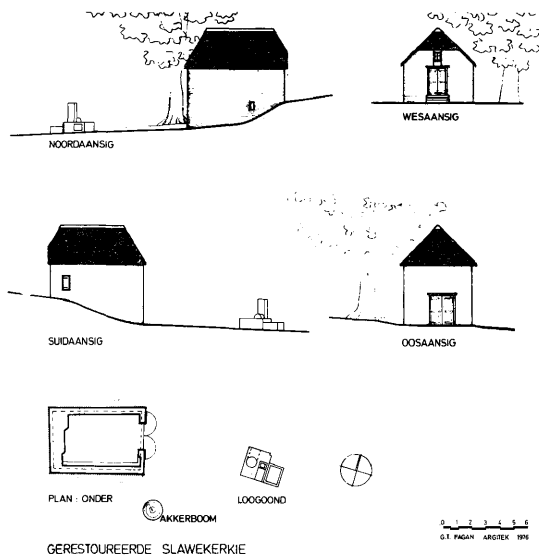
In 1974 is die Du Toit-familie daarvan in kennis gestel dat hulle eiendom onteien word vir die bou van 'n moderne skool, maar dié plan is gelukkig nie deurgevoer nie en die plaas is onlangs deur die Administrasie weer aan 'n private eienaar verkoop.

Gedagtig aan die belangrikheid van hierdie ou familieplaas waar agt geslagte van een van ons mees gesiene Afrikaanse families gewoon het, wil ons voorstel dat al die geboue op die werf soos gebou deur die sieketrooster Hermanus Bosman, gerestoureer en vir die nageslag as 'n nasionale monument behou word. Net so belangrik is die slawekerkie, wat volgens ons mening gebou is deur die sieketrooster se kleinseun en wat 'n waardevolle voorbeeld is van ons boerebevolking se evangelisasie-bedrywigheid teen die einde van die agtiende eeu.

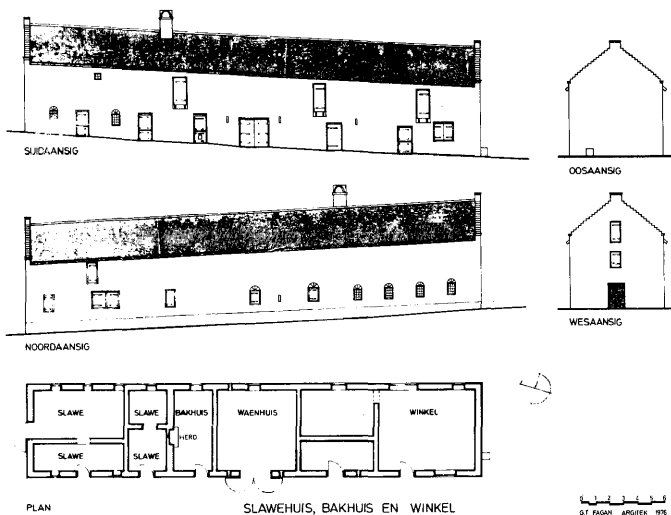


*Nuwe-Plantasie teen ongeveer 1890*

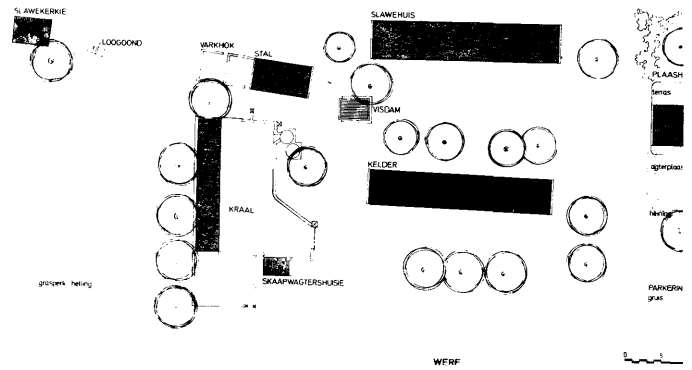
Dit word algemeen aanvaar dat die sieketrooster Hermanus Bosman hierdie kerkie in 1737 gebou het en dat dit vir die godsdiensoerrig van sy slawe gebruik is. Die vroegste bron van hierdie inligting is gevind in 'n artikel deur ds. H.D.A. du Toit geskryf vir die Kerkbode van 2 April 1852. Sorgvuldige navorsing in alle beskikbare oorspronklike Bosman-dokumente kon egter die bewering nie bevestig nie,<sup>1</sup> en aangesien die boudatum van belang is by bepaling van die materiaal wat vir die restourasie van veral die dakkonstruksie benodig word, was dit noodsaaklik om meer duidelikheid oor dié onderwerp te probeer kry. Volgens 'n inventaris geneem van Hermanus se besittings na sy dood in 1769,<sup>2</sup> weet ons dat hy aan die einde van sy lewe dertien slawe besit het — skaars genoeg om die bou van 'n afsonderlike kerkie te regverdig. In daardie jare was daar in iedere geval in die Paarl-kerk self sitplekke vir slawe,<sup>3</sup> en is dit waarskynlik dat die sieketrooster se slawe, wat net langs die kerk gewoon het, van dié voorreg gebruik sou maak.



Gerestoureerde Slawekerkie



Slawehuis, Bakhuis en Winkiel



Soos dit oorspronklik gelyk het

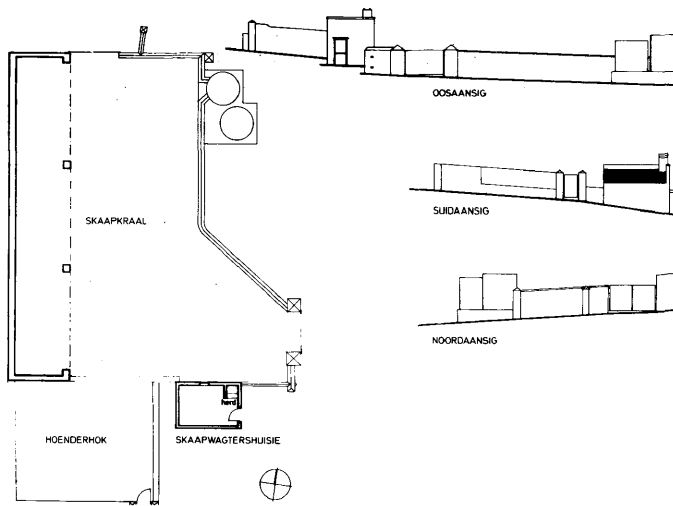
Gedurende Hermanus se leeftyd was daar op die platteland 'n algemene ongeërgdheid teenoor godsdiensoerrig van slawe, terwyl die doop van slawe, veral geensins gewild was nie. Gedoopte slawe mag nie verkoop word nie en sodoende het hulle hul waarde verloor.<sup>4</sup>

Volgens verskeie vroeë reisigers het die meeste koloniste hulle diensmense met verantwoordelikheid en op humanitêre wyse versorg, maar die idee van geordende openbare godsdiensoerrig van slawe en heidene het eers in 1786 posgevat met die koms in die Kaap van die jong predikant Helperus van Lier.<sup>5</sup> 'n Groepie belangstellendes het saam met Van Lier 'n vriendekring gevorm en hulle beywer eers met bekering van slawe in die Kaap self, en daarna het hul werksaamhede tot die platteland uitgekring. In 1792 het die Morawiese sendelinge, wat in 1737 sonder sukses by Baviaanspoort 'n sendingstasie onder die Hottentotte probeer stig het,<sup>6</sup> hulle werk daar hervat, dié keer met groot sukses.<sup>7</sup> Hulle voorbeeld het ander om hulle in die platteland beïnvloed en die sendinggedagte nog verder aangewakker.

In 1796 het J.J. van Zulch, een van Van Lier se sendelingvriende, begin met sy evangelisasiewerk in die Wagenmakersvallei<sup>8</sup>, en in Roodezand het ds. M.C. Vos ten spyte van kwaai teenstand van sy gemeente, ook ywerig die godsdiensoerrig van "alle kreature" aangemoedig.<sup>9</sup> Hy het selfs 'n handboekie opgestel met behulp waarvan eienaars hulle eie diensmense kon beywer. In 1799 het die eerste sendelinge van die London Missionary Society in die Kaap aangekom en in dieselfde jaar is die Zuid Afrikaanse Zendinggenootschap gevorm met later ook takke in die platteland.

By Nuwe Plantasie het die ywerige sendinggees klaarblyklik ook indruk gemaak en ons lees in 'n brief wat J.J. van Zulch in 1799 skryf aan Abraham Bosman<sup>10</sup> dat Abraham self ook, onder die invloed van die Hernhutters, besig is met evangelisasiewerk. In daardie jaar het ou Abraham se nefie, Hermanus Lambertus Bosman, reeds al by hom op Nuwe Plantasie gewoon<sup>11</sup> en tussen die twee van hulle het hulle 'n hele aantal slawe besit.<sup>12</sup> Vir ons klink dit ook dan baie meer waarskynlik dat Hermanus Lambertus die slawekerkie vir sy oom gebou het. As afgetrede sieketrooster en wydbelese en innig godsdienstige man, was ou Abraham by uitstek uiters bekwaam vir sy sendingtaak.<sup>13</sup> Die boudatum van die kerkie skyn dus êrens in die laaste dekade van die agtiende eeu te wees.

In de Zuid Afrikaan van 30 November 1841 word hierdie vermoede bevestig deur 'n artikel geskryf deur eerw. F.N. van Niekerk. Hy sê: "Daar, zoo ver my bekend is, vroeger geene openbare godsdienst voor slaven en andere heidene gehoude is, kwam in het jaar 1796, uit de Kaapstad, met



Plan van Kraal & Skaapwagterhuisie

der woon onder ons, nu wy een de Heer J.J. van Zulk, geboortig van Holland, en die, als een discipel van den Wel Eerw. Heer van Lier ... om godsdienstig onderwys aan de Heidenen te geven”.

Later in 1813 sou ’n groepie sendingvriende in die Paarl ’n ruimer kerkie of liewer sendinggestig bou vir die godsdiensoonderrig van slawe<sup>14</sup> en heidene, en dié Gesticht, tesame met Abraham se slawekerkie, staan albei vandag nog as baken van die geweldige sendingywer wat die begin van die negentiende eeu oor die platteland posgevat het.

#### Verwysings

1. Old Stellenbosch Freeholds, Vol. II, p. 158, 6 Junie 1717.
2. Kerkargief: Bosman stukke. Brief deur H. Bosman aan sy suster geskryf 1753.
3. Abraham de V., Franse Hugenoot, arriveer Kaap in 1689 saam met sy twee broers Jacques en Pierre. Boer op sy plaas Lekkerwyn in Groot-Drakenstein.
4. Uit die huwelik is gebore vier dogter en ses seuns, Isaak, sy sesde kind getroud met Susanna de Villiers is op 1 Desember 1777 die eiendom Welgelegen by Bottelary toegestaan en hier het die tweede Bosman-familieplaas tot stand gekom.
5. Versoekskrif aan die Politieke Raad gedateer 2 Maart 1713.
6. Volgens sy eie brief van 1753.
7. Kwartmillenium Gedenkboek Paarl-gemeente, p. 25.
8. Volgens sy brief van 1753.
9. Kaapse Argief: Stellenbosch 18/31.
10. Leibbrandt, H.C.V.: Precies of the Archives, Requesten en Memorien, p. 79.
11. Kerkargief Kaapstad: By die Bosman dokumente is die boekie in haar eie handskrif — later gedruk.
12. Kaapse Argief, MOOC 6/1, p. 63.
13. Aktekantoor, T 4327, 10 Januarie 1770.
14. Kaapse Argief, MOOC 7/1/53, p. 13.
15. Kaapse Argief, MOOC 7/1/68, no. 7.
16. Kerkargief, Kaapstad: Bosman stukke. Die brief is gedateer 13 September 1799.
17. By Hermanus Lambertus se opgaaf van slawe in 1816 sien ons vir August, 65 jaar oud, nog altyd woonagtig op Nieuwe Plantagie. Hy is eers in 1827 dood.

18. Aktekantoor: Die transportdatum waarop Abraham oordrag aan Hermanus Lambertus gee is nie aangedui nie. Volgens die Bosman-familieboek, p. 26, was dit 1796.
19. Kaapse Argief: MOIB 2/870.
20. Kaapse Argief: MOIB 3/21120.
21. Kaapse Argief: MOIB 2/870, gedateer 9 Augustus 1848.
22. Aktekantoor, T 3493 op 26 Maart 1830.
23. ’n Opname is in 1834 van hulle slawe gemaak asook valuasies vir uitbetaling by hulle vrystelling.
24. Aktekantoor, T 3493 op 26 Maart 1830.
25. In “Die Bosmans van Suid-Afrika” verskyn die foto.
26. In die slawevaluasie-register van 1834 word genoem dat beide Isaak en sy vader op Nuwe Plantasie woon.
27. Aktekantoor, T 130 op 21 Januarie 1871.
28. Die Bosmans van Suid-Afrika.
29. Die een muur van die gangetjie is verwyder in 1929 met die Du Toit-veranderings (sien plan op bl. 27).
30. Aktekantoor, T 8646, op 16 Desember 1896.
31. Aktekantoor, T 5642, op 9 Julie 1898.
32. Aktekantoor, T 3796, op 19 April 1929.

by “Geskieiedenis van die Slawekerkie”

1. Verwys na die Bibliografie op bl. 23.
2. Kaapse Argief: Stellenbosch 18/30.
3. Prof. D.J. Kotzé: Die Burger, 1969. “Interessante Verhaal van Ou Kerk opgediep”.
4. Hierdie ordonnansie is later op 10 April 1770 in Batavia passeer en was ook in die Kaap van krag. Dit het presies die teenoorgestelde uitwerking gehad as wat oorspronklik daarmee beoog was. Insteeds van ’n seën het dit ’n stremmende invloed op die godsdienstige ontwikkeling van die slawe gehad.
5. Hierdie jong predikant het na die Kaap emigreer vir sy gesondheid. Hy is ongelukkig ’n paar jaar na sy aankoms hier oorlede, maar sy godsdiensoewer is voortgesit deur die groepie vriende wat toe na sy dood sy boodskap versprei het.
6. Die eerste Morawiese sendeling, George Schmidt, is na ses jaar se sendingwerk in 1742 teruggestuur na Holland.
7. Die drie sendelinge wat in 1792 by George Schmidt se ou sendingstasie aangekom het, Hendrik Marsveld, Daniël Schwum en Christiaan Kühnel, het nog een van Schmidt se bekeerlinge ’n ou Hottentotvrou, Lena, daar gekry.
8. Van Zulch was een van Van Lier se dissipels.
9. In sy biografie “Merkwaardig Verhaal” vertel M.C. Vos van die konsternasie wat ontstaan het onder sy gemeentedele toe hy van die kansel afkondig dat hy ook vir die slawe en heidene godsdiensoonderrig beplan.
10. Die brief gedateer 13 September 1799, is geliasseer by die Bosman-dokumente by die Kaapse Kerkargief.
11. Volgens Abraham se testament van 7 Januarie 1785 (Kaapse Argief MOOC 7/1/53) het Hermanus Lambertus die plaas geërf op voorwaarde dat Abraham lewenslang daar mag woon.
12. In ’n opname wat gemaak is van Hermanus Lambertus se slawe vir die slaweregister vanaf 1816 (Kaapse Argief, Slawe-sake, 6/82) besit hy 20 en in 1803 besit Abraham nog 6 slawe van sy eie. (Opgaafrolle, Kaapse Argief, J 228).
13. Kaapse Argief MOOC 7/1/68. Hier word ’n inventaris van Abraham Bosman se menige godsdienstige boeke aan sy nefie oorgedra terwyl Abraham se briewe straal van innige godsdiensoewer. Ook sy testament getuig van meegevoel en deernis vir sy slawe: Slawe wat belydenis van die Christelike geloof gedoen het, mag nooit verkoop word nie, en vir sy slaaf August van die Kaap is spesiale geldelike voorsorg gemaak. In ’n latere kodsil word ook 500 riksdaalders opsygesit vir sy “oude en getroue slaaf genaam October van Malabaar”.
14. Die grond vir dié gebou is geskenk deur een van die vriende, J.H. Baard. Die eerste godsdiensoefeninge het hier na die voltooiing van die kerk in 1814 begin. In 1819 is die gebou oorgeneem deur die Paarlse Sendinggenootskap en later is die gemeente bekend as die Zionsgemeente.

# A Sandstone Architect of Oudtshoorn

**John Thomas Cooper (1832-1909)**  
**Stonemason-Builder-Architect**

*I.J. Ferreira, C.P. Nel Museum, Oudtshoorn*



*Johan Thomas Cooper*

During the period 1858 to 1861 a total of 3832 immigrants were recruited in England, Scotland and Ireland under the protection of the Cape Town Immigration Board and brought out to the Cape Colony to alleviate the shortage of skilled workers.<sup>1</sup>

One of these men who came out was the stonemason, John Thomas Cooper, born 3rd December 1832 in Nottingham, England. He set foot ashore at Cape Town on 17th of June 1859 where he practised his trade as stonemason for one year.<sup>2</sup>

## **To Oudtshoorn**

### **The Building of the New Dutch Reformed Church in Oudtshoorn**

On 17th September 1860 the Building Committee of the Dutch Reformed Church in Oudtshoorn accepted the design plans of George Wallis (Snr.) for the erection of the new sandstone church in the neo-Gothic style.<sup>3</sup> Mr Joseph Blake was appointed Clerk of Works and John Thomas Cooper as foreman of the stonemasons.

Work at the Church was abandoned on 5th October 1863 consequent to an argument between the Building Committee and the Architect.<sup>4</sup>

# JOHN COOPER

(LATE COOPER & ROGERS.)

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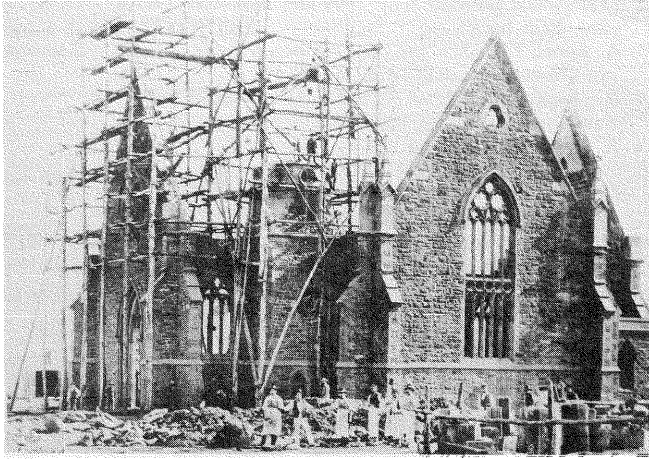
## **Supervision by Cooper**

In 1865 the work at the church was resumed under the supervision of John T. Cooper. In December 1865, work came to a halt due to lack of finances as Oudtshoorn district was in the grip of a severe drought. In 1875 the new Building Committee decided to obtain the services of master builder and architect Otto Hager of Cape Town. A proposal by John Cooper to the Building Committee in September 1876 to let five stonemasons and a sawyer come from England to speed up the work was accepted. The local sandstone was of such high quality that even the decorative flower designs could be carved out of it. (Municipal Grounds-Cango Cave road.) For his good services he received a formal note of thanks from the Building Committee at the inauguration of the Church on the 7th June 1879.<sup>6</sup>

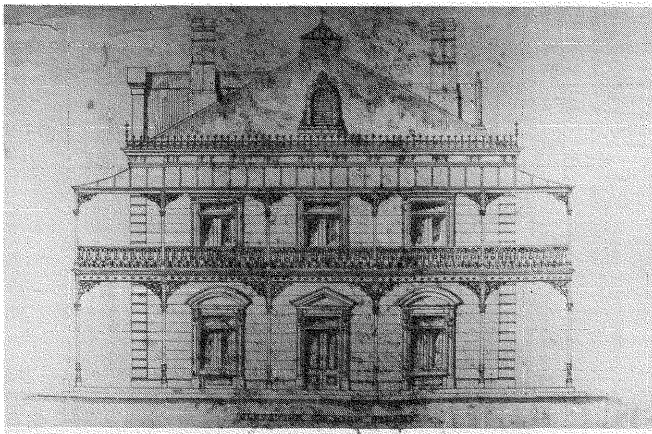
## **Cooper as architect**

After the completion of the Dutch Reformed Church, John Cooper established his own monumental works and building firm. At this stage there was no recognised architect in Oudtshoorn and John Cooper started to design plans for buildings and alterations. In 1892 he entered into partnership with Mr. Jas Rogers but this arrangement only lasted a year before it was dissolved in June 1893.<sup>7</sup> In 1895 Mr C.J. Allen, a qualified architect came to Oudtshoorn to compete with Mr. Cooper and J. Rogers.<sup>8</sup>





*Stonemasons working on the Dutch Reformed Church, 1875*



*Plan designed by J.T. Cooper for the Dutch Reformed Church Offices*



*The Courant Office*

**The Old Barclays Bank 1895-1968**

In 1895 the D.R.C. Council accepted the design plans of J.T. Cooper (Snr.) and invited tenders for the erection of the Church Offices at the corner of Church- and High Street (present Barclays Bank.)<sup>8</sup> This double-storey building was a fine example of classical Victorian architecture with wooden balconies, cast-iron mouldings, pillars and tile

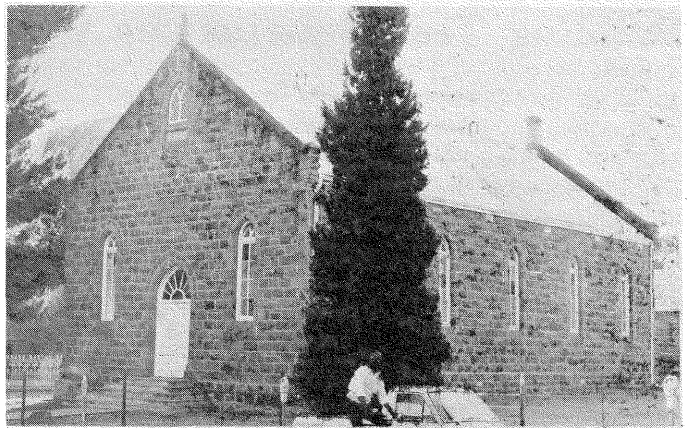
decorated cast-iron fire-places. The building was erected by J.T. Cooper (Jnr.) of local sandstone at a cost of £3 190,00.<sup>9</sup> The building was demolished in 1968 for the erection of the new Barclays Bank Building designed by Simpson and Bridgeman, a local architect firm. Some of the original sandstone slabs were re-used in the walls of the new building.

**The Oudtshoorn Courant Office 1892**

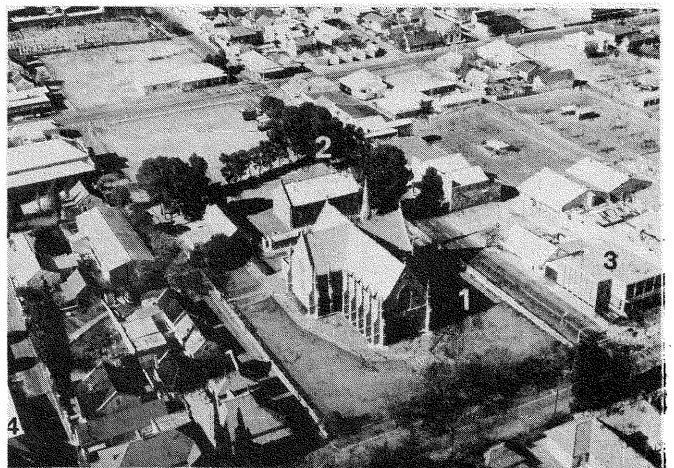
The Oudtshoorn Courant was established by the Pocock brothers, John and Henry, in 1879.<sup>10</sup> In 1892 they decided to erect a new building for their printing press. The building was designed by John T. Cooper in the Country Georgian style. John T. Cooper (Jnr.) did the masonry and Thomas Brown the carpentry work.<sup>11</sup> The building was demolished in 1957 to make way for the present Post Office.

**The "C.J.V." Hall, Dutch Reformed Church**

At the beginning of 1894 the committee of the "C.J.V." (Christelyke Jongeliede Vereeniging) of the Dutch Reformed Church accepted the design plans by John T. Cooper for the erection of a hall on the plot next to the Dutch Reformed Church. The building was erected in 1894 by the Rogers Brothers of Oudtshoorn at a cost of £1 180 ls 3d.



*The "C.J.V." Hall*



*Aerial view of Dutch Reformed Church*

1. The D.C.R. Church
2. The "C.J.V." Hall
3. New Barclays Bank
4. Cottage of C.P. Nel-Museum Town House

## Summary

John Thomas Cooper married Elizabeth Gulley of Stawonarket, England. They had one son John T. Jnr. who was born in 1867 in Oudtshoorn.<sup>13</sup> Mr Cooper was a keen cricketer and one of the founders of the Oudtshoorn Cricket Club in 1862. In the 1880s and 1890s John Cooper was a member of the Municipal Council of Oudtshoorn.<sup>14</sup> After his death on 19th October 1909 his son took over his business. He died on 10th August 1915.<sup>14</sup>

## Acknowledgements

The following persons and bodies provided assistance for which I am most grateful. Mrs. E.M. Neethling, Curatrix C.P. Nel — Museum, Mr. A. de Wet, Miss M. Hann, Mrs. D. Snyman, H. Oosthuizen and the Cape Department of Nature and Environmental Conservation.

## FOOTNOTES

1. A. Appel: Die Distrik Oudtshoorn tot die Tagtigerjare van die 19de eeu — 'n Sosio-Historiese Studie, D. Phil.-tesis, U.P.E., December 1979, pp. 283.

2. Oudtshoorn Courant 5/10/1909 and tombstone Old English Grave yard, Bath Street.
3. A. Appel: Ligbaken aan die Grobbelaarsrivier, Die N.G. Gemeente van Oudtshoorn 1853-1978, pp. 39-41.
4. A. Appel: Ligbaken: Account Book D.R. Church - Oudtshoorn, Namelist stonemasons 1860-1862.
5. A. Appel, Ligbaken, p. 43.
6. Oudtshoorn Courant 5/10/1909 Obituary J.T. Cooper (Snr.)
7. Oudtshoorn Courant 25/5/1893.
8. Oudtshoorn Courant 1/7/1895.
9. The original building plans of the Church Chambers 1895. C.P. Nel-Museum. See index design building plans and Architects.
10. First edition of the Oudtshoorn Courant 28/5/1879.
11. Copy of building contract and Oudtshoorn Courant 25/6/1891.
12. A. Appel: Ligbaken aan Grobbelaarsrivier. Die N.G. Gemeente van Oudtshoorn 1853-1978, p. 56; Oudtshoorn Courant 4/10/1894.
13. Oudtshoorn Courant 4/11/1907.
14. Oudtshoorn Courant 10/10/1909.
15. Oudtshoorn Courant 12/8/1915.

## Building Technique at the Cape in 1770

Extract from C.G. Ekeberg: *East India Journey 1770-71*, Stockholm 1773. *Translated and edited by J. Rudner, senior professional officer of the National Monuments Council*

The ship **Finland**, of the Swedish East Indian Company, on its way to the East anchored in Simon's Bay on 1 June 1770. Captain Ekeberg, describing the Cape Peninsula, had this to say about the building materials and techniques used by the inhabitants of the little Simon's Town settlement:

"There is no shortage of building material here. A couple of yards below the top soil you find the sand mixed with the tough clay, which is dug up during dry weather. The water which collects in the excavated hollows makes the clay so soft and manageable that it can easily be prepared and cut into bricks with a spade. The bricks are then stacked to dry on a sand floor in the shape of a brick kiln and are finally fired with a pile of dry heath, grass and bushes. The slaves are also used to help in the building work. They bring lime [**shells**] from Patience Bay [**Smitswinkel Bay**] behind Simonsberg. However, the timber needed for the roof structure and interior work is not so easily available because of the shortage of forests. The Company, therefore, arranges that its shps from Java, Ceylon and other Indian places bring beams and planks for its own local need. The inhabitants may also purchase these, but they are expensive enough.

I must not omit describing their economic and fine-looking roofing material [**thatch**] which should also be useful at home [**in Sweden**], although the method of using it is said to be almost the same in Scania [**the southernmost province of Sweden**]. For thatch they use a kind of *Juncus* [**rushes**] or reeds [**Restionaceae**]. [**Thunberg reported that in 1772 the reed *Chondropetalum tectorum* was**

**in common use in the Cape for thatching**]. It is a yard and a half long, thick as coarse straw, with its brown buds [**actually diminutive flowers**] very similar to our kind, and as soft and pliable. It grows in big tufts on the sandy plains and in moist places below the mountains. It is cut and brought in small bundles.

After the roof rafters have been erected and the thatching battens fixed half a yard apart, the bundles, which have been evened against a butting board, are stitched and tied along the eaves with a string of old cord threaded on a large needle. From the eaves loosened bundles are laid out upwards, row above row, covering each other except for half an inch. They are then stitched to the batten and to a cane or thick stick, one per row, laid on top to protect the reeds from breaking. For this same reason the reeds are also first wetted. When the roof ridge has been reached with the smooth and evenly thick covering, the thatch is bent over it from both sides, the ends fastened by stitching and the whole thatched ridge painted over with white-wash half a yard down on each side.

Such roofs, which in the town [**Cape Town**] cover the church, the townhouse, as well as other houses, can survive without any major repairs for a full seventy years of rain, hail, storms, heat of the sun, and blasting of sand without leaking, in spite of not being made thicker than 7-8 inches. I must say that the unthreshed straw without ears, which is used by us [**in Sweden**], does not last as well. If it was further tied on in the same manner [**as in the Cape**] one would save three-quarters of the straw of the usual quality, as well as avoiding many sources of trouble by using old cord, which makes smaller holes for the rain to penetrate and is also very much stronger than the withe [**used in Sweden**]. The roofs would be more beautiful, lighter and more durable".

# Kersefontein

- Wenda Melck

**“Thursday 14/5/1829** — I was informed this morning that soon after I went to bed last night, a hippopotamus had been heard on the bank of the river near the house, but this is not an uncommon occurrence, and they have sometimes been known to approach the dwelling-house very closely, although it is 200 yards from the river. It is said that there are only 4 old hippopotami and 2 young ones now in the river; these are not allowed to be destroyed, and if any person were detected shooting at them, he would incur a fine of 500 rix-dollars. They appear to live entirely upon grass and flowers at the bottom and on the banks of the river; they sometimes come out of the water to bask in the sun, and upon one occasion a party of ladies who were gathering flowers near the river bank, and of which Mr Melck’s sister happened to be one, were greatly alarmed by their terrible noise.”

The favourite haunt of the hippos was Kersefontein, the Melck farm, and the above extract comes from the journal of the explorer James Holman who, afflicted with blindness at the age of twenty-five and invalided out of the Royal Navy, had decided to travel: it was during his journey through the Cape of Good Hope in the year 1829, that he visited Kersefontein, where he spent two days.

The property originally leased to Johannes Kruiwagen, an heemraad and one-time contractor for meat to the Dutch East India Company in 1730, came into his possession on the 20th November 1744.

But the story of Kersefontein or Karse Fontein as it was then known and named after the wild cherry bushes that grow profusely on certain parts of the farm, is largely the history of the Melck family, whose senior member has always had the name ‘Martin’.

Joining the Dutch East India Company as a soldier, Martin Melck, who was born in Memel in East Prussia, arrived at the Cape in 1746. For a year after his arrival Melck worked in the town that nestled at the foot of Table Mountain. An industrious and ambitious man, he left the services of the Company and four years later he was entered on the Burger roll — which entitled him to the ownership of property. By this time he had saved enough to buy two farms in the Stellenbosch district, Watergang and Aan’t Pad and by his marriage two years later in 1752 to the widow Giebelaar of Elsenburg, now an Agricultural College, Melck became the owner of Elsenburg and nearby Mulders Valley.

In 1770 Melck owned eight farms and it was in this year on August 13th, that he purchased Kersefontein, described as ‘a zeker veepest’ in the original grant of sixty morgen of freehold land, granted by Governor Hendrik Swellengrebel to Johannes Kruiwagen and mentioned earlier.

Kersefontein lies strung out along the Berg River, several kilometers north of the town of Hopefield at the confluence of three distinct agricultural regions — a coalescence of three different types of farming land: that of the granary of the Cape, the Swartland, that of the so-called white Karroo of the Piketberg area and that of the Sandveld which stretches west and north from the Hopefield-Saldanha district.

It says much for the foresight of the original Melck who, over two centuries ago chose to stake his claim to this particular stretch of the Berg River where more than

anywhere along its course, it spreads itself during the winter and early spring months to naturally flood-irrigate and fertilise thousands of hectares of precious vleiground.

In all, Kersefontein hugs 24 kilometers of the Berg River and the old farmhouse is picturesquely situated on the north bank of the river. Neither the first Martin Melck nor the second of that name ever lived at Kersefontein and it was only in 1808 that Martin Melck the third came into possession of the farm, when it became his home: his grandfather used this outlying property as a grazing farm and only paid periodic visits to inspect the stock.

It is necessary at this juncture to refer back to the sale of Kersefontein to Martin Melck by the widow Kruiwagen in 1770. In those days, when a man was married in community of property (as was the general custom) there was no transfer of property from one estate to that of the other because the estate was a joint one. No inventory was made of Kruiwagen’s estate either; as he died first and the widow sold the property (it did not come from a deceased estate), it has therefore not proved possible to discover what buildings were on Kersefontein at the time of transfer. Buildings there must have been as Kruiwagen had taken part in forays against the Bushmen who were then troubling the country around Piketberg, a score of kilometers away from the farm, and it is presumed therefore, that there must have been a dwelling of sorts on the property. In the instance of a wife pre-deceasing her husband, however, an inventory in this case appears to have been made; in fact when Melck’s wife died in 1776, in her inventory a house is seen to be listed consisting of three rooms and a kitchen.

In a sketch that is divided into two parts and done in 1778 by Colonel R.J. Gordon, soldier explorer and founder of the South African merino sheep industry and later Commander of the Cape garrison in 1780, a three-roomed house flanked by several buildings in the top sketch can clearly be seen facing west. In the bottom sketch the same dwelling and building but drawn from the east side, shows what must have been the kitchen with a bakoond (baking oven) projecting from the back of it. This house is seen to be T-shaped in design.

It is interesting to note that when the present owner Martin Melck VII, while making major restorations and alterations to the house in 1953, came across a semi-circular shape on the back wall of what was once the kitchen; this had been made with narrow bricks and outlined what must have been an opening to an oven.

The existence of the sketch bears out the information to be found in the inventories of both Melck and his wife.

The original front door of this building has been identified as the door of an outbuilding existing today — obviously moved there during the nineteenth century when the house was altered and the position of the front door was changed. A copy of the sketch, the original of which is in the Gordon Collection in the Ryksmuseum, Amsterdam, was sent to the present owner in the nineteen-sixties.

From the inventory of the deceased estate of Martin Melck I in 1781, it is apparent that Kersefontein was well supplied with outbuildings when his grandson made it his home. These are to be seen in Gordon’s sketch.

From all accounts this grandson was an industrious and

hardworking man and on his death in 1855, he left not only Kersefontein but two other farms, Doornfontein and Weglopersheuvel which were transferred to his only son Melck IV in 1869.

Thirteen children were born to this fourth generation of Martin Melcks which no doubt necessitated further additions having to be made to the old building, when a passage, running the length of the existing rooms, joined them to a new south-facing wing and north-facing section, which increased the size of the house to its present considerable proportions. A large diningroom and additional drawingroom comprised the southerly extension giving the house a new south-facing frontage.

The north-facing additions consisted of a kitchen, sittingroom, smaller diningroom, stoep, outside pantries and beyond them three rooms used as bedrooms which now form a self-contained cottage, altered and restored by the present owner.

It was during this period that Kersefontein became well known for its breeding of horses which was carried on with considerable success. An oil painting made in 1840 of a thoroughbred horse imported from England, which hangs in the diningroom, is a reminder of the stud founded by Martin Melck III and made famous by his son.

There are now comparatively few homes, owing to considerable transfer of property, that have remained continuously under the same ownership even for a century; homes in which heirloom furniture is typical of the fashions of past centuries and in which glass and china have come down in use to the present day. Such historic homes are chiefly to be found on the old Western Province farms, handed down from father to son for generations.

The farmhouse at Kersefontein houses a unique collection of Cape heirlooms — unique because it contains examples of eighteenth-, nineteenth and twentieth century furniture. Contained in it also, are a number of examples of the art of the old Cape silversmiths, some interesting glass, Georgian silver and old china.

Perhaps some of the most interesting pieces, from the historical point of view, are some brass chandeliers and an alms dish also of brass, dating from 1780 and given by the

first Melck owner of this farm to the Lutheran Church in Strand Street in Cape Town. In the early part of this century a sister of Kersefontein's owner discovered some matching wall-brackets in a loft at the Moravian Mission at Mamre which she gave to her brother, who had some affixed to the wall of the diningroom and the rest made into a central fitting; these gifts of the first owner of the farm, to his Church, thus returned to his descendants' homestead.

In the sittingroom there is a large armoire or 'kas' in French Baroque design, a wedding gift given to the bride of the third Martin Melck in 1812 by her father Dirk Gysberg van Reenen. This armoire is supposed to have been made by family slaves, and has the date 1812, inlaid between the inlaid initials of husband and wife: a finely carved urn with swags surmounts the pediment of this armoire and the double key surround has the initials of a later silversmith, Lawrence Twentyman, concealed in the false keyhole on the left-hand side.

In this same room hangs a softly coloured silken embroidery of an urn of flowers worked in 1829 by the bride of 1812, Anna Jacoba Melck.

To be found in the house also, are examples of the work of the silversmiths, Christiaan Ackerman, Daniel Heinrich Schmidt and J.C. Lotter. An egg-shaped trinket box made by Isaac Wolfe, noted for his repoussé work and reminiscent of the eighteenth century French Easter eggs on which Fabergé modelled his early Easter eggs for the Czar, stands on a table in the sittingroom.

The mahogany diningtable of generous proportions, the sideboard of the same wood, the pedestal tables in the sittingroom with their bulbous pedestals, the candelabra and covered entree dishes all belong to the mid-nineteenth century.

Another metal much used at the Cape for domestic utensils — for pans and preserving pots, for wine measures and brandy-stills, for kettles and pots, was copper. It was often lined with tin. At Kersefontein there are several specimens of these glowing cooking utensils among which is a large copper preserving pan used to this day; copper and china jelly moulds, Cape tart pans which, as so many of these utensils did, stand on tall wrought-iron legs, for in those days



*Kersefontein. Note the date on the gable - 1770*  
Photo: Die Burger

a meal was prepared on a number of small heaps of coals on the open hearth, over each of which stood some long-legged utensil.

The daily china in use on the farm in the eighteenth and early nineteenth century was blue Nankin and that with the clearest whitest ground was most esteemed. This was succeeded by willow-pattern now displayed with blue delft plates as wall-plaques.

Two intriguing articles in the house are two rare glass goblets — in fact they may not have been duplicated, for David Heller in his 'V.O.C. Search' wrote to European and American Museums for illustrations of every known specimen.

The small goblet has the inscription: 'T' Welvaaren van de Ostindische Compagnie' — The Welfare of the East India Company — while that on the larger goblet reads: 'Vivat de Vriende op de Cap de Goede Hoop' — Long live the Friends at the Cape of Good Hope — Vivat was often used in Dutch toasts. On this goblet also is engraved a fort situated on a promontory: a representative of the S.A. Public Library considered that it bore some slight resemblance to the Fort Malacca or might even be a fanciful representation of the Castle at the Cape after the style of early, amusingly inaccurate French maps. Wherever this battlemented fortress with palms sprouting out of rocks may be, it and the ships sailing on the crystal epitomise the romance of the eighteenth century and the trade with the East.

It is over one hundred and eleven years ago that the last hippopotamus in the Berg River was shot by Melck IV using a Joe Manton gun, given to his father by the Governor of the Cape at the time, the Earl of Caledon: this gun hangs today against the 56 centimetre wall of the original centre passage. This member of the family was a member of the Legislative Assembly, whose last surviving daughter died only a few

years ago. The hippopotamus had to be shot as it had attacked and killed the owner's valet or lyfjong. Melck shot it reluctantly as the great animal knew him and as he crossed the river by boat the hippo would surface and then submerge.

Today the Berg River is spanned by a high bridge which replaced a pontoon that was used for many years as a means of conveying man and vehicle from one side of the river to the other.

Further down the river where winter floods spread over large areas of vleiland, is a wildbird sanctuary where hundreds of different varieties of birds nest and hatch their young in the tall reeds safely surrounded by deep waters: this magnificent bird colony is carefully guarded by the present owner.

Nearly two hundred and fifty years have passed since Kersfontein was leased to its first owner — years of gusty South Easters and hot summers with the cry of the Fish Eagle. Wild winter storms when in the month of August, 'die woeste weste winde waai' splitting asunder the shallow-rooted Rooikrantze; to be replaced by a quieter season of brilliant coloured wild flowers spread over veld and fallow land.

Passing over other facets of compelling interest which illumine this remarkable farm built over two centuries by a remarkable family, it would be interesting to conclude with an extract from James Holman's Journal written on Friday the 15/5/1829 describing his departure from Kersfontein ...

"My horses had been previously forwarded to the point of separation; I was therefore obliged to tear myself from the fascinations which I already felt to be so powerful, and mounting my steed, after a hasty farewell, rode away to indulge that anomalous mixture of sweet and bitter thoughts to which my 2 days sojourn had given birth."

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## Prins Albert

Oskar Prozesky

*Prins Albert se wit huisies knipoog in die son  
of slaap vas agter hortjies in hulself gekeer.  
Net hier en daar gaap een se dubbeldeur waar  
twee ou tannies op 'n stoepie sit onder die  
yster kantwerk van 'n grênd verênda.*

*Kaap-Hollands eindig hier, en hier begin Karoo;  
selfs Georgians kon plek-plek wortelskiet  
langs die leivore op die ruim watererwe  
Net: hier kan niemand kaalkop in die somersoer kom staan;  
nou dra die huise kepse of Victoriaanse kuwee.*

*Die gewels is hier nederiger gebou uit eerbied vir  
die Swartberg wat die dorp verduerg.*

*Selfs die Kerktoring (neo-Goties) is beskeie,  
grootvaderlik gestreng, maar eie.*

*Stap jy met Kerkstraat op, kan jy jou nog verbeel  
die plek se naam is Kweekvallei en die ou meul is nog heel.*

# Laerskool Daljosaphat

S. Theron

Hierdie skool was ook bekend as die Skool van die Onderdal. Die gebou waarin die skool gehuisves was, is in 1855 voltooi en op 31 Mei van daardie jaar ingewy. In die gebed by hierdie geleentheid het die Eerwaarde Hirmet onder meer gebid: "Laat deze plaats of huis tot in lengte van dagen een huis des gebeds voor U zyn en een gezegende kweekskool voor de jeug". In der waarheid was dit ook die strekking van die oproep tot die gemeenskap deur die reeds bestaande "Skool Directie" vir die bou van die skool: "En daar het wenselyk zyn om ook een godsdienstige gestig onder ons gaande te houden, zoo zal men het skool gebou zoo groot moeten oprichten dat het zelve ten allen tyden gerieflik zyn zal tot eene oefeningshuis voor alle klasgen onder ons zonder onderscheid, gerig voor onze protestansche leer".

Die bogenoemde oproep is onderteken op 7 Oktober 1854 deur D.P. du Toit, vermoedelik die vader van ds. S.J. du Toit. Die stuk is ook onderteken deur 'n twaalfstal here wat hulle as "Bouwmeesters" verbind het tot die voltooiing van die gebou. Onder hulle was drie Hugo's, vyf Du Toit's, drie Malherbe's, een Du Plessis en een Perold. Die onmiddellike voorgeslag van baanbrekers wat later ook die voortou sou neem in die stryd om die vestiging van Afrikaans as ons taal. Die terrein vir die skoolgebou is geskenk deur die heer C.H. Hendriks wat getroud was met 'n Du Toit-dogter en op Schoongezicht in een van die huise gewoon het. Hierdie terrein grens aan die plase Roggeland, Non Parielle en Goede Rust. Op Non Parielle het Jan Gysbert Hugo en op Roggeland sy seun, Francois Jacobus, tydens die stigting van die skool gewoon. Francois Jacobus Hugo (P.Sn), 'n kleinseun van Jan Gysbert, is op Goede Rust in 1849 gebore en het later op dié plaas geboer. Al drie hierdie here het 'n groot rol in die ontstaan en voortbestaan van die skool gespeel. Jan Gysbert was die voorsitter van die eerste "Skool Directie" wat op 10 Mei 1847 gestig is en sy seun, Francois Jacobus, was blykbaar 'n gebore leier en staatmaker. Hy het meestal as voorsitter by publieke vergadering in verband met die skool opgetree. Francois Jacobus (P.Sn) het vir twintig jaar as sekretaris van die "Skool Directie" opgetree tot sy dood in 1902.

Ander staatmakers van die skool was die Du Toit's soos D.P. du Toit, D.F. du Toit, E.S. du Toit en die Malherbe's soos P.J. Malherbe, vermoedelik die grootvader van dr. D.F. Malherbe.

Die skool wat op 31 Mei 1855 in die nog bestaande gebou geopen is, was egter nie die eerste skool in die Dal nie. Die eerste "Directie" vir 'n skool is reeds op 10 Mei 1847 gekies en het bestaan uit Jan G. Hugo, Gidion J. Hugo, Giliam F. du Toit en David P. du Toit. Die notuleboeke van die Direksie en later die skoolkomitee van die skool, is bewaar en bevat die notules vanaf 10 Mei 1847 totdat die skool in Desember 1968 gesluit is.

Die eerste notules van die "Skool Directie" tot omstreeks einde 1855 is in die pragtige handskrif van D.P. du Toit (die vader van ds. S.J. du Toit). Op 9 Augustus 1847 is 'n skool met 38 leerlinge geopen in die woning van die heer C.H. Hendriks wat van hom teen £1 per maand gehuur is ook as woning vir die onderwyser. Skoolbanke is laat maak by die heer A. Reitz.

Die eerste onderwyser, mnr. J. Melvill is gehuur teen 'n

salaris van £15 per jaar vir drie jaar. Daar is dadelik om 'n toelaag by die "Gouvernement" aansoek gedoen en 100 riksdalder is aan die skool toegestaan. Die onderwyser het blykbaar nie baie welslae behaal nie, veral nie met die onderrig van Engels nie. Hy s gevra om meer aandag aan sy skool te gee en om die aandklasse vir Bruin leerlinge te staak. Die getalle het gedaal en in April 1849 is die skool gesluit. Die skool is egter weer op 20 November 1851 met 35 leerlinge geopen. Die onderwyser was toe die heer **M. Enigele**. Na 'n geskil tussen die onderwyser en die heer G.J. du Toit is die skool in Februarie 1853 gesluit. Hierna is 'n private skool by G.J. du Toit en later by D.P. du Toit deur die heer B. Smith aan die gang gehou.

'n Inskrywing in die notule van 19 Januarie 1855 lees soos volg: "Hebben wy, D.P. du Toit en P.J. Malherbe, de heer J.R. Innis gesproken te Klein Drakenstein, by welke gelegenheid hy voor onze skool salaris heeft toegekend £30 voor bovert die 20 kinderen blanken en nog een toelaag voor de gekleure voor de 10 £10 voor 20 £20 voor 30 £25 dat geleerd sal worden".

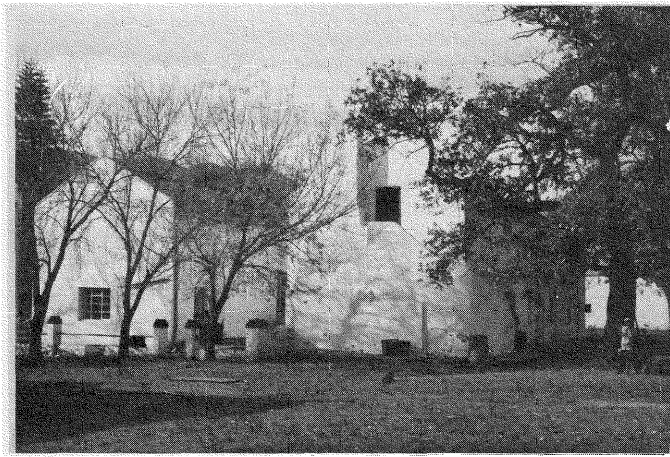
(J.R. Innis was toe Superintendent-Generaal van Onderwys in die Kaap. Klasse vir Bruin leerlinge is blykbaar in die aand gehou. Dit is nie duidelik waar hierdie klasse gehou is nie, maar toe daar later onstigtelikhede plaasgevind het, is hierdie klasse gestaak. Wat van belang is, is dat daar toe reeds aan die onderrig van Bruin mense in die Dal aandag gegee is.)

Die staatsondersteunde skool is toe op 1 Maart 1855 gehuisves in die woning van E.S. du Toit totdat die nuwe skoolgebou op 31 Mei 1855 ingewy is. Die eerste onderwyser in hierdie skool was die heer **B. Smith**. Hy is op 1 Mei 1860 opgevolg deur die heer **T.W.F. Roth** teen 'n salaris van £80 per jaar. Sy salaris is in Mei 1861 tot £60 per jaar verminder. Hy het ook nie lank aangebly nie en die volgende onderwyser was die heer **J.J. le Roux**. Hy was 'n seun van die Paarl en was met sy aanstelling 19 jaar oud. Hy is begrawe in die Hugo-Kerkhof in Daljosaphat en was die grootvader van moederskant van mnr. Fanie Theron wat in 1974 as Direkteur van Onderwys van Kaapland afgetree het. Die onderwyser se salaris het gewissel van £65 tot £83 per jaar. In 1869 is hy met Johanna Alida Hugo, 'n dogter van Francois Jacobus Hugo, een van die stigters van die skool en die eienaar van Roggeland, getroud. Sy oudste dogter, Hester, is later in 1892 as assistent by die skool aangestel. Sy het die dame, mej. Malherbe, wat die eerste assistente was, opgevolg. Die salaris aan die pos verbonde was toe maar £36 per jaar.

Ontwikkelings gedurende die tydperk waarin die heer Le Roux die onderwyser was, is dat boekpryse aan belowende leerlinge ingestel is. Die skooldireksie het ook die skoolvakansies vasgestel. As hierdie skoolkalender vandag sou aangekondig word, kan 'n mens vir jou nie naastenby indink oor die storm wat dit sou ontketen by onderwysers, ouers, vakansie-oorde en ander nie. Hier volg dit: skoolvakansie in April — 10 dae, in Julie — 2 weke, in September — 10 dae en in Desember — 2 weke.

Na 'n dienstyf van 10 jaar is die heer Le Roux in 1872 opgevolg deur die heer **D.F. du Toit**. Hy was die bekende taalstryder.

'n Interessante mededeling uit die notule van 'n openbare



*Die plaas op Roggeland wat grens aan dié grond waarop die skool gebou is. Op hierdie plaas het Francois Jacobus Hugo en later sy seun, Jacob, geboer.*

vergadering van 27 November 1875 is die volgende: “Met 17 teen 13 stemmen voor Wellington werd besloten de skool te stellen onder toezicht en begunstiging van het Paarlse Gymnasium. Daar dit besluit echter groote onvergenoegdheid en wanorde veroorzaakte werd het terug getrokken en besloten de skool onder toezicht van die Wellingtonse Leeraar te stellen”. Die Wellingtonse leraar, ds. A. Murray, is ook in September 1876 versoek om as inspekteur van die skool op te tree.

In 1878 bedank die heer Du Toit, alhoewel sy salaris tot £100 per jaar verhoog is. Die skool sluit van April tot Julie 1878 vermoedelik omdat geen onderwyser beskikbaar was nie. Daarna word ’n dame, mej. **Debora Joubert**, tot 1882 teen ’n salaris wat wissel tussen £50 en £75 per jaar, aangestel. Die Direksie het heelwat kritiek ontvang omdat ’n dame aangestel is. Sy word opgevolg deur **S.G. du Toit** wat op sy beurt in Februarie 1884 deur **G.F. Malan** opgevolg word.

Hierna in 1887 is een van die beste en gewildste skoolhoofde van die Dal aangestel, naamlik die heer F.G. Euvrard. Hy is as wewenaar in 1889 getroud met Hester E. Hugo wat ’n dogter was van Jan Gysbert wat op Non Parielle geboer het. Sy het “Uncle Fred”, soos mnr. Euvrard later bekend was, oorleef en is in 1963, twee maande voor haar honderdste verjaarsdag, op Wellington oorlede. Sy dogter, Maxie, was jare lank op Wellington onderwyseres en woon tans op Somerset-Wes.

In 1894 is die heer C.J. Ackerman aangestel. By die skool en onderwyserwoning is vir die bedrag van £299-15-3 aangebou. Die skooleigendom is nou oorgedra aan die onderwystrustees bestaande uit die Superintendent-Generaal van Onderwys, ’n lid van die skoolkomitee en ’n predikant van die N.G. Kerk. Omdat ds. Van de Wall hierdie eer nie wou aanvaar nie, het ds. A. Murray van Wellington een van die trustees geword. Die gebou behoort vermoedelik nog aan die Provinsiale Administrasie en sou uitstekend kon dien as ’n plaasskoolmuseum.

Die Skoolhoof is toegelaat om “Boarders” in te neem waarvoor hy “£30 per hoof zal chargeeren”.

P. Hugo neem in 1898 vir ses maande as skoolhoof waar waarna mnr. J.F. Marais vanaf Augustus 1898 tot 1905 as hoof optree. Hy gaan studeer verder as predikant en is die vader van die welbekende musiekdosent en komponis, S. le Roux Marais. Die tweede vrou van ds. Marais was Hester le Roux wat hy as assistent by die Onderdal-skool ontmoet het. Hy word opgevolg deur mnr. F.C. Euvrard wat nou vir sy tweede termyn tot 1912 as skoolhoof diens doen. In 1905

word skoolrade in Kaapland ingestel en elke staatsondersteunde skool moet nou sy eie skoolkomitee kies. Die skool van die Onderdal ressorteer onder die skoolraad van Wellington. Die eerste skoolkomitee vir die skool word op 25 Julie 1906 gekies. Dit bestaan uit die here Jacob Hugo, Joachim de Villiers, Joël Hugo, Gideon Hugo (Lang Gideon) en Jacob Cilliers.

Jacob Hugo word as voorsitter gekies en Joël Hugo as sekretaris. Van oom Jacob (Roggeland) word vertel dat hy die hele Psalm- en Gesangboek van buite geken het en elke lied daarin kon insit. Oom Joël (Rust-en-Werk) was ’n welbekende ouderling van die N.G. Kerk, Wellington.

Die vyftigjarige bestaan van die skool is op 7 Junie 1905 feestelik herdenk en beide ds. Albertyn en ds. Andrew Murray van Wellington het by hierdie geleentheid opgetree asook twee oud-skoolhoofde, die here J.J. le Roux en sy skoonseun, ds. J.F. Marais, ’n oud-leerling, ds. F.S. du Toit, het ook aan die program deelgeneem.

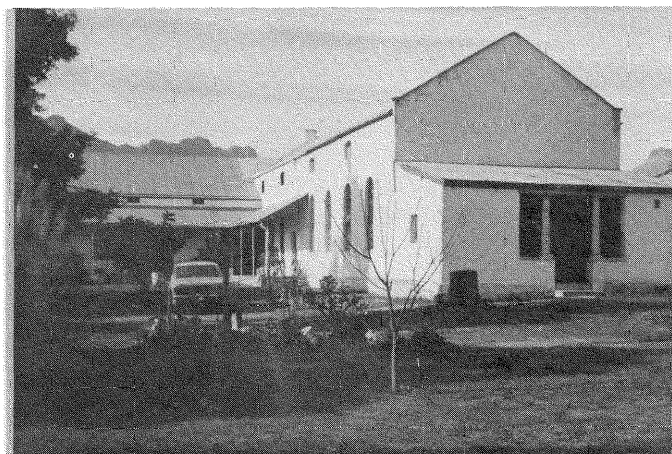
In 1912 het mnr. Euvrard as skoolhoof bedank en is opgevolg deur mnr. J. Maritz. Die salaris van die hoof was darem nou al £160 en dié van sy assistente £100 per jaar. In 1918 word mnr. Euvrard opgevolg deur mnr. J.F. Krogh en in 1919 word mnr. S.F. du Toit aangestel. Hy dien die skool vir 26 jaar tot Desember 1945 toe hy met pensioen uit die diens tree. Hy woon tans nog in Aristeia, ’n huis vir bejaardes op Durbanville. Baie persone wat hom in die jare voor 1930 geken het, onthou seker nog sy Model T-ford met sy koperbeslag om die verkoeler.

Hierna het die maerjare van die skool begin kom. Die getalle het begin daal weens kleiner gesinne en ouers wat die Dal verlaat. Ook het die aantrekkingskrag van die groter skole in die Paarl teen die Dal begin tel. Veral ’n vervoerdiens na die Paarl vir sekondêre leerlinge was die ondergang van die skool. Dit het ook moeilik gegaan om onderwyserposte te vul.

Die 100-jarige bestaan van die skool is gevier op 31 Mei 1955. Volgens die notule het ds. J.G. van Jaarsveld, voorsitter van die Skoolraad, mnr. J.C. van der Westhuizen, inspekteur van Onderwys, dr. J.G. Meiring, superintendent-generaal van Onderwys, mnr. S.F. du Toit, oud-skoolhoof en mnr. Joël Hugo (88 jaar oud), een van die oudste leerlinge van die skool, by die geleentheid opgetree.

Uiteindelik is die skool as ’n een-onderwyser skool aan die einde van 1968 gesluit.

Teleurstelling en weemoed word vertolk deur die laaste inskrywing in die Notuleboek van die skool: “Dit is met innige spyt dat sommige ouer bewoners van Daljosaphat die verwickelinge moes gadeslaan en so die tradisie van bymekaarkom in die skoolsaal vir Godsdiensoefening moes



*Skoolgebou van die Laerskool Daljosaphat met woonhuis langs.*

sien verdwyn vir 'n alles loswordende lewenstyd”.

Dit was geteken deur F.J. Hugo, seker een van die laaste Hugo's wat nog in die Dal gewoon het. Na die beste van my wete is daar nie meer een van die nageslag van die standvastige, Gods- en volkserigte Hugo's, Du Toit's en Malherbe's in Daljosaphat nie. Wel is daar die goedversorgde familie-kerkhof van die Hugo's te Non Parielle en van die Du Toit's en ander te Kleinbosch om te dien as 'n herinnering aan 'n ereskuld wat betaal moet word. Dan is daar die pragtige historiese huise wat hulle bewoon het. Sommige hiervan het in gevaar gestaan om te verdwyn. Dit sal egter nou gerestoureer word. Die Hugenate-Gedenkskool wat in 1881 in die Bodal gestig is, is nie gerestoureer nie. Die skoolgebou en onderwyserswoning van die Laerskool Daljosaphat is nog in 'n redelike goeie toestand en dit word vertrou dat dit vir die nageslag bewaar sal word.

Hierdie skool was werklik behalwe 'n opvoedingsentrum ook 'n kerk- en kultuursentrum. Alhoewel die notule van die “Skool Directie” eers in 1936 in Afrikaans gehou word, het die ouers van die skool reeds in 1920 besluit dat hulle aan

Afrikaans bo Nederlands as medium van onderrig voorkeur gee.

Dit is opmerklik dat daar gedurende die eerste vyftig jaar van die skool se bestaan ook leerlinge uit ander plekke soos Vredenburg, Piketberg, Kaapstad, Tulbagh, Richmond, Sutherland, Ceres, Malmesbury en selfs die Oranje-Vrystaat by die skool ingeskrywe is. Tot ongeveer 1918 het die omvang van die skoolstanderds gestrek vanaf beginners tot st. VII. Daarna was st. VI die hoogste standaard totdat dit st. V in 1953 geword het.

'n Pragtige nuwe Afrikaanse Bybel is in 1955 tydens die 100-jarige fees deur adv. A.M. Sadie aan die skool geskenk. Hiermee het hy seker die dank oorgedra van al die oud-leerlinge vir die christelike nasionale opvoeding wat hulle by die skool ontvang het.

Aan die baanbrekers van Daljosaphat wat ware aristokrate en volhardende strydery was, kom toe die eer van 'n dankbare nageslag. Dit sal veral bewys kan word indien die kultuurgoedere en pragtige skeppinge wat hulle vir ons nagelaat het ook vir ons nageslag bewaar word.

## Survey of Buildings in Paarl

The Simon van der Stel Foundation and the Monuments' Council have realised that no organised effort at preservation is possible without a full and descriptive list of old buildings. Mr John Rennie, a Cape Town architect, was commissioned to organise a survey of the buildings of central Cape Town. The results were published in “The Buildings of Central Cape Town 1978”. The success of the survey led to other areas being considered for a similar investigation.

Paarl is an excellent choice as there is a great variety of style and even though many of the buildings have undergone great changes since 1900, a wealth of beauty and interest lies undiscovered behind the altered facades.

Under the able and enthusiastic leadership of Len Raymond, the Survey Committee was established in February 1980. Sanlam very generously donated R2 500 towards the Survey's expenses. Most of the members only have a love for and an interest in old buildings to qualify them for the task — and they are all voluntary workers. They will tackle all the groundwork of the survey by completing special data sheets. These have been designed to act as a checklist so that all the important aspects of the building will be described. The completed forms are examined by a team of experts which includes Gawie Fagan, Dirk Visser and John Rennie.

Mill and Orange Streets, where old buildings are concentrated, were selected for a “dummy run”. The group formed teams and their first completed forms were analysed by John Rennie. He visited the buildings with the investigating teams and pointed out important aspects of the building which were relevant to the survey.

It soon became apparent that terminology and various descriptive terms would have to be standardised. A newsletter was circulated and it could almost be regarded as a “surveyor's handbook”. A layman's dictionary of useful architectural terms is also being compiled.

A detailed map of Paarl was divided into numbered

sections. A group co-ordinator allocates specific blocks in these sections to teams within the group. Most of the members of the Survey Committee feel that they do not have the confidence to record buildings singly to start off with.

The co-ordinator liaises with Len Raymond who assists the panel of experts with their analysis of the data sheets. So far, the survey has been completed in two of the numbered sections and all the buildings in the Main Street up to Lady Grey Street have been surveyed.

After only two months of work, an old house of immense interest to the Simon van der Stel Foundation and the Monuments' Council was discovered. The first national monument of the scheme, 127 Main Street, is in the process of being proclaimed and is hopefully the first of many. While the buildings are being surveyed, the interest of the public is being kindled. Numerous articles have been written for the local newspaper, keeping the residents informed of the survey's progress and encouraging interest in the history of the town and its preservation. The response has been excellent. A sympathetic editor has stimulated the growing awareness with strong editorial support.

The group has been addressed by John Rennie, who illustrated his talk on his findings during the survey of the buildings of central Cape Town with slides. An excellent and enlightening talk on Victorian architecture was given by Mrs. Desirée Picton-Seymour. She also showed slides of examples of this style of architecture. Len Raymond has organised group visits to houses of particular beauty and importance and the hospitable home owners were not in the least put out by “large” invasion of their privacy.

This is the first time that a non-professional group has undertaken the challenge of categorising buildings. Their success may pave the way for the preservation of similar inventories elsewhere, so that preservation becomes a way of life and not just a specialised interest.



# Die Kleinkerkkuns van Knysna

*Johanna de Villiers*

Die hoofstraat van Knysna kan die stroom vakansievoertuie in die hoogsomer kwalik dra. Mense wat omgee moes vanjaar juis weer in magtelose frustrasie toekyk hoe twee van die klompie pragtige, groot en gesonde eikebome wat nog oorgebly het om grasie te verleen aan 'n andersins nie buitengewoon opwindende straat nie, platgekap word om vir die motorryer meer plek te maak. Die reisiger wat gevoelig is vir atmosfeer kan gelukkig uit die bedrywige straat een mooi herinnering van rus en wyding meeneem — 'n ruim groen grasperk omring met 'n lae klipmuur en ylerig met hoë denne en platane begroei. Daar, beskeie onder die bome, sien jy eers 'n klein ou gryskerkie, en dan, hoër op teen die effens skuinste, 'n groter “klein” kerk — albei van gekapte klip en onmiskenbaar Engels met daardie kenmerkende stil waardigheid.

Die Suid-Kaaplandse tak van die Stigting Simon van der Stel, onder die geesdriftige voorsitterskap van mev. Edith Neethling, kuratrise van die C.P. Nel-museum op Oudtshoorn, het Knysna gekies as die eerste bymekaarkomplek vir 1980. Dit was veral die intieme “kleinkerkargitektuur” — as die benaming veroorloof is — en die interessante geskiedenis wat aan die geboue verbonde is, wat aandag geniet het met mev. M. Parks, kuratrise van die klein Millwood-museum van Knysna, as simpatieke en goedonderlegde gids.

Vir wie enigsins met die geskiedenis van die Suid-Kaap bekend is, is dit nie 'n verrassing dat die naam van die legendariese George Rex ook regstreeks en onregstreeks aan die verskillende kerke verbind word nie. Nadat hy in 1804 in Knysna kom woon het, het hy mettertyd 25 000 acre grond in die distrik bekom. By sy dood in 1839 is die grond verkoop. In die koopbrief van Melkhoutkraal, dié deel van sy grond waarop die grootste deel van Knysna gebou is, is dit as voorwaarde gestel dat 'n morg van hierdie grond vir 'n kerk opsygesit word. 'n Sekere kolonel J. Sutherland was die koper van hierdie grond en na sy dood het sy seun die morg op die naam van die Biskop van Kaapstad oorgeplaas vir gebruik deur die Anglikaanse Kerk.

George Rex, self geen besondere “kerkman” nie, wou nogtans in sy lewe graag sien dat hierdie “voorpos” 'n eie kerkgebou het waar gereelde dienste gehou word. Maar die ideaal sou eers sestien jaar ná sy dood verwesenlik word. Die Kerk in Engeland het teen 1847 gewetensaanmanings begin kry oor die herdelose siele in die uithoeke van die Ryk. Die jaar daarna is verskillende biskoppe ingehuldig, onder hulle Robert Gray, die eerste biskop van Kaapstad en baanbreker van die Anglikaanse Kerk in Suid-Afrika. Sy vrou, Sophia, was 'n begaafde tekenares en het verskillende kerke in haar man se bisdom ontwerp in die neo-gotiese styl. Kort na die Biskop se aankoms in Kaapstad het 'n afvaardiging van Knysna hom gaan spreek en op 24 Augustus het hy op die eerste van sy reise na dié gebied vertrek. Op 14 September het hy Knysna bereik en die volgende dag het hy 'n vergadering gelei waarop die kwessie van 'n kerk en predikant bespreek is. Die dag daarop kon hy in die toe reeds bestaande skool 'n erediens lei wat tot sy dankbaarheid, so meld hy in sy dagboek, deur 130 siele bygewoon is.

Daar is met geesdrif oorgegaan tot die formele stigting van 'n gemeente. In April 1849 het John, tweede seun van George Rex, die hoeksteen van die kerkgebou gelê. Toe biskop Gray meer as 'n jaar later weer op Knysna kom, was hy teleurgesteld met die stadige vordering. Geesdrif was aan die taan en fondse so te sê uitgeput. Die gemeenskap was trouens allesbehalwe welgestel. Hy oorreed ses welaf gemeentelide om die geld voor te skiet. 3 Oktober 1855 was 'n gedenkwaardige dag want oplaas is George Rex se wens vervul en is die St. George-kerk plegtig ingewy tydens die Biskop se derde besoek.

Die kerk, het biskop Gray aangeteken, is 'n versierde gebou, 'n nabootsing van 'n baie ou kerk in Engeland. Ongelukkig het hy nagelaat om te sê watter kerk en tot vandag toe weet niemand nie.

Die gekapte klip waarvan dit gebou is, het met verloop van tyd sleg verweer. Die mure was vir 'n groot deel van ou puin en modder gebou. Die oorspronklike idee was om hierdie kerkie te gebruik as die koor van 'n uiteindelijke, veel groter kerk en beoog wat met die oog hierop in westelike muur gebou is, kan vandag nog duidelik onderskei word.

Mettertyd het die kerkie te klein geword vir die gemeente en toe is aan die westekant aangebou met songedroogde stene. Die nuwe deel het ook 'n sinkdak gekry wat lelik afgesteek het by die Walliese leiklip van die oorspronklike gebou. Teen ongeveer 1920 is besluit om voort te gaan met die bou van die skip van die kerk volgens die eerste plan. Toe die mure al plek-plek by die ses voet was, is 'n argitek geraadpleeg en sy uitspraak was dat dit om estetiese en praktiese redes ondoenlik en onmoontlik sou wees om twee sulke geboue saam te voeg. Daar is dus besluit om 'n nuwe en groter kerk te bou en in September 1926 is die hoeksteen van die St. George-kerk gelê wat in April 1937 amptelik ingewy is. Dit is die gebou skuins agter die klein kerkie. In 1955, met die eeufees van die eerste kerk, het stemme opgegaan vir sy restaurasie. Die nodige geld is ingesamel, veral as gevolg van die bydrae van mnr. J. Rex Metelerkamp. Soos die geluk dit wou hê, kon genoeg Walliese teëls gevind word van 'n ander gebou wat juis toe op die dorp afgebreek is vir die herstel van die dak. Die belangrikste deel van die restaurasiewerk was om die gedeelte wat aan die westekant aangebou is, af te breek en so die kerk tot sy oorspronklike vorm en grootte te herstel. Ten einde die westelike muur te versterk wat vroeër ineengestort het vanweë die swak boumateriaal wat in daardie gedeelte gebruik is, was dit nodig om 'n klein ingangsportaal aan te bou wat ook sonder afbreuk aan die geheelbeeld gedoen kon word. Die probleem was om die regte klip te kry. Na heelwat soek is dit in die Oudtshoorn-distrik gevind asook 'n klipkapper wat die werk verstaan het.

Die mooi ou kerkie is ná restaurasie as 'n kultuur-historiese museum vir Knysna oorweeg maar nie doelmatig bevind nie. Dit is nogtans in 1966 tot nasionale gedenkwaardigheid geproklameer.

Die nuwe, groter kerk op die akker van John Rex is gebou van donkerbruin klip uit 'n steengroef in 'n heuwel net bokant die kerk. Dit is met sorg en kundigheid bewerk deur 'n plaaslike bruinman, mnr. J. Meyer. Miskien was hierdie

die laaste klipgebou wat in Knysna opgerig is. Wat 'n besoek aan hierdie kerk die moeite werd maak, is dat dit geheel en al met stinkhout uit die omliggende woude — vandag die duurste hout ter wêreld — gemeubileer is. Die paneelwerk van die sanctuarium is gemaak van die kort kante van die banke uit die klein kerkie. Die houtsnijwerk van die stinkhoutpreekstoel met die Tudorroos as hoofmotief is veral besonder opvallend. Vir die koorhek is ook stinkhout gebruik wat in 'n buitengewoon sierlike ontwerp uitgesny is in 'n motief wat weer die Skotse distel suggereer. Daar is 28 stinkhoutbanke met 8 sitplekke elk, sodat ook die “groter” kerk steeds heel beskeie van formaat is maar tog bevredigend is in die balans en harmonie van sy verhoudinge.

### Die juweel van Belvidere

Aan die voet van die lang hoogte as die Knysna-meer van Kaapstad se kant af genader word, is daar 'n padwyser wat na Brenton-on-Sea beduie. Kort nadat die draai onder die brug voltooi is, is daar 'n bordjie wat Belvidere aandui. Indien die reisiger die fraaiste miniatuur-kerkie in die Normandiese styl van die elfde en twaalfde eeue wil sien dan moet hy hier indraai en gaan kyk na die Holy Trinity Church van Belvidere. Net die lieflike ligging, so verdroomd aan die groen oewer van die meer en omring deur bejaarde eikereuse, maak 'n besoek aan die grys ou kerkie al die moeite werd. Die reisiger kan sy tyd ook al verspeel deur net rond te luiertussen die grante van lede van die waardige ou Engelse en Skotse baanbrekerfamilies van hierdie deel van Outeniqualand soos hulle daar rondom hul kerkie ter ruste gelê is in dié idilliese omgewing.

Die geskiedenis koppel die naam Johan Rex onvermydelik ook aan Belvidere. Kaptein Thomas Henry Duthy, 'n Skotse Hooglander van die Twee- en-sewentigste Regiment het in 1830, twee jaar na sy aankoms in die Kaap, 'n jagtog te perd na Knysna onderneem. Nie net die skilderagtige omgewing nie, maar ook Caroline, die dogter van John Rex, het hom so betower dat hy op 12 Februarie 1833 in die militêre barakke in Kaapstad in die huwelik met haar bevestig is. Daarna koop hy die landgoed, Belvidere, van sy skoonvader wat die oorspronklike plaas, Uitzicht, van 'n sekere Barnard bekom het, en die egpaartjie vestig hulle daar.

Kaptein Duthy, 'n man met 'n vrome agtergrond — hy het byvoorbeeld 'n broer in Engeland gehad wat predikant was — besluit om 'n plek van aanbidding op te rig vir hom, sy familie, vriende en bediendes. Hy en Caroline kies saam met biskop Gray die plek waar die gebou moes staan.

Sophia Gray het natuurlik dadelik sterk belang gestel en het 'n argiteksplan (van Butterfield) uit Engeland laat kom. Eerwaarde Duthy, die Kaptein se broer, het 'n aansienlike bydrae tot die boukoste in Engeland gekollekteer. Die agbare Henry Barrington (twaalfde van die vyftien seuns van die vyfde burggraaf Barrington en onder meer 'n kannunik van die katedraal van Durham) was ook een van die belangrike baanbrekers van hierdie streek en het heelwat van die plaaslike stinkhout en geelhout vir die kerk geskenk. Gelukkig is daar 'n afsetting sandsteen op die landgoed

gevind. Drie Skotse steenhouders het die sandsteen gegrawe, gebeitel en met sleg en osse na die bouterrein karwei. Die drie Skotte was afkomstig van 'n immigranteskip en hul name verdien vermelding: Alexander Bern en Colin en Alexander Lawrence. Om die groot klip waaruit die preekstoel gekap is, een wat hulle met goeie rede “die monster” genoem het, aan te sleep, was 'n Herculestaak. Die hele preekstoel, uitsonderd die parapet, is uit die enkele steen gekap.

Met die klok wat in Engeland gegiet was, was daar teenspoed. Dit is met 'n boot vervoer wat in die standmeer kon opvaar en toe die klok afgelaai is, het dit in die water geval. Vir etlike maande lank het dit op die bodem van die meer gelê voordat dit gevind en op sy plek in die nis bokant die voordeur gehang is. Die 3 000 leiteëls vir die dak, ook uit Engeland afkomstig is, so staan dit opgeteken in die annale van die klein vaartuigies wat destyds by Belvidere anker gegooi het, in Julie 1849 van die Apone afgelaai.

Net een dag ná Knysna se St. George-kerk, is die Holy Trinity-kerk van Belvidere deur biskop Gray toegewy.

Die vensters vertel die legende van 'n familiekerk. In die suidelike muur is 'n gedenkvenster gewy aan George Duthy en sy broer Alfred. Die middelste venster aan die westekant dra die Britse koninklike wapen en dié van die bisdom van Kaapstad terwyl die familiewapens van die Duthy's en die agbare H. Barrington weerskante daarvan verskyn.

Die fraai klein roosvenster is deur C.S. Groves in Engeland gemaak van stukkie kleurglas afkomstig van gebombardeerde kerke.

Die kerkie is gedrenk in die tradisie van die Duthy-familie — 'n tradisie wat tot in die moderne tyd voortgesit word. Die laaste regstreekse afstammeling wat die landgoed in die naam van die Duthy's besit het, was die botanis, mej. A.V. Duthy, geliefd onder Stellenbosse studente aan wie sy die vak doseer het. 'n Dogter van C.S. Groves wat die roosvenster gemaak het, het die helder kleurvenster waarin ons veldblomme sierlik ingewerk is, ter nagedagtenis aan wyle dr. Duthy ontwerp. Maar ook aan 'n lewenslange vriendin van dr. Duthy, mej. Annie Armstrong, onderwyseres aan Belvidere se gemengde skooltjie, is 'n venster gewy. Dié besondere klein kerk het 'n atmosfeer van intieme wyding — soos van 'n persoonlike gebed — en veral as die lief en leed van die gemeentetjie van die inskripsies op die gedenkstone teen die mure gelees word, laat dit die leser nie onbewoë nie. So byvoorbeeld staan daar dat Hamilton Duthy, kleinseun van die stigter, op 28 September 1900 in die ouderdom van 23 jaar op 'n plaas Welverdiend in die Transvaal aan oorlogswonde beswyk het; dat majoor Peter Metelerkamp van die Suid-Afrikaanse Lugmag op 13 Desember 1942 in die ouderdom van 24 jaar oor die Middellandse See verdwyn het en dat sy jonger broer, Alexander ook 'n vlieënier op 13 November 1944 in die ouderdom van 23 jaar oor die Westelike Alpe vermis is. Met die toekoms van die ou-wêreldse-Engelse Belvidere-landgoed tans enigsins in die weegskaal, is dit 'n groot gerusstelling om te weet dat die kerkie, 'n klein juweel uit die Engelse erfskat van Suid-Afrika as nasionale gedenkwaardigheid vir die nageslag beveilig is.

# C.P. Nel Museum-Townhouse, Oudtshoorn

*Edith M. Neethling*

The Board of Trustees of the C.P. Nel Museum was very fortunate that permission was granted by the Executive Committee to acquire the dwelling of the late Mrs. Rose Van Niekerk.

The property consists of two buildings. The ground had been granted in April 1879 to Mr. O'Finn who established a little shop. This whole area was soon developed into little stone cottages with shutters, as townhouses surrounding the new Dutch Reformed Church which was inaugurated in 1879. The Museum's little cottage went through various stages of uses and development. The last owner divided this little dwelling into a smithy and Mr. Polson's family lived in the rest of the house. From Mr. Polson, a rich cattle breeder, Mr. J.H.J. le Roux from Bakenskraal purchased the property. Mr. le Roux commissioned the well-known architect, Charles Bullock, to design a luxurious house in the fashion of the time. This fashion was Art Nouveau, à la Oudtshoorn. It was 1907 and eclecticism was the vogue of the time. The term "Jugendstil" originating from the title of the magazine "Jugend" (Youth) published in München commencing 1896, was used in Germany and Austria, for the style which was called in France, England and other countries "L'art Nouveau", or New Art, 1900 style. It was romantic, naturalistic resurgence, essentially decorative and, in consequence, seen best in interior decoration, industrial art and fashion. The influence from Europe on the architecture of Oudtshoorn is irrefutable. With the extremely profitable ostrich feather market there was a close communication with Europe through commerce.

The feather barons' mansions and public buildings (banks, schools, churches) gave to Oudtshoorn its particular atmosphere. But some of the finest ostrich mansions were on the farms.

The 1900 style from Europe was adapted to the availability of building materials and the hot climate of Oudtshoorn. Corrugated iron was one of the materials differing from that of Europe. For the roofing in South Africa in climates that ranged to extremes, this material was ideal, and so started the British Colonial style, ranging from India right to South Africa. Stoeps and verandahs, also a distinguishing colonial feature on buildings, are very suitable to hot climatic circumstances, and give a difference of appearance to their European counterparts.

These characteristics and hewn sandstone from Oudtshoorn are apparent in our "Townhouse" which was in a sad state of repair because it stood empty for two years after a long illness of the last owner of the dwelling.

The funds of the Museum were at a low ebb and so the staff very courageously offered to do the work themselves. If one speaks of the "staff" of the C.P. Nel Museum, they were twelve at that time in 1979. The Curatrix took it upon herself to do the planning and supervision. Mr. S.P. Saayman, a very handy assistant offered to do the work with the help of Mr. Jansen, the handyman. The members of the Board offered their help wherever needed. As I write this I still shiver in what I have let myself into. It reminds me of the saying "fools rush in where angels fear to tread". Fortunately our small team was far too eager on the project

to think of proverbs.

On June 18th, 1979 work commenced. As Mr. Saayman was designated to the Townhouse the rest of the assistants had to take his terms. Fortunately he still did his weekend duty at the C.P. Nel Museum. Mrs. van Niekerk, a daughter of Mr. le Roux, was a keen collector of antiques. After her heirs removed all the furniture and decorations we realised the state of repair of the house. At the back of the house is a very large verandah which Mrs van Niekerk had further enlarged and enclosed in order to create an outkitchen, a flower arranging room and her private dressing room. All of it had to be removed. In the middle of the property a servantsroom had been erected out of at some stage two lavatories. Various walls of corrugated iron divided the property into various little courtyards of no description. Our chairman, Dr. M.A.S. Grundlingh, and myself were very disenchanted two people after a thorough investigation. But light always shines again. The Municipal officials took pity on us and helped to demolish all these additions. A third toilet was installed into one of the storerooms of the O'Finn cottage. The boundary was walled in and white-washed. The grounds had to be soaked for some time in order to level it. Terraces have been built, in keeping with the style of the house and its time.

The enclosed verandahs were white-washed by the last owner. The question arose whether to sandblast or not. Eventually I had to decide not, on account of the softness of the cut sandstone. So our versatile Mr. Saayman mixed an earth colour paint with cement which came nearest to the original colour of the stone. The inside became a nightmare to both Mr. Saayman and myself. Old wallpaper had been painted. A five-litre tin of nails removed from the walls which once held ornaments. This meant holes in the walls which had to be repaired. While the house stood empty, rats nested in there. The Municipal pest control official settled that problem. But harm had been done on the cornices and the mouldings of the entrance hall, the lounge and the dining room. Mr. Saayman painstakingly repaired the damage with plaster of paris, making new moulds as he went on. As far as we could afford to, we papered the rooms in keeping with the architecture of the house. Fortunately wallpaper is very much in favour today and the range wide, so there at least we suffered no difficulties. The entire house from ceiling downwards was either painted or papered. The size of the house is 305,25 square metres and the endless stoeps 140,45 square metres. The red paint and polish of the stoep had to be chipped off and repainted. We were scared to polish the stoep which would have become slippery for our visitors and a great risk to the Board of Trustees. The roof was painted with many a little drama.

If one considers that experienced people tackled the job and had so many hazards, I shiver to think of jobs done by people in ignorance.

One piece of restoration proved to be a fallacy. The dado in the diningroom had to be painted as it was white, which is not in keeping with the style. We have chosen the green colour of the tiles in the fireplace. With today's oil paint being very shiny, we could have ended up with a "green"



Front elevation of the Townhouse, Oudsthoorn. This is a typical example of "Ostrich Boom Architecture," 1900-1914.

elephant. Fortunately someone with experience gave us the right advice and this green dado will eventually become matt. Just give us time. Considering the size of restoration, this small error can be well afforded and absorbed in the costs.

Talking about costs, no labour included, it came to R5 000. So far we have only discussed the work, but what about its styl, appearance, its looks, its interior and furnishing? When the Board bought the property I made a great decision and promised that I would not rob the existing Museum, but regard the domestic Museum as a new entity of our complex. Another decision was taken between our Technician, Mr P. Westraad, and myself. No piece of furniture would go into this house unless it had been fully restored. Many a great word said in jest. The Board was very grateful to the Department of Nature and Environmental Conservation for making funds available in order to purchase some furniture on a 50% subsidy basis. But let me tell you what the house really looks like. The iron and fretwork used, came to South Africa as balast in the days of half-steam, half-sailing ships. This material has been put to use in Oudsthoorn in exuberance. Verandah poles, spandrels and railings grace our house as well as many others. Fire grates and tiles, as well as black kitchen ranges, were all imported, mostly from the foundry of MacFarlane as advertised in his popular catalogue.

The ceilings and cornices in our Townhouse are not pressed steel as in most parts of the country, but embossed papier-maché. These plaster ceilings are inclined to give trouble after seventy years. Harsh climatic conditions of extremes have exacted their toll. Highly glazed tiles in fireplaces and coloured glass in brass frames characterise our Townhouse. The patterns are in the fashion of Art Nouveau. A dado in the hall, drawingroom and diningroom was a "must", often also in the endless passages of the building. They were highly decorative in pattern and painted in rather dull dark colours.

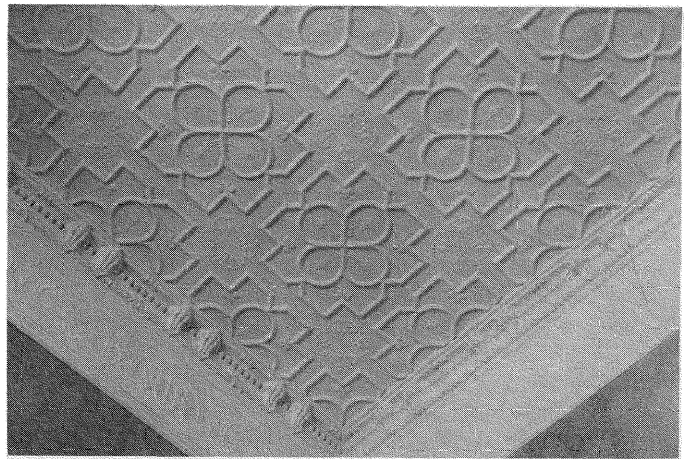
In our case we left the dado of the entrance hall white, as the last owner had converted it. For no other reason, except to keep the entrance as light and friendly as possible. A counter in yellow wood has been constructed by Mr. Westraad and an old very ornamental mirror has been restored and installed above the counter. A photograph of the Le Roux family, the first occupants of this dwelling, is also in the hall. Off the hall is the drawingroom, with its original fireplace lampfittings and wall to wall Wilton carpeting dating back

to 1909. The furniture was purchased and the porcelain ornaments and bric-a-brac came from the Museum's collection. The curtains are cotton lace, which proved quite a problem to acquire. The sash windows also have sash shutters with a compartment in the wall underneath.

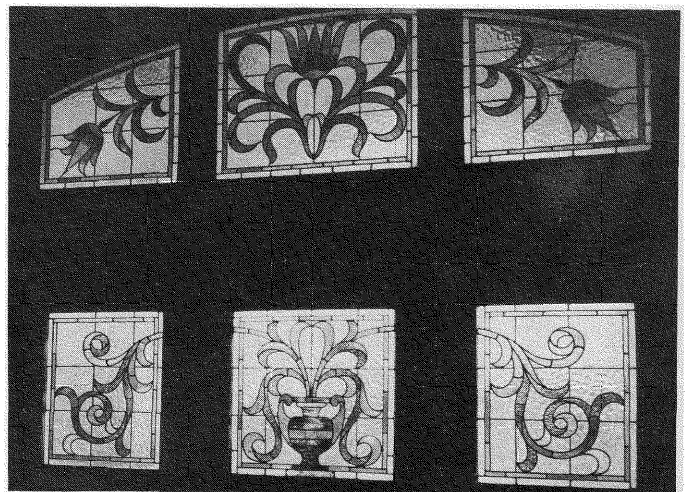
The original blinds with inset lace are still hanging since 1909. Here another team effort occurred when the ladies assistants decided the lace had to be washed and restored. What a painstaking job this was. Eventually done, a local upholsterer stitched the inset back into place. One has to remember all the time museum work at the C.P. Nel Museum had to continue and the Board of Trustees were very outspoken in their gratitude to the staff's enthusiasm and hard work. In between of course, leaves had to be taken and some of the staff members fell ill.

But everybody contributed in her or his way towards the end result. When a fireplace had to be restored, Mr. Andre de Wet, member of the Board managed to acquire some copperplate. His wife, a native from these parts, suggested painting the kitchen's dado dark brown and the top lighter brown, the way she remembered the well-to-do homes of the period. The result is a beautiful kitchen which still lacks a range.

The other side of the hall is the main bedroom also papered as is the diningroom and possesses a brass bed, fitted with lace bedspread and lace pillows. A mahogany bedroom suite has already caused the remark whether the visitors could not



In the drawing room one is struck by this remarkable ceiling of papier-maché.



The stained glass of the front door. The windows are set in brass.

book in for bed and breakfast, and this is exactly what we envisaged — the lived-in look. Our Custodian, Mrs. F. de Jager, takes great pride to fill the vases in each room with fresh cut flowers.

From the hall lead two doors with highly glazed coloured glass into the diningroom and another passage. The diningroom is furnished but still lacks oak dining chairs. But we are sure eventually this addition will also come. Old silver is on display here.

The pantry proves very picturesque in its old-time beauty. The original built-in cupboards are adorned with oilcloth cut-runners — all from 1909. It used to be the housewife's place of work. The original bathroom has an ornamental tub with painted art nouveau patterns. The washbasin is iron fretwork and very ornamental with glazed tiles.

The smallest bedroom has been converted into an office. As bedrooms in domestic museums are rather boring to the public, except if a celebrity of great fame has slept in such a room, we try to stick to two bedrooms of different character. The second bedroom has the original wallpaper of 1909 and a beautiful black iron and brass ornamented double bed. The furniture is yellowwood but the style dates back to 1906.

Mrs. van Niekerk's original bedroom has been converted into a very male-looking study, with information on the house and its original occupants for the visitor to read. Smoking utensils are displayed in a museum display cabinet, all locked. The extra large easy-chairs, decanters and nice ashtrays create a very cosy room. As the carpet is also original like the one in the drawingroom, we have put felt underneath in order to help to carry the traffic. This room has curtains over twenty years in use and they stood a wash comfortably. It goes to show if good quality material is used, it pays in the long run. Special care has been taken to eliminate ultra violet light from the interior in order to safeguard the collection.

The entire undertaking of restoration has taken nine months, which can be regarded as a record. This includes the laying out of the garden. On March 31st 1980, during the Annual General Meeting of the C.P. Nel Museum, our outgoing Director of Nature and Environmental Conservation, Dr. Douglas Hey, in company of his successor, Mr. W.O. Morsbach, opened the house to the public. It was a great day when the first visitors viewed the house. Some

thought it was given to us with all the contents of Mrs. van Niekerk. Well, they have been disappointed.

Through the kind co-operation of the Administration, the Municipality and the Board of Trustees of the C.P. Nel Museum, this property was purchased for R30 000 and as already mentioned, the restoration and purchase of furniture added another R5 000.

Dr Picton-Seymour describes this house as follows: "Quite the most lavishly decorated town residence is the Le Roux House in High Street. Standing on a corner site, the small front garden is guarded by a stone wall set with Art Nouveau iron railings. The corner of the house consists of a circular tower, topped by deep ironwork above the fish-scale tiles of the conical curved roof. The base of the cone rests on a collar of ironwork with a motif of classical honeysuckle. Then below the corrugated iron roof the circular verandah fans out, and is supported upon cast-iron with railings; this verandah continues around much of the house and forms a delicate portico over the front steps. The walls are of the ochre stone of Oudtshoorn and the steep but interestingly-shaped roof is of corrugated iron. Like small dormer windows, circular cast-iron ventilators look out from the lofts, and the roof is crested and spiked with iron lacework. The roof shape denotes the interesting shapes of the rooms beneath, especially that with the section below the circular tower; the ornate ceilings follow these odd contours in a delightful manner." The house was designed by Charles Bullock in 1909 for J.H.J. le Roux, a cattle breeder of Bakenskraal, as "tuishuis" as it is situated near the Dutch Reformed Church. His daughter, Mrs. Rose van Niekerk, acquired the house after her husband's death and moved from the farm to settle in town. Mrs. van Niekerk was a great collector of antiques for which this house provided an ideal backdrop.

Another heritage of South Africa has been saved. On February 22nd 1980 our Townhouse was proclaimed a National Monument. Oudtshoorn is rightly proud of this achievement.

#### Sources

Reginald G. Haggart: A dictionary of Art Terms. Oldbourne Press. London, 1962.

D. Picton-Seymour: Victorian Buildings in South Africa. A.A. Balkema. 1977.

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"It has been most truly said ... that these old buildings do not belong to us only; that they have belonged to our forefathers and they will belong to our descendants unless we play them false. They are not in any sense our property, to do as we like with. We are only trustees for those who come after us."

— William Morris in *Address to the Society for the protection of Ancient Buildings 1899.*

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"Old buildings record the architectural and social history of our civilisation and should be seen as a heritage we hold in trust for future generations."

# Geskiedenis van Rynse sendingwerk in Worcester

*C.H. de Wit, vakkundige beampte en historikus, Worcestermuseum*

Die Rynse Sendinggenootskap het in 1828 in die Rynse provinsie in Duitsland ontstaan uit die samesmelting van vier verenigings in die dorpe Elberfeld, Wesel, Cologne en Barmen wat hulle beywer het vir die opleiding en uitstuur van sendelinge na nie-christelike nasies. Barmen sou later die hoofkwartier word van hierdie sendinggenootskap. Besonder goeie samewerking het skynbaar tussen die sendinggenootskappe in verskeie lande bestaan, want toe die nuus dat John Philip van die Londense Sendinggenootskap met 'n groep sendelinge, waaronder drie lede van die Paryse Sendinggenootskap, na Suid-Afrika sou vertrek die ore van die L.S.G. bereik, is dadelik aan Philip gevra om ook vier sendelinge van die R.S.G. onder sy beskerming na Suid-Afrika te neem. Daaroor was Philip verheug en in Oktober 1829 arriveer die vier Duitse sendelinge, Von Wienand, Leipoldt, Zahn en Lückhoff saam met die res van die geselskap in Kaapstad. Lückhoff en Zahn is dadelik deur die plaaslike sendinggenootskappe van Stellenbosch en Tulbagh onderskeidelik genader waar hulle hul dan ook gevestig het. Von Wienand en Leipoldt het egter verder noordwes getrek en die sendingstasies Wupperthal, waar Leipoldt sou werk en Ebenezer naby die mond van die Olifantsrivier aangelê waar Von Wienand hom gevestig het.

Op Tulbagh het Zahn egter as hulpleraar vir eerwaarde Arrie Vos opgetree wat na Zahn se aankoms verantwoordelik was vir geestelike werk onder die inwoners van die dorp terwyl Zahn die omliggende distrik sou bearbei. Hierdie taak het hy op 1 Januarie 1830 begin en ook Worcester en sy omgewing was onder die buitewyke wat hy met vrag bearbei het. Zahn is deur die gemeenskap van Worcester met ope arms ontvang en die plaas Tweefontein van Jacobus du Toit was vir Zahn as 't ware 'n tweede tuiste. Onder Zahn se leiding is dan ook 'n Hulpsendinggenootskap gestig met Jacobus du Toit, W. de Wet, Jan H. Meiring, Jacobus de Wet (W-seun) en B.J.G. de la Bat op die Worcester Sendingdireksie. So ywerig was die vereniging oor die sendingaksie dat 'n persoonlike brief aan die Rynse direkteure in Barmen gerig is waarin gevra is dat Worcester 'n onafhanklike gemeente word met Zahn as sendeling.<sup>1</sup> Die direkteure van die R.S.G. in Duitsland het egter besluit dat Zahn op Tulbagh moet bly, maar dat eerwaarde Terlinden na Worcester-gemeente sou kom wat in 1831 onafhanklik geword het van die Tulbagh Zendinggenootskap.

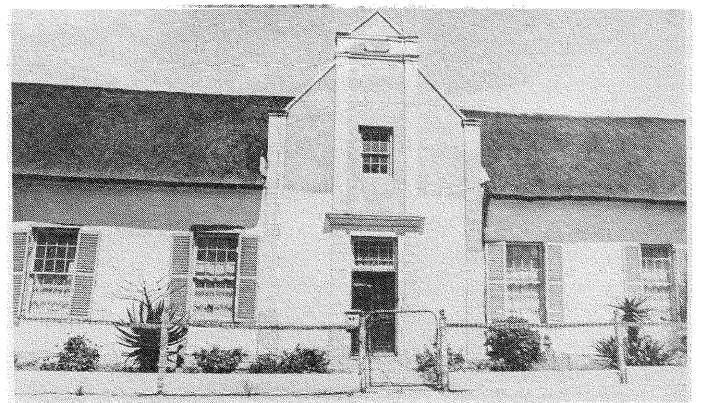
Op 16 Februarie 1832 is Terlinden in die Worcesterse sendinggemeente ontvang waar hy deur ds. Sutherland bevestig is.<sup>2</sup> Hierdie bevestiging het in die N.G. "Gesticht" plaasgevind wat ook deur die moederkerk aan die sendinggemeente beskikbaar gestel is tot tyd en wyl laasgenoemde 'n eie werkgebou sou hê. Dit is interessant om daarop te let dat sendingwerk op daardie tydstip in die verskillende distrikte onder die beskerming en leiding van plaaslike sendinggenootskappe gestaan het wat geïnisiër is deur die plaaslike N.G. moedergemeentes alhoewel noue kontak gehou is en die werk gedoen is deur leraars van die R.S.G. Die sendingaksie is dus beheer deur 'n Sendingdireksie wat gewoonlik bestaan het uit lede van die N.G. kerkraad. Net soos Zahn het Terlinden ook spoedig die samewerking en welwillendheid van die Blankes van

Worcester verkry aangesien sendingwerk onder die talle ongekerstende slawe en ander Kleurlinge hulle na aan die hart gelê het. In die derde jaarverslag 1831-'32 word daar melding gemaak van 11 000 ongelowige siele in Worcester en omgewing.<sup>3</sup>

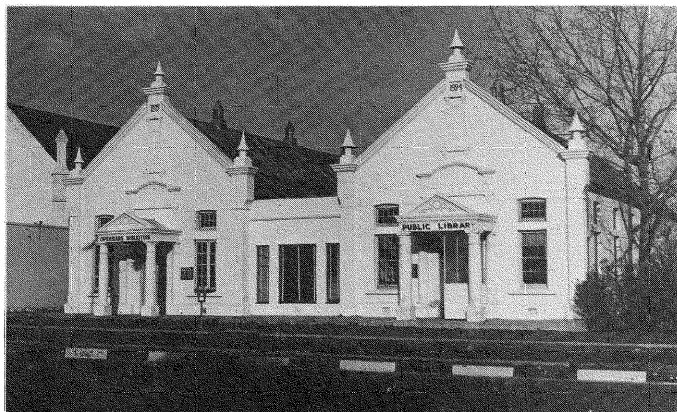
Op 6 April 1833 is 'n behoorlik gekonstitueerde vereniging, die Rhynsche Sendeling Genootskap van Worcester, gestig met eerwaarde Terlinden as predikant, Jan Meiring as sekretaris, Jacobus de Wet as assistent-sekretaris en J.B. de la Bat as tesourier. Die volgende direkteure is ook op die "Directie" verkies, naamlik dr. George Glaeser, Wouter de Wet, Wouter de Vos, Gabriel Hugo, J.P. Jordaan, J.D. Opperman, wat later deur Roelof van der Merwe vervang is, P.J. de Vos en D.J. de Wet. Hierdie bykomende direkteure sou die volgende wyke verteenwoordig: Worcester, Breede Rivier, Goudini, Voorste Bossieveld, Over Hex Rivier, Hex Rivier en Bokkeveld.

Deur bemiddeling van hierdie vereniging en met die siviele kommissaris van Worcester, P.J. Truter, as tussenganger, is deur die loop van 1833 verhoë tot die waarnemende goewerneur, sir Lowry Cole, gerig om grond binne die dorpsgebied aan die Sendinggenootskap toe te sê met die doel om 'n kerk en skool daarop te bou. Hierdie versoek is toegestaan en erwe 4 en 5 in blok K is aan die Genootskap gegee met die uitdruklike verstandhouding dat dit vir geen private doel nie maar slegs vir godsdienstige en opvoedkundige doeleindes gebruik mag word.<sup>4</sup> Erf nr. 4 (huidige nr. 1098) is die erf wat later deur eerw. Esselen aangekoop is en waarop die rooidak-verandapastorie in Adderleystraat is wat deur die huidige leraar, ds. Jekels, bewoon word. Hierdie erf was egter aansienlik kleiner as erf nr. 5 net langsaan asook erf nr. 6 wat die hoek van Adderley- en Hoogstraat is. Dit het die Sendinggenootskap op 4 September 1933 aansoek laat doen om eiendomsreg op erwe 5 en 6 in blok K in plaas van 4 en 5, wat aan hulle 'n veel groter stuk grond sou gee. Dit is op 2 Oktober van dieselfde jaar aan hulle toegestaan.<sup>5</sup>

Strassberger (p. 22) voer aan dat die eerste sendingkerk reeds op Januarie 1833 ingewy is, maar geen substantiewe getuïenis kon in beskikbare bronne hiervoor gevind word nie veral gesien in die lig van die feit dat onderhandelinge



*Die eerste pastorie langs die kerk (1840). Volgens Miemy is Louis Leipoldt hier gebore.*



*Hierdie gebou wat tans die openbare biblioteek huisves, en vroeër as skool gebruik is.*

tussen die Sendinggenootskap en die owerheid oor standplase eers in 1833 gefinaliseer is. Die oordrag van erwe 5 en 6 (vandag saamgevoeg as een erf no. 1104) aan die Sendinggenootskap, is eers op 1 Desember 1834 geregistreer.<sup>6</sup> Dit blyk dus dat die datum wat Heese (p. 122) aangee vir die hoeksteenlegging, naamlik 18 Januarie 1834, en 11 Mei van dieselfde jaar as die datum van inwyding, korrek is aangesien dit ook so opgeteken staan in 'n notule van die verrigtinge.<sup>7</sup>

Die hoeksteenlegging is waargeneem deur die siviele kommissaris, P.J. Truter, namens die Goewerneur. In die afwesigheid van eerw. Terlinden is die rede gevoer deur eerw. Zahn en 'n gebed gedoen deur ds. Sutherland. Wouter de Vos het as seremoniemeester opgetree. B. de Vries is aangestel om toesig te hou oor die bouery van die "Evangeliese kapel". Groot bydraes is gelewer deur Wouter de Wet, P.J. de Vos, Jacobus Jordaan, J.P. Jordaan, dr. George Glaeser, Pieter de Wet, Wouter de Vos, Jan Meiring, Dawid Naudé en P.G. de Wet. Volgens alle beskikbare getuies blyk dit dat hierdie kapel op die hoek van Adderley- en Hoogstraat die eerste geboutjie op die toegesegde plotte was en dus die oudste in die bestaande kompleks. "Werd voorgestel en besloten dat deze Godshuis in het hoek Erf nr. 6 met het front op het Kerkplein uitgaan".<sup>8</sup> Vandag huisves dit 'n kafee.

Terlinden het na die ingebruikneming van die kapel ook toestemming van die Direkteure verkry om die geboutjie as skool te gebruik waar Kleurlingkinders bedags en volwassenes saans onderrig is. Verlof is ook van die goewerneur, sir Benjamin D'Urban wat die bestuur in 1834 oorgeneem het, verkry dat die twee erwe as eiendom van die Sendinggenootskap geregistreer kon word sonder betaling van registrasiegelde. Die Sendinggenootskap het dus die twee erwe kosteloos verkry.

Dit was met groot ontsteltenis dat die Direkteure op 'n vergadering op 13 Junie 1835 van eerwaarde Terlinden verneem het dat die Rynse Sendinggenootskap besluit het om hom na Ebenhaezer te verplaas. Vertoë tot die R.S.G. in dié verband het niks gehelp nie en so hoog het die gevoelens geloop dat eerwaarde Terlinden op 'n vergadering op 20 November 1835 die Direkteure meegedeel het dat eerw. Külpmann, wat hom sou opvolg, nie sy weg oopsien om na Worcester te kom nie indien die Direkteure nie hulle besluit naamlik om Külpmann nie te ontvang nie, terugtrek nie. Dit was dus te verstane dat Külpmann sy werk met heelwat teenkanting in Januarie 1836 op Worcester aanvaar het. Daarby was sy gesondheid nie na wense nie. Heese maak melding van 'n eerwaarde Budler wat ook na Worcester gestuur is om Külpmann by te staan hoewel nêrens in die ou

notuleboek 'n melding daarvan gemaak word nie.

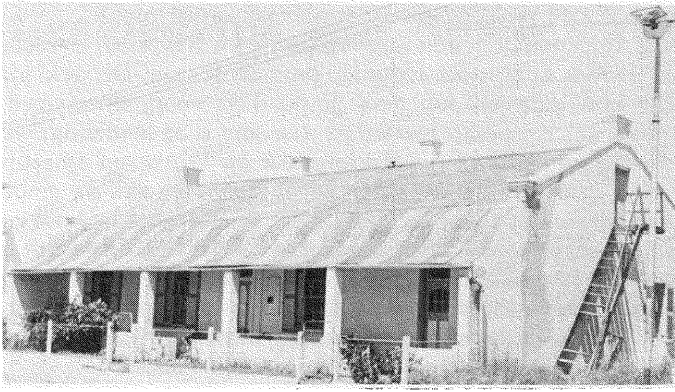
Die volgende prioriteit was 'n pastorie vir Külpmann en reeds in 1836 is besluit om sodanige pastorie te bou. Die geld vir die bou daarvan sou deur J. du Toit voorgesket word. Alhoewel Külpmann mettertyd aanvaar is as sendeling, wil dit tog voorkom of die sendingaksie op Worcester agteruit begin gaan het met die vertrek van Terlinden aan die einde van 1835. Lede van die Sendinggenootskap het bedank en finansiëel het die W.S.G. swaar gekry sodat in 1839 besluit is om die sendingaksie met alle vaste eiendomme onderhewig aan seker voorwaardes aan die Rynse Sendinggenootskap oor te dra. Die pastorie wat vandag in Adderleystraat langs die Kerk staan is dan ook eers in 1840 voltooi.

Wat betref die eerste gebou wat ná die kapel in diens geneem is vir onderwysdoeleindes bestaan daar groot twyfel. Strassberger voer aan (p. 27) dat tesame met die pastorie ook 'n skoolgebou in 1840 voltooi is. Heese (p. 122) maak egter melding van 'n nabygeleë woonhuis wat aangekoop is om as tydelike skool en pastorie te dien. Dit was alreeds in 1835. Dit kan nie met sekerheid gesê word waar die betrokke woonhuis was nie, maar dit is feitlik seker dat dit nie die latere gebou is wat omstreeks 1840 saam met die pastorie in Adderleystraat voltooi is en vandag 'n stoffeerdery huisves nie. Die vrystelling van die slawe en die gepaardgaande ontvreedenheid onder blanke boere asook die finansiële verliese, het die W.S.G. gedwing om die beheer aan die R.S.G. in 1839 oor te dra waarna daar ook meer geld en middele tot die sendinggemeentes se beskikking was. Dit verklaar die vermoë van die Worcesterse gemeente om teen 1840 beide 'n pastorie en skool te kan voltooi. Die eiendom is egter eers in 1841 in die naam van die R.S.G. geregistreer (Akte 20/1841).

Opsommende aantekeninge oor die Rynse Sendinggemeente op Worcester wat ongelukkig nie onderteken is (nie en sodoenie nie definitief geïdentifiseer kan word nie ( miskien eerwaarde Söhngé met die eeufees van die gemeente?) werp ook meer lig op die saak. Daar word byvoorbeeld daarop gewys dat Terlinden bygestaan is deur die dogter van eerwaarde Vos wat in haar eie huis onderrig aan vroue en kinders gegee het.

Is dit miskien die huis waarna Heese (p. 122) verwys? Drie dames, mejj. B. en S. Zuykermans en die weduwee W. de Wet het ook as onderwyseresse opgetree. Die bekende skrywer wys ook daarop dat Külpmann behalwe vir die bou van 'n pastorie en 'n skool, ook die kerk laat vergroot het. Dit laat onmiddellik weer twyfel ontstaan aangesien dit die vergroting moes beteken aan die eerste kerkie (waar vandag die kafee is) aangesien die groot kerk eers in 1852 ingewy is (volgens Heese, p. 123). Te veel feitlike waarde kan egter nie aan die opsommings van die destydse leraar geheg word nie (sy verwysing na die vergroting van die kerk laat die indruk ontstaan dat die groot kerk toe al bestaan het) aangesien dit baie oorsigtelik in periodes van 10 jaar gedoen is en sy inligting wat ongeveer in 1931 geskryf moes gewees het, op mondelinge gegewens moes berus.

Dit was vir die Worcesterse sendinggemeente 'n blye dag toe Terlinden in 1843 na Worcester terug verplaas is en hy moes aangenaam verras gewees het om by sy terugkeer 'n voltooide skool en pastorie aan te tref. Külpmann se gesondheid was swak en die meeste werk moes deur Terlinden gedoen word. Daarby was die samewerking tussen die twee nie na wense nie. In 1845 word Külpmann verplaas en word Terlinden bygestaan deur die jong Kolbe. Sedert oornam deur die R.S.G. groei die gemeente egter baie vinnig. (In die ongeïdentifiseerde opsommings word dit toegeskryf aan die feit dat 'n meteoriet naby die dorp op 'n berg neergestort het — vandaar die stroom bekeerlinge!) In 1848 word Esselen op Worcester aangestel nadat Terlinden



*Die Veranda-pastorie wat deur Esselen gekoop is. Het die Leipoldts miskien hier ingewoon tydens hulle verblyf in Worcester?*

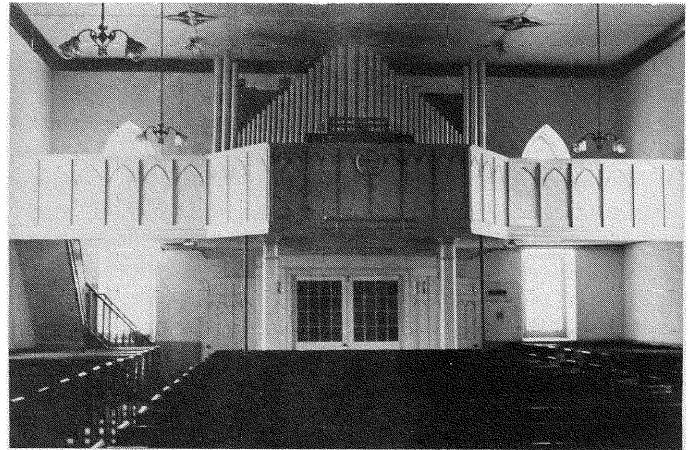
weer eens verplaas word — dié keer na Stellenbosch. Esselen sou bygestaan word deur Nollan, aangesien Kolbe na drie jaar vertrek het. Ook Nollan sou egter net 'n kort rukkie bly waarna hy na Noord-Amerika vertrek het.

Onder Esselen se leiding sou die gemeente ongekende groei ondervind. 'n Groter kerk is spoedig nodig en op eie inisiatief en met die hulp van gemeentede en boere is bouwerk aan 'n nuwe kerk in 1851 begin sodat die nuwe kerk in 1852 ingewy kon word. Dit is die huidige kerk soos hy in Adderleystraat staan, behalwe dat die twee flanke in 1862 aangebou is om plek te maak vir 'n groeiende gemeentetal. Die klok is in 1859 geïnstalleer en in die Ruhr-gebied in Duitsland vervaardig. Esselen kon tevrede voel oor sy vordering in tien jaar, veral gesien in die lig van die opposisie van die Mohammedaanse geloof wat onder leiding van 'n sekere Abdol vinnig veld gewen het.

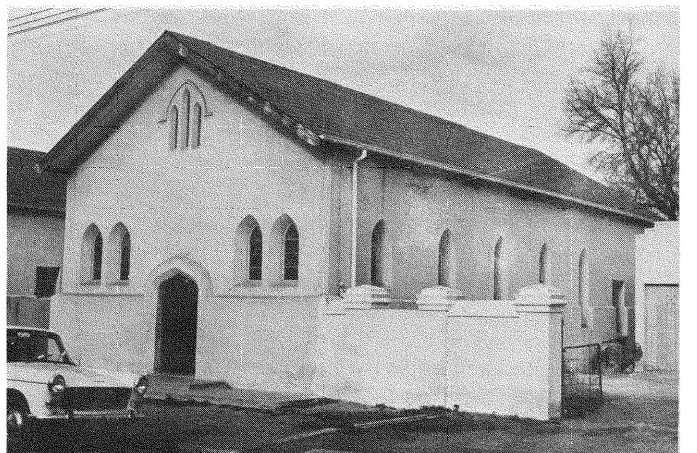
In 1866 bekom eerwaarde Esselen erf nr. 4 (deesdae erf nr. 1098) uit die bankrotboedel van C.J. du Plessis vir die bedrag van £55. Wanneer hy die huis daarop laat bou het (tans bewoon deur ds. Jekels) is nie seker nie, maar dat hy dit daar laat bou het, skynbaar met die oog op sy oudag, is seker, aangesien die transportakte (nr. 3184/1895) geen melding maak van enige geboue toe die eiendom in sy naam in 1866 geregistreer is nie. By sy afsterwe in 1893 is dit deur die gemeente vir £400 gekoop en in ontvangs geneem deur eerw. Eich in sy hoedanigheid as leraar. Die enigste voorwaarde was dat mev. Catharina Wilhelmina Esselen vruggebruik tot haar dood toe sou geniet. Hierdie gebou is teen daardie tyd reeds as 'n bykomende pastorie gebruik. Dit is opvallend dat Strassberger en Heese in baie gevalle verskil in soverre dit datums aangaan. Eersgenoemde sê byvoorbeeld dat eerw. C.F. Leipoldt in 1881 diens as hulpleraar aanvaar het, terwyl Heese 1880 aangee. Laasgenoemde moet as korrek aanvaar word aangesien die bekende digter C. Louis Leipoldt op 28.12.1880 op Worcester gebore is. Eerw. C.F. Leipoldt is deur sy broer J.G.C. Leipoldt opgevolg. Ook hier bestaan daar ernstige verskille tussen Strassberger en Heese. Heese voer aan dat C.F. Leipoldt tussen 1880-1884 op Worcester werksaam was en daarna deur sy broer opgevolg is in 1884 (p. 124). Strassberger gee Esselen se dood aan as 1892 (p. 31) in plaas van 28.06.1893 soos Heese en voer aan die hand van eersterangse bronne aan dat C.F. Leipoldt se broer Johan eers in 1891 op Worcester aangekom het.<sup>9</sup> Laasgenoemde moet as korrek aanvaar word aangesien Heese se uitspraak slegs die indruk wek dat J.G.C. Leipoldt in 1884 al op Worcester aangekom het. Dit word egter nie eksplisiet so gestel deur Heese nie. J.G.C. Leipoldt het dus vanaf 1891 Esselen bygestaan wat dan vermoedelik alleen in die bediening was vanaf 1884-1891. Vanaf Esselen se dood in



*Die hedendaagse kafee wat moontlik die oudste gedeelte van die kompleks teenoor die groot kerkgebou was. Die skrywer vermoed dat dit ook die eerste kerkgeboutjie was.*

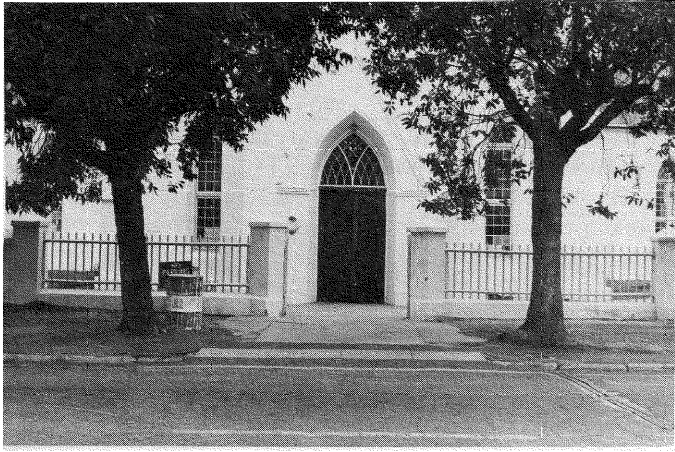


*Binnekant van die kerk.*

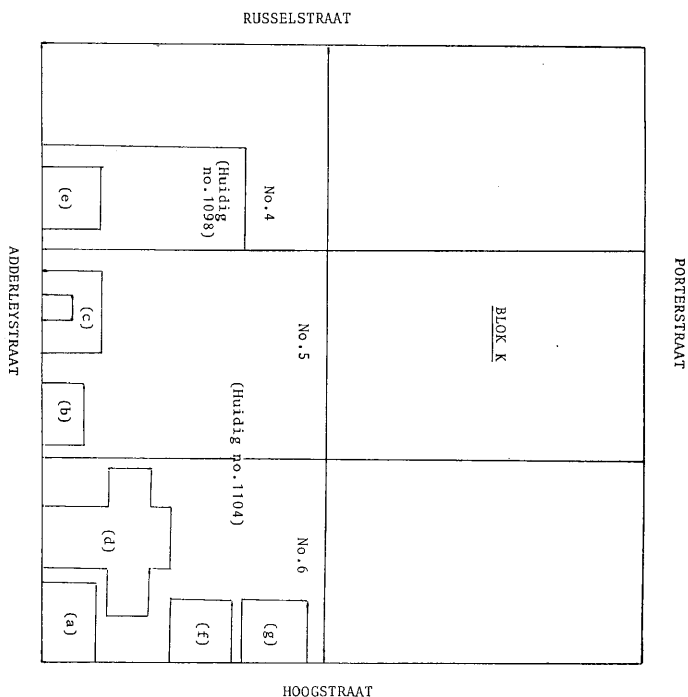


*Een flank van die skoolgebou wat omstreeks 1840 saam met die eerste pastorie voltooi moes gewees het.*





Ingang tot die kerk.



- (a) Hoekgeboutjie (tans kafee)
- (b) Grasdakpastorie
- (c) Skoolgebou
- (d) Groot Kerk
- (e) Veranda-pastorie
- (f) Huidige Biblioteek (voorheen skool)
- (g) Pastorie

1893 moes J.G.C. Leipoldt vermoedelik weer alleen die werk behartig tot en met die aanvaarding van die hoofskap van die sendinggemeente deur eerw. Friedrich Eich op 7 April 1895. Vanaf 1908 sou eerw. Söhnge vir eerw. Eich bystaan tot en met laasgenoemde se aftrede in 1913. In 1913 is Söhnge na Saron en het eerw. Hartwig diens op Worcester oorgeneem tot in 1922 waarna Söhnge weer sou terugkeer tot 1941 toe die N.G. Sendingkerk die werk oorgeneem het. Die kernvraag wat egter opduik en veral met die oog op die 100-jarige herdenking van C. Louis Leipoldt se geboortedag, is, waar Leipoldt presies gebore is; in die eerste pastorie

langs die Kerk of in die veranda-pastorie net 'n paar treë laer af in Adderleystraat? Toe Esselen in 1848 op Worcester aankom was die pastorie langs die kerk reeds al voltooi en sou hy dit betrek het. Die indruk wat Heese laat (p. 124) dat C.F. Leipoldt die tweede pastorie in Hoogstraat betrek het is foutief aangesien die pastorie met die aankoms van Eich nog onvoltooid was.<sup>10</sup> Eich en sy familie kon nie die veranda-pastorie in 1895 betrek nie aangesien die weduwee Esselen dit bewoon het. Dit is ook onwaarskynlik dat Esselen die eerste pastorie in 1880 sou ontruim om plek te maak vir sy skoonseun, Louis Leipoldt, se vader. Alle getuies en omstandighede dui daarop dat die Leipoldts die veranda-pastorie sou betrek het waar Louis op 28 Desember 1880 gebore is. Dit kan egter nie sonder meer aanvaar word nie. Miény voer aan dat Leipoldt se ouers na hulle terugkeer uit Sumatra hulle intrek by die Esselens geneem het waar Louis dan ook gebore is. Dit dui weer op die eerste pastorie langs die kerk as sy geboortehuis. Ongelukkig is in hierdie geval ook geen spesifieke bronverwysing nie maar dit dui op 'n baie sterk moontlikheid veral as in gedagte gehou word dat die vrou in daardie dae voor haar bevalling by haar moeder gaan bly het tot na haar kind se geboorte. Buitendien was mev. Leipoldt se gesondheid nie na wense nie.<sup>11</sup> Daar kan ook nie met sekerheid gesê word dat die veranda-pastorie to al gebou was nie.

Bronliteratuur oor die onderwerp is uitermate skaars en die wat wel inligting bevat gaan mank aan baie gebreke, byvoorbeeld onvolledigheid, gebrekkige verwysings na geraadpleegde bronne, onnoukeurigheid, onduidelikheid, oorsigtelikheid, ensovoorts en blyk dit 'n onvermydelike noodsaaklikheid vir 'n in diepte navorsing te wees dat die argivale bronne in die Rynse Sendingargief te Barmen, Wupperthal geraadpleeg sal moet word.

*Enkele aanvullende aspekte in die bepaling van die tyd van oprigting van die sentrale Kerkgebou in die Rynse kompleks in vergelyking met die hoekgeboutjie wat moontlik die eerste kerkgebou kon wees.*

Die teorie dat die geboutjie op die hoek van Adderley- en Hoogstraat moontlik die eerste gebou was in die bestaande Rynse kompleks, en aldus die eerste kerkgebou, blyk van meer komplekse aard te wees soos tewens die geval is met die teenoorgestelde en meer populêre opvatting naamlik dat die huidige kerkgebou vanaf die begin daardie funksie vervul het. Om uitsluitel hieroor te kry is verkillende sekondêre bronne sowel as oorspronklike geskryfte geraadpleeg, maar nêrens kon 'n duidelike skriftelike aanduiding verkry word nie. Dit blyk dus dat uitsluitel verkry kan word slegs deur die logiese beredenering van bestaande feite en aan die hand daarvan die eliminerings van moontlikhede. Voordat dit moontlik is, is dit egter noodsaaklik om enkele bestaande en onbetwiste historiese feite uit te lig.

Notules van die ou Worcesterse Sendinggenootskap gee **Januarie 1834** as datum van hoeksteenlegging en Mei van dieselfde jaar as inwydingsdatum van die Evangeliese Kapel. Daar word ook gesê dat die kapel op die hoekerf (no. 6) gebou sou word sodat dit na Kerkplein front. Nie een van hierdie twee feite elimineer egter een van die twee geboue nie, aangesien die kafeegebou se opening oorspronklik aan die sykant was wat gefront het na die deel van Kerkplein wat vandag deur die munisipale geboue en Burgersentrum beset word.

Die volgende datum wat uitstaan, en waaroor daar nie twyfel hoef te bestaan nie, is 1840 toe die grasdakpastorie en die skoolgebou langsaan in Adderleystraat gebou is. Wat betref die kernprobleem naamlik watter gebou in die kompleks eerste gebou is, is hierdie feit slegs van sekondêre belang. Wat betref die volgende belangrike datum en waarin ook opgesluit lê die antwoord op bogenoemde

probleem, naamlik 1852, sê Strassberger (p. 28): "Baptized persons were now 156 and communicants 100, with the result that the church was becoming too small. In 1852 a new church could be dedicated." (Haar verwysing daarna berus op die 23ste jaarverslag, 1851-52). Heese sê: "Esselen se skool en kerk het so vinnig gegroei dat hy 'n baie groter kerk moes bou wat in 1852 ingewy is" (p. 123). Die vraag ontstaan nou of die Kerk vergroot is in 1852 en of 'n nuwe kerk gebou is. Verskeie direkte en indirekte leidrade wys op laasgenoemde:

1. As die hoeksteen van die groot kerk in Januarie 1834 gelê is, is dit onwaarskynlik dat voltooiing al teen Mei 1834 kon geskied selfs al word van die standpunt uitgegaan dat slegs die voorste of agterste helfte van die noord-suid gedeelte van die groot kerk gebou is en later in 1852 die ander helfte, aangesien die vergroting wat in 1851 al begin is eers in April 1852 ingewy is. Die hoekgeboutjie kon wel in enkele maande voltooi gewees het naamlik Januarie-Mei 1834.
  3. Samesprekings by die Kaapse Instituut van Argitekture met mnr. Dirk Visser, wat die kompleks al besoek het, het bogenoemde vermoedens versterk en ook van hom die mening ontlok dat die ligging van die hoekgeboutjie 'n aangewese verstrekpunt vir ontwikkeling was.
  4. Die skoolgebou wat in 1840 saam met die pastorie gebou is, is die gebou in Adderleystraat en nie die hoekgeboutjie nie aangesien dit hoogs onwaarskynlik is dat die skool in 'n beperkte ruimte tussen die kerk en die straat ingedruk sou word terwyl erf no. 5 nog heeltemal oopgelê het. Dat dié hoekgeboutjie wel as skool ook gebruik is, is egter seker.
  5. Die ligging van die groot kerk asook latere uitbreidings dui daarop dat dit aangepas moes word by die reeds bestaande afmetings van die hoekgebou.
  6. Beide Strassberger (wat klaarblyklik by die Rynse Argief in Duitsland navorsing gedoen het) en Heese laat ondubbelsinnig blyk dat 'n **nuwe** kerk gebou is.
  7. In die notuleboek van die Rynse Kerk verskyn 'n verwysing na die geskiedenis van die gemeente wat opgestel is tydens die dorp se eeufees, waarskynlik deur eerw. Hartwig: "Op de hoek van Adderley- en Hoogstraat, daar waar thans het gebou staat, waar onze kleinste skoolkinderen onderwezen worden, werd toen het gebou opgericht sodat het kerkje midden 1834 voltooid werd ... In deze eenvoudige evangelische kapel die men algemeen ook het oefeningshuis noemde, werd van toen af de openbare godsdienst alsook de dagschool voor kleine kinderen en mindergevorderden gehouden ..." (p. 17) En dan weer op p. 19: "De oude Kapel werd haast te klein. Zoo begon mnr. Esselen reeds in 1851 een nieuwe kerk te bouwen, namelyk die ondervleugel van onze kerk. Reeds in April 1852 werd de gebou voltooid, voorzien met eenen deftigen toren in welken 1855 onder groote plechtighede de 2 machtige klokken gehangen werden ..." <sup>12</sup>. (Heese gee 1859 aan as datum van ingebruikneming van die klok.)
- Wat die pastorie en skoolgebou in Adderleystraat betref, gee die skrywer sy herinnering as volg: "In 1840 ... richte mnr. Kulpman een woonhuis op: het middelstuk van de pastorie in Adderleystraat. Verder werd een school gebouwd daar waar thans de groote school staat ook in Adderleystraat." Ook word in 1840 "een kamer aan de Kapel gevoegd" (p. 18). Hierdie skool is skynbaar in 1858 vergroot tot sy huidige

vorm, want "die schare der kinderen in de gemeente werd zoo aangegroeid dat de school te klein werd. Zo bouwde mnr. Esselen ... de nieuwe grote school in Adderleystraat ..." (p. 19).

Dit blyk egter dat die Kapel soos hy in 1834 voltooi is, nie sy oorspronklike vorm behou het nie. Die skrywer wys daarop dat Esselen in 1890 "het oude 'oefeningshuis' had laten afbreken en het schoolgebouw voor onze kleinste kinderen doen oprichten" (p. 20). Of daar net verander is aan die gebou en of dit heeltemal afgebreek is, is nie duidelik nie. Laasgenoemde klink onwaarskynlik en dit kan aanvaar word dat dit eerder verbreek en verander is om meer prakties te wees vir onderwysdoeleindes. Op 'n foto wat om en by 1890 geneem is, is dit dan ook duidelik dat die geboutjie sy kapelvorm verloor het en aangepas is by die argitektoniese styl van die kerk.<sup>13</sup> Dit moes die verandering wees wat Esselen in 1890 aangebring het. Sedertdien is die gewels weereens verander tot hul huidige vorm.

Daar moet toegegee word dat die opsomming van die Rynse geskiedenis te Worcester wat skynbaar deur eerw. Hartwig in 1920 saamgestel is, nie 'n ooggetuie-verslag is nie en dat daar wel gebreke kan wees maar as die bron aan intensiewe interne en eksterne kritiek onderwerp word bestaan daar geen rede om dit nie as feitelik korrek te aanvaar nie. Positiewe kritiek en aanvullende inligting wat miskien tot ander interpretasies en afleidings kan lei, sal egter verwelkom word.

## Addendum

### Voetnote

1. Notuleboek Rynse Kerk. J. Meiring en W. de Wet — Rynse Sendinggenootskap, 7 November 1831.
2. In sy Gedenkboek van die N.G. Kerk op Worcester beweer J.A. Heese op p. 122 dat die insêning deur eerw. Zahn gedoen is. Volgens notules van daardie tyd het ds. Sutherland die bevestiging waargeneem. Dit kan aangeneem word dat beide leraars aanwesig was maar of dit twee afsonderlike rituele was, is nie seker nie.
3. E. Strassberger: The Rhenish Missionary Society in S.A. 1830-1950, p. 22.
4. Siviele Kommissaris — Sendinggenootskap, 26 Junie 1833 (Kopieë van briewe, p. 25).
5. *Ibid.*, p. 35.
6. Transportakte 20/1841.
7. Notuleboek, Rynse Kerk, p. 45.
8. *Ibid.*, p. 37.
9. E. Strassberger: The Rhenish Missionary Society in S.A. 1830-1950, p. 31.
10. F. Haak: 'n Lewenskets van Friedrich Eich, p. 91.
11. G.J. Mieny: Liepoldt in Londen, p. 2.
12. BL/74/10 (a) Notuleboek van Rynse Sendinggemeente, pp. 17-19.
13. Aanwins WM/76/31, Worcestermuseum.

# Historic farmhouse Zeekoegat

- Mrs. Imela Lunnon

Approaching along a tree-lined road and passing several very old buildings, one of which was a water-driven flour-mill in days gone by, mostly suffering advanced decay, one rounds a slight curve and is suddenly confronted by a proud relic of the earliest days, preceding even the birth of Riversdale, a solid-looking, thatched house of the Cape Dutch style with a curvaceous gable in the centre.

The house stands with its left-hand side against a grassy slope, its opposite end being well above ground level, while further down the slope stands a second thatched building looking almost equally old. As one approaches, however, the glory swiftly fades, leaving one stricken with dismay at the sight of weather damage and general decay. It is immediately obvious that the building is not occupied and that, despite the proud badge of the Monuments Commission, placed there in 1963, nothing is being done to preserve this historic example of a slave-built house of the 18th century.

Van Riebeeck established the Cape station in 1652 and in 1667 the demand for fresh meat, fruit and vegetables resulted in Hieronymus Cruse being sent on an exploratory expedition along the coastal plain eastwards from the Hottentots Holland mountains. He reached the site of today's Mossel Bay and returned with a valuable number of traded cattle, many of which were superior to those already grazing in the precincts of the Fort. After crossing the Duivenhoks River he followed a route closer to the present railway line than to the National Road, apparently crossing the Vette River at a shallow ford near the present Agricultural High School, Oakdale, then proceeding eastwards.

This route was taken by most of the subsequent travellers and became known as "Die Groot Wapad na die Ooste". Towards the end of the 17th century, many farmers were looking for better grazing and were allowed to cross the Hottentots Holland mountains to find pasturage along the coast for a nominal fee of 12 riksdalers. By 1717 their animals were grazing as far as the Breede River and ten years later were already established at five cattle posts in the present Riversdale district. Jurgen Potgieter had a camp at Plattekloof, Marthinus van Hade near Kruisrivier, and Philip du Preez at Palmiet River, while other places let for grazing were Assegaaibosch, in 1728, Welgevonden, in 1730, Holbak, in 1739, Elbertskraal in 1742 and Doornkraal and Zeekoegat in 1746.

By 1750 many families were permanently settled in what is today the Riversdale district, and the farm Zeekoegat had become a flourishing and well-known oasis on the road to the East. Local records do not indicate where the occupants of the farm lived until the historic building, with the date 1795 on the gable, was built, nor who was responsible for the majestic, 17-yard wide avenue of oaks stretching from the ford across the river up to the house, many of which can still be seen today. Until Riversdale was founded by the Church, the nearest town then being Swellendam, religious services, including Holy Communion, were held and people were married and children christened under these oaks. When the house was built, an organ was installed in one of the rooms, which was devoted to religious ceremonies. It is not known

any more which of the rooms it was although it could well have been room D on the plan.

It is a pity that the date was not inscribed upon the later house, which, although equally massive, is better finished and has ceilings of 30 cm hand-sawn planks, laid above massive yellow-wood beams of about 15 cm square section, the floor being similarly planked. The building is U-shaped with thatched roofing and magnificent gables.

In 1778 Governor van Plettenberg touched on at the farm when he ventured as far as the Keurbooms River and gave his name to the Bay there. Commissioner-General de Mist stayed over at the farm in 1803 and one of the party, Lichtenstein, recorded that they were accorded great hospitality and that 200 cows were milked daily and it was, probably, this large number of cows that caused the extraordinarily long building, known as Die Lang Huis, to be built, as the cows were brought indoors to be milked, unlike the common practice in those days of milking them in the open veld. The building was some 50 metres long and five wide. A 30 metre wide 'kraal' abutted against the east wall, where the original doorways have been bricked closed although without removal of the doorjambs, as was also the original double doorway at the northern end. Unfortunately for posterity's sake, appurtenances have been built onto both long faces and partitions erected inside, to form a dwelling-house, stable and garage.

In 1746 the farm was granted as a Cape Freehold to Jan Loos, ownership changing to Lodiwicus du Preez in 1805, who received a large quitrent addition in 1820. In 1836 the farm became the property of his father-in-law, Hillegert Müller, while for the last 100 years it has belonged to the Saayman family.

As the plan indicates, there was no passage in the house, one room giving access to the other, except for the end room, which was isolated. Three rooms, as well as the kitchen, had their own doors to the outside, although the door below the gable was later replaced by a casement window removed from the rear of the house. The kitchen (K) had a large fireplace in which an open fire burned, the pots being suspended above it on chains. Here, too, the ceiling consisted of 30 cm boards laid above the beams but there is no certainty that a serving hatch existed at that time. The stoep is 2 metre wide and had 60 cm walls at each end, with built-in benches, but these have disappeared with the passage of time while the present cement surface was laid by the present Mr B. Saayman although the stone steps down to the lower ground level still exist, together with the anything but flat guard wall.

The walls of all three buildings are 66 cm thick and the buildings were extremely massive and sturdy. The walls were built of clay, which was first well trodden by oxen, then dragged to the required position on ox-hides and built up layer upon layer to finally be smoothed to the present surface with spades. In the adjacent, newer house, part of a wall was taken out to provide a larger diningroom. During this operation a large chunk of clay, probably an ox-hide load, suddenly fell out of the wall and went right through the floor!

The hinges of the doors and windows were hand-forged iron,

while the original doors were of handhewn stinkwood, as can still be seen in the newer house.

The dividing wall between the kitchen and room (A) was, a long time ago, removed to provide a large apartment which was used as a school. It was, subsequently, replaced by Mr Saayman, hence the present serving-hatch.

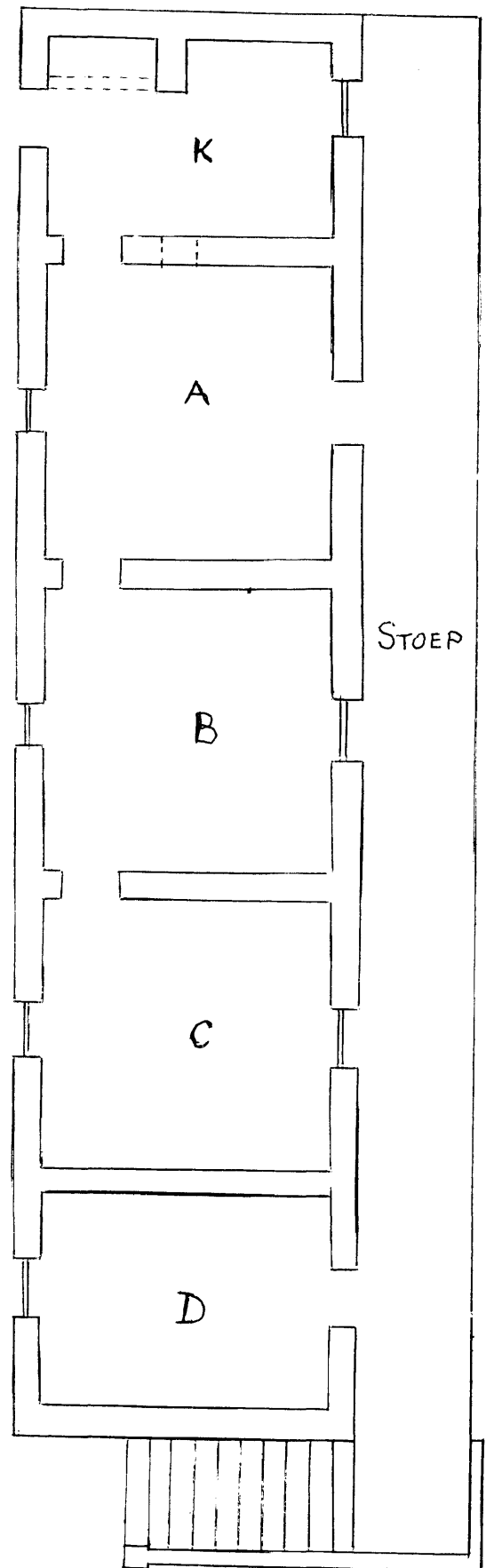
In rooms (A) and (B) the original ceilings have been covered with modern ceilingboards, nailed under the beams. In room (C) however, the original ceiling can still be seen, consisting of saplings laid on top of the yellow-wood beams and covered with a thick layer of clay. In room (D) there is no ceiling, merely some hefty beams across and here one can see the massive, unplanned beams and purlins supporting the hatch. Here, too, it can be seen that the thick, clay walls were only built up to ceiling height, the gables being built of small bricks, 5 by 10 cm cross-section and baked remarkably hard. These were also used in the end walls of the stoep and for filling in the very wide doorway beneath the gable when the present window replaced the original door. Without access to the roof it is not possible to see whether the front gable is also so constructed, but its narrow width would seem so to indicate. The gable is of the "holbol" type, the decorative mouldings curving away from the edges, similar treatment having been accorded the guard wall beside the steps.

The floors of rooms (C) and (D) were some 3 m above the ground and the rear lower wall was pierced to take two doors. In these two windowless rooms the slaves were housed; according to Mr Saayman it was possible to enter or leave the rooms by two tunnel-like apertures beneath the stoep. Records indicate that there was also an unroofed, mud-walled building where the present cattle kraal is situated, and this also housed slaves, but has, long since, been totally eroded by the weather.

Mr Saayman says that, according to family legend, when the slaves returned from wood-gathering expeditions, the foremost slaves had already put down their loads when the rearmost ones were still rounding the slope of the hill. There must, therefore, at one time, have been a large number of slaves on the farm. He also mentioned that an architect came from George at one time and inspected the building, after which he estimated that it would cost some R36 000 to restore it to what it was originally. At current prices, it is considered a very conservative estimate. There is much modern plastering on the inside walls, as well as the planked floors and ceilings to be dealt with besides the damage to the outside walls. He used to apply mud plaster to the outer walls wherever they began to erode.

In order to restore the building to its original state, the window beneath the gable should be replaced by a similar door to the original; the roof would require so much attention that it would be more economical to re-thatch it. Daunted by the amount of money it would take to restore the building and realising that it could never be raised in Riversdale, the Kultuurraad and various other bodies, interested but impecunious, find themselves powerless to save the building for posterity.

Meanwhile, there it stands, not yet 200 years old, its glory already faded and deteriorating further with every rain until, in the not too distant future, it reaches the point of no return, to be lost forever.



# History of Rhone

- Gwen and Gawie Fagan

On the first of August 1691, the farm called Rhone consisting of 60 morgen of land in the Drakenstein Valley was granted to the young unmarried French refugee, Jean Gardé. On the same day, a fellow Huguenot, Isaac Taillefer, was also granted sixty morgen in the Drakenstein and he named his farm Picardie.

In 1700 Gardé married Taillefer's fifteen-year-old daughter Suzanne and a year later their first child, Jean, was born probably at Rhone, where they had built a small house. During the recent restoration of the buildings at Rhone it became evident that a portion of the building today used as a taphuis had initially been a house constructed with primitive massive clay walls and small casement windows. Over the years these windows had been bricked up when the building was used as a store and wagon house, but today with a section converted into offices, windows of the same proportion have been built into the old openings so that the extent of Gardé's original house can once again be seen, while the visitor can also view the substance of the clay walls through a glass panel in the plaster.

Gardé sold Rhone and the adjacent 60 morgen of land, called Languedoc (which he had acquired in 1700), to a fellow Huguenot, Jacques Mallan (Malan) on the 7th June, 1702. In the transfer document relating to this sale there is mention of his "farm consisting of one house with everything attached thereto and 120 morgen of land with vineyard". Gardé died in the year after this sale, leaving his widow with one son, Jean, who never married and a daughter, Suzanne, who later married Josua, son of the Frenchman, Pierre Joubert. Gardé's widow subsequently married Pierre Cronje by whom she had four daughters and two sons, and after Cronje's death, she married Jacob Naude by whom she had a son Jacob, progenitor of all the Naudé's in South Africa. The next owner of the combined Rhone-Languedoc property, Jacques Malan, had arrived in the Cape on the "Berg China" in 1688 with a number of other French refugees. He was granted La Motte in 1713 although he had been the owner since 1694, but he later lived in the Hottentots Holland, at Morgenstêr, part of Van der Stel's farm which he had acquired in 1709. He was married to Elizabeth le Long, the widow of Jean Jourdan, by whom he had seven children. Malan probably had a foreman in the house at Rhone, but he obviously did not effect many improvements, for when he sold the property on the 12th May 1708 to his wife's brother-in-law Pieter Jordaan, the price had dropped by 75 guilders.

Pierre (Pieter) Jordaan, a French refugee from Cabriere, arrived on board the "Berg China" together with Jacques Malan. When he was granted 60 morgen of land at Oliphantshoek in 1694 he naturally called his farm Cabriere. There he lived with his first wife, Anna Fouche, who bore him two sons and four daughters. Maria Verdeau, whose father had also been a fellow passenger on board the "Berg China", was eight years old when Anna died, yet she later became Jordaan's second wife in spite of a thirty-eight year age difference. They had no children and when Jordaan died, she married Daniel Malan, Jacques's eldest son, who was only two years her senior and probably a better match! By him she had thirteen children.

We do not know who lived at Rhone or Languedoc during Pieter Jordaan's or Daniel Malan's ownership. Apparently the properties remained relatively unchanged, for when Malan sold them after his wife, Marie Verdeau's death, the price increased by only 500 guilders.

Claudina Lombaard, widow of David du Buisson, who took transfer of the properties on the 5th March, 1727 must have been well known to Daniel Malan, for her husband had been teaching the children of Pierre Roux on their farm Winterhoek also situated in the Oliphantshoek. In 1716 the teacher and his wife had moved to the Hottentots Holland, but after Du Buisson's death in 1722 Claudina moved back to the Drakenstein, perhaps to find farms for her sons Jan and David. Eight years later she married Gerrit van Hoeting, a Dutch immigrant, by whom she had five daughters. From an inventory of their possessions drawn up on the 7th November, 1749 after Claudina's death, it becomes clear that Claudina lived in a four-roomed long house at Languedoc. At that time there was also a cellar and watermill on the farm. In this inventory Rhone is mentioned as one of their farms, but no inventory of the house is given and one assumes that it was inhabited by one of their children or perhaps a foreman. In the opgaaf (tax returns) for 1740 it is noted that Claudina and Gerrit have nine daughters, eight male slaves, one female slave, six horses, 200 sheep, 20 pigs, 1000 vines and that they are making their own wine and reaping their own corn for house and animals.

Gerrit married Johanna Sophia Burger, his second wife, in September 1749. Two years later Rhone and Languedoc were put up for public auction and sold to Pieter Joubert who was married to Gerrit's daughter, Magdalena. This couple had married when Pieter was 23 and Magdalena only 12, so it seems reasonable to assume that they would have lived at Rhone near to Magdalena's mother, and it would then be logical for them to buy the farm at the auction. In fact we know that Joubert paid his first installment on the properties in April 1750.

On the 15th June, 1751 this young couple received transfer of the joint properties of Rhone and Languedoc and here they lived for 12 years until Pierre's early death. It appears certain that they started to build the house at Rhone, which today still bears their initials on the front gable, and during this time they probably lived in the old house of Jean Gardé. In August, 1759 Pierre and Magdalena made their will and soon after this Pierre died, leaving his young widow of 24 with four small children, the youngest scarcely a year old. However, Magdalena soon found consolation, for within a few months she was married to Gerrit Victor described as "an agriculturist from Drakenstein". Gerrit and Magdalena had two sons and four daughters. A few months before the birth of their last child, they made their last will and in 1797 when this child was 15, Magdalena was once again left a widow by the death of her second husband in November 1797.

Magdalena was now a woman of 62 and she possibly let her farm to Petrus Johannes du Toit, who bought the properties after her death in 1803. Whereas she and her first husband paid 6,675 gulden, the price had now risen to 70,000 gulden,

indicating the extent of the improvements which had taken place during Magdalena's ownership. Income tax returns towards the end of the 18th century mention 15 slaves, many cattle, 40 000 vines and 20 leaguers of wine, thus a marked increase in farming activity since her mother Claudina's ownership.

The lettering, R.M. Anno 1795 on the front gable of the homestead has been somewhat of a puzzle, for although building may have been commenced by Joubert, the gable was completed in 1795 during Victor's ownership, so that one would expect his initials to appear on the gable. One can only guess that after Gerrit Victor's death, Magdalena's thoughts once again turned to the husband of her youth and that she decided to put his initial "P" on the gable next to her own, but keeping the date when the gable was built. For we are convinced that the present "R" is actually a "P" which, after many layers of white-wash, has become somewhat blurred.

When Carl Albrecht Haupt bought Rhone and Languedoc on the 1st November 1804 he was fortunate to pay only half the price that the insolvent du Toit had paid for the property the previous year. Carl, who was only 21 at the time, was married to Anna Gertruide de Villiers, niece of Paul de Villiers from the neighbouring farm, Boschendal, and daughter of Petrus Johannes de Villiers from the farm Babilon's toring.

There is an interesting record of an agreement made by Carl Haupt and Paul de Villiers in October 1829 whereby Paul was allowed to construct a furrow from the Dwars River over Carl's lands to Boschendal, subject to certain conditions. Later Paul had to appear in the Stellenbosch court for failing to pay Carl for damaged lands at Rhone. In April 1826 Carl transferred one morgen 415 square roods of freehold land and 320 square roods, part of quitrent that he had acquired on the 15th December 1822, to Abraham Johannes Marais. After this the remainder of Rhone and the quitrent, together with Languedoc and Papiermolen were to remain in the Haupt family until the turn of the 19th century.

Carl was the grandson of the bookkeeper Carl Albrecht Haupt who had arrived at the Cape in 1748, and had been secretary for the Council of Policy from 1753-59. He and Anna de Villiers had ten children. The first four sons gave them 40 grandchildren, the youngest three all died at an early age and his three daughters married into the Scholtz, de Villiers and Roux families. It was his second son, Johannes who inherited the farms and received transfer on the 13th April 1847, after paying £3,125 into the estate. He was married first to Susanna Maria van Niekerk and after her death, to Geertruida Andronetta de Villiers. Between the two wives he had eight children and after his death his widow remained on the farm and probably supervised the farming activities. In March 1855, two months before Geertruida's death, she drew up a will expressing her wish that the farms should not be sold until 10 years after her death and that farming activity should in the meantime be continued with, under the administration of her executor and the guardians of her minor children. After her death her second son, Johannes Jacobus who was a young man of twenty, probably managed the farm, for it is recorded that he paid rent to the Civil Commissioner's office in the Paarl from 1st January, 1861 to 31st December, 1865. After the ten years had passed the properties were sold to his eldest brother Carl Albrecht, for £5 000. Carl received transfer on the 22nd September, 1866.

Like his father and grandfather before him, he chose his wife, Helena Susanna Elisabeth, from the De Villiers clan,

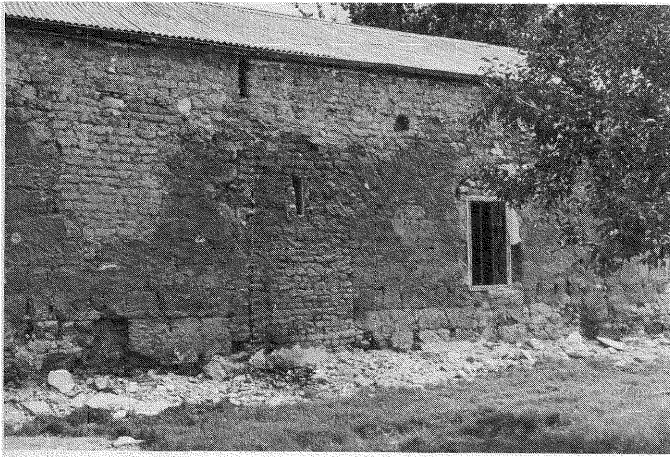
and after their marriage in 1870, they had eight children. An inventory of their estate after Carl's death in November 1885 gives a good impression of the extent of their farming activities and their possessions which included the farm Oude Post in the Darling district. On the 31st July, 1891 the Haupt properties were sold to Willem Adolph Scholtz for R3 000, so there had probably been some deterioration. On the 8th April 1897 Lewis Lloyd Michell received transfer of Rhone, Languedoc, the quitrent acquired by Haupt in 1822, and Papiermolen and soon after, these properties were transferred to Cecil John Rhodes.

## Restoration

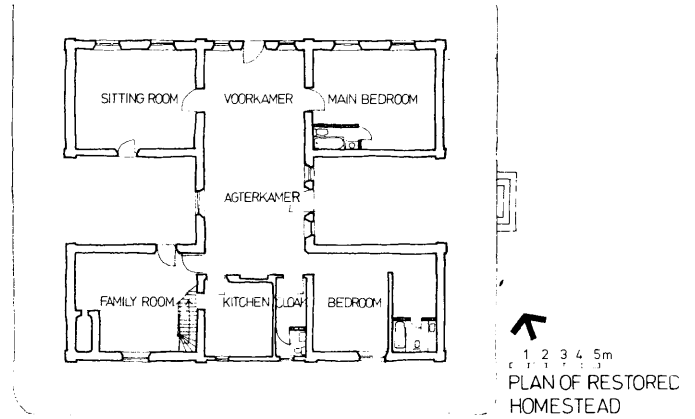
This H-shaped house had changed very little since its completion in 1795. In the Arthur Elliott collection, photographs of a set of plans drawn in 1926, document changes which were made to Rhone at that time: A 110 mm wall dividing the right front room was broken away to allow for a more spacious sitting-room. At the same time a door was broken into the back wall of this room to give access to the kitchen yard, and a fire-place was constructed in the far corner of the room. Fire-places were also added to the back wall of the left front room and in the dining-hall. In the dining-hall two half sash windows were bricked up and the court on that side roofed in to form an extra room to be used as an "office". The two old half sashes were rebuilt into the outside wall enclosing this space. In the left back bedrooms a communicating door was moved from the centre of the dividing wall to open onto a newly constructed passage, thus ensuring privacy for the two bedrooms. In the kitchens the position of an old staircase to the loft and the old hearth and oven are shown. These meticulous drawings were a great help to us when we had to consider how best the old house should be restored and adapted to the needs of the present owners when work was started there in 1977.

The most obvious improvement was to open up the left court once again, breaking away the iron roof and enclosing wall, and returning the original two half sash windows to their old openings. In this way the beautiful vista from dining-room onto the Drakenstein mountains would once again be restored. The obstructive and inappropriate fire-places could all be removed, as the owners preferred to use electric heating. It was decided to restore the old kitchen by demolishing the walls of a later pantry and rebuilding the hearth, oven and staircase. This could then become a family room and on her open hearth a fire could be made in the winter to provide a cosier and more homely atmosphere. To fit in enough bedrooms for a modern family where each member prefers his own private corner was more difficult, especially if the existing rooms were to retain their spacious proportions and the courts left open. It was decided to fit two extra bedrooms with bathroom and toilet into the loft over the back wing of the house. By lifting the tie beams (which were in any case not the original) to allow for headroom, and constructing light partition-walls on a concrete floor slab, a very comfortable arrangement could be achieved. Purpose-made shelving, cupboards and beds, were all painted white to reflect light from the rather small gable windows and sisal fire-resistant wall-to-wall covering helped to turn these spaces into ideal children's rooms.

The master bedroom was to be the front left room, and for convenience a small en-suite bathroom was constructed in the corner behind the door. The ceiling was kept as low as possible to minimise intrusion of this little cubicle into the proportions of the room, and instead of a window,



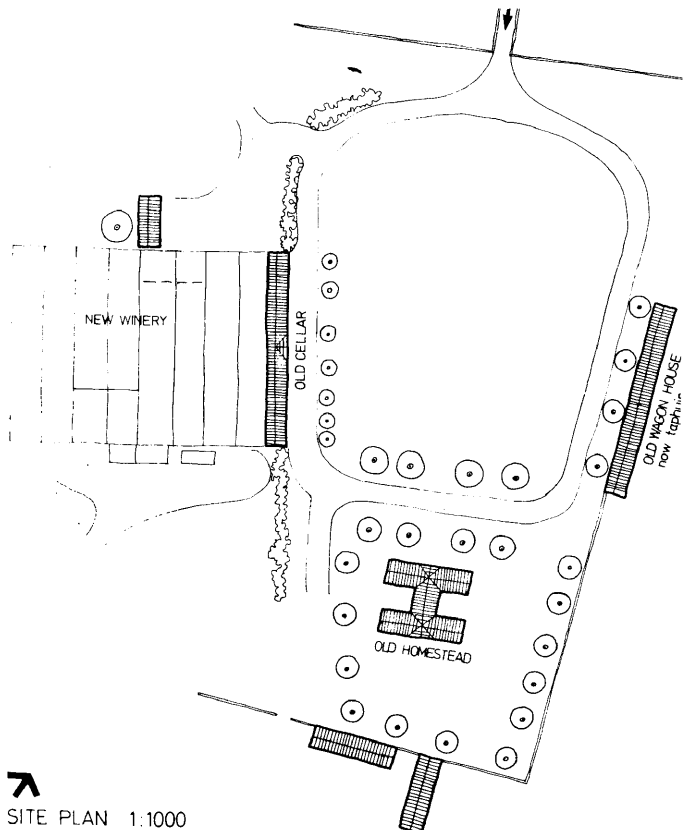
*Die oudste gebou op Rhone en wat tans as 'n taphuis ingerig is. Op die foto kan die ou opgekleide mure gesien word asook die ou deur-en-venster-opeininge wat later met bakstene toegebou is.*



mechanical ventilation was provided. In the back left bedroom a dressing room and small mechanically ventilated bathroom were fitted into a section of the room behind a dividing wall which appeared to be very old, although not built with the original house. The casement window in this end gable which can be seen on a Trotter drawing, also proved to be a subsequent addition and probably dates from the time that the dividing wall was built. This window opening was closed and the old lintol used to span the opening where a casement window had originally looked out onto the bedroom patio. In the end wall of the dining-hall, the arched opening of an old wall-cupboard was revealed where it had been partially bricked after removal of the original cupboard. The door which had been built in here at a later date looked clumsy and inappropriate, was therefore removed and the arch replastered. Should a suitable wall cupboard of the correct dimensions be found, it can be installed here.

A modern kitchen was fitted into the end room adjoining the dining-hall and a new arched service opening broken through to the family room. Although this end room had obviously been undivided originally, a later wall was left to allow for a public toilet and cloakroom as the occupants are required to entertain on a large scale.

The floors of the house were not original, except for a small section of yellow wood boarding. They lay directly on floor beams placed on the soil, were rotten throughout and therefore all removed. Unfortunately the necessary yellow wood boards were unobtainable and consequently S.A. pine to match the dimensions of the old floor boards were used. In the kitchen, bathrooms and family-room a synthetic clay-coloured seamless floor was used. The stoep around the house had originally been tiled in the front part while stone-paving had been used in the courtyard and back, but at a later date, the old stoep surface had been replaced by new quarry tiles and as these were in very good condition, they were retained. In the "The Old Houses of the Cape" by Cook and Fransen it is suggested that the front gable is incomplete and that outer pilasters have at some stage been broken away, and should therefore, be rebuilt. However, as the gable width is exactly that of the voorkamer, it cannot be wider, or it would not accommodate the water run-off from the valley behind it. Thus it is clear that the gable was originally built to its present width without outside pilasters.



# The origin of Pigot Park, Grahamstown

- Alf Basson

Major George Pigot brought out 54 settlers in 1820 when he moved to his location which he named Pigot Park. He brought with him, too, his two daughters, Catherine (Kate) (17) and Sophia (16). Curiously, on the Settler Lists he is described as a bachelor. His first wife, whose name is not known, bore his two daughters. Ten days before embarking, however, Georger Pigot married a first cousin, Mrs Elizabeth Tompkinson at St. Pancras Church in London. Pigot planned his move to South Africa very carefully witness the following. There were in the party: a carpenter, a wheelwright, three masons, a blacksmith, a cooper, a shoemaker, a baker and two farmers. When Pigot arrived his labour force was to be housed in a village named "Jericho". What were this man's antecedents?

George Pigot's father, after being the Governor of Madras, India, was created Baron Pigot. He had a very successful career being a brilliant man and immensely wealthy. Romantically speaking he was a little careless but he acknowledged three sons by Catherine Hill. They were George (1772 or 1773 to 1830) who became a major; Richard (1774 to 1868) who had a distinguished career at the Cape becoming a Major-General; and Hugh (1775 to 1857) who rose to the rank of Admiral.

George Pigot's location, which was to become Pigot Park, was situated in an enclosed valley in the Blaaukrantz area some twenty-five kilometres from Grahamstown. Whereas many settlers had the rudest of shelter, Pigot's financial

position enabled him to build a house costing £3 000. Nevertheless, the disastrous rains of October 1823 caused damage amounting to about 7,000 dollars (presumably rix-dollars, one rix-dollar being worth about forty cents).

Incidentally, this is how George Thompson described the settler area in early 1823. "We passed through several locations of Settlers ... The hedges and ditches and wattled fences presented home-looking pictures of neatness and industry". In October of that year Lewcock (p. 149) writes, "Before the rains ceased in the middle of October, the whole district had been plunged into the most abject distress and suffering and the Settler Scheme thrown into a state — close to that of the first few weeks after the arrival of the Settlers". George Pigot died in 1830 and in 1834 his home was burnt to the ground.

Following a written claim by his shepherd, Pigot is credited with introducing merino sheep to his farm in 1820 thus discrediting the claim that Robert Hart, in 1821, was the first to do so.

When George Pigot came to the Cape he brought with him, as we have already noted, his daughters Catherine and Sophia. Curiously enough, much that we know about the Pigots derives from the vivid Journals of Sophia. Mrs Margaret Rainier has edited these excellently. Catherine did not marry but Sophia wed Lt. Donald Moodie. They had some thirteen children and she died in Natal in 1886.

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# Natal

## The Story of the Clock

### St Johns Presbyterian Church — Pietermaritzburg

- Dr J. Pringle

"Ladies and gentlemen, we have called this special congregational meeting because we have reached a critical point in the history of our church," said Rev. John Gould Smith, Pastor of the St Johns Presbyterian Church Pietermaritzburg on 19th May 1897. "As you have seen from the Balance Sheet, we have a credit balance for the year of £3.13.5, but this surplus was only possible because repairs to our buildings were deferred. Your Board wish to submit three resolutions —

1. that the mechanism of the clock in the First Presbyterian Church be sold. This clock is no longer required as the clock in the tower of the City Hall is sufficient for our town; it is a burden on the Church finances as we had to pay £10 last year for its maintenance and furthermore in a few years time it will deteriorate so much that it will be practically useless. We have received an offer of £120 from the Greytown Queen's Diamond Jubilee celebration committee.
2. that the Manse be sold. This house is old, inconvenient and is a continual source of expense to maintain;
3. that the building of the First Presbyterian Church in which the clock is located be sold."

All these resolutions were adopted unanimously.

The decision to sell the First Presbyterian Church after the clock was removed in 1897 was not carried out at that time for reasons unknown. It was sold to the Government in 1942 and used to accommodate the local section of the Department of Pensions and Social Welfare. The Manse was sold and passed into private ownership, but was unoccupied for many years. It recently changed hands and will be faithfully restored to its former elegance and used as prestige offices.

The land on which the First Church was built, together with three adjoining plots was a gift from the Natal Government in 1851. The building was started in 1852 but was delayed owing to lack of funds and was only completed in 1854. One of the conditions of the gift of land was that a clock should be installed in the tower. Many years passed before this condition was fulfilled.

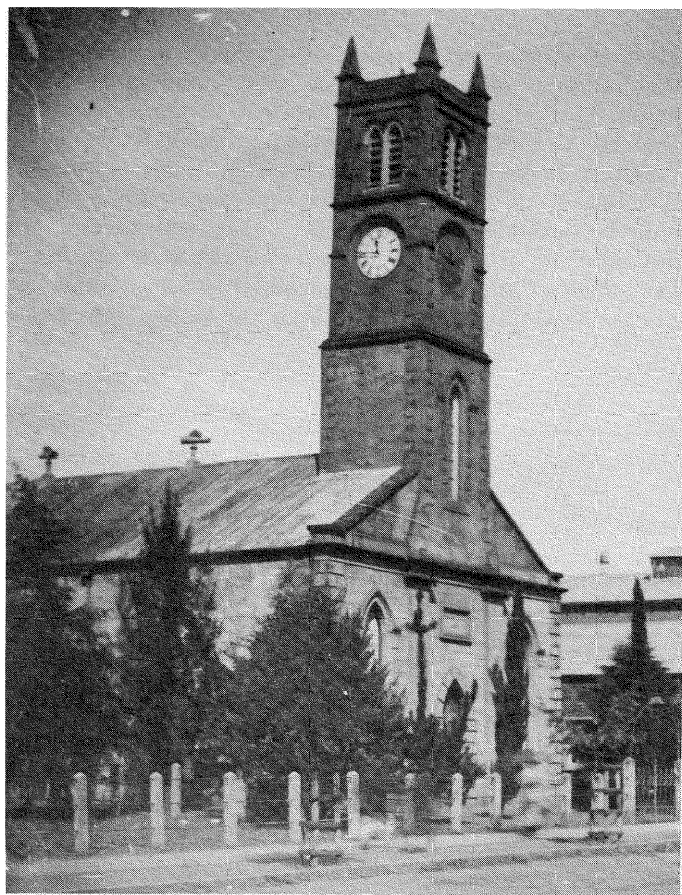
In 1870 the congregation split and the breakaway section built the new St Johns Church in Longmarket Street. In 1875 the tower of the First Church was raised, strengthened and the clock was installed. The clock fulfilled its role to the community for 22 years until it was sold.

In Greytown it was re-erected in the tower of the Town Hall in the Queen's Jubilee Year. Despite all the desparatory predictions about its worn-out mechanism, it continued to function efficiently until 1970. In that year the clockwinder died; he had climbed that tower once every week for years to wind up the weights by hand and adjust the time. Soon after this, one of the cogs was stripped which created another problem. The Town Council was unable to replace the winder or the cog so it was agreed to acquire a new clock. The old clock was handed over to the local Museum where the jumbled parts were dumped in a heap at the end of a passage. It was intended to erect a tower in the Museum grounds for the clock, but this was deferred when the Curator, Mr. Duminy, died.

In 1975 I visited the Museum and learnt about the history of the clock. At the next meeting of the Regional Committee of the Foundation, the acquisition, repair and re-erection of the clock in its original tower of the First Presbyterian Church, Pietermaritzburg was approved as a project. The Regional Committee appealed to the members in Natal for funds to carry out this project and R649 was donated. The clock was bought back from the Greytown Municipality for almost the same amount as it was sold 80 years earlier.

At this point the mechanism of the clock was transported from Greytown to Conac Engineering Works in Pietermaritzburg. While engineers were sorting out the bits and pieces the committee examined other problems. It was decided to replace the manual winding by an electric motor which wound up the weights automatically and regularly. The numbers on the four faces of the clock were repainted. Electric cables were installed up the tower.

The engineers informed me that the clock was ready for installation and I asked for an estimate of cost as we had very little money. They told me it was difficult to calculate. This cost on such an unusual job and the financial aspect would be dealt with later. Several more requests always



*The First Presbyterian Church Pietermaritzburg about 1890. The clock functioned in the tower from 1875 to 1897.*

produced the same answer, so I gave the go ahead. The installation took several days and an extension ladder from the City Fire Department was also used. Days dragged on but all attempts to get the clock going had failed. Apparently the original pendulum rod was lost and they had improvised to the best of their ability. Eventually they asked to be relieved of the responsibility of getting the clock going. I awaited their account with some trepidation and it was a shock. It amounted to R3 029 and against this we had a paltry R15 in the Clock Fund. Our Chairman, Dr. A.F. Tarr, who was also Mayor, and I interviewed Mr. Eugene Ege, Managing Director of Conac Engineering, and explained our predicament. He called in his accountant and told him to rectify the statement according to previous instructions. In the revised account the Company had generously donated R2 000 and the Foundation paid the remainder.

Although the financial problems were resolved the clock remained moribund. Per chance I heard about Chris Morewood, Senior Workshop Technician at Natal University whose hobby was repairing church clocks. Chris was delighted to take over this clock and was given authority to do the repairs in the workshop provided it was undertaken between official jobs. He replaced the pendulum and several worn cogs but the timing took several months to adjust. Eventually Chris informed us that the clock was in working order. On 1 December 1978 a special ceremony was arranged.

Chris had set the hands at 5 o'clock and was perched in the top of the tower among the works. At the base of the tower the Mayor, Dr. Tarr, and members of the Committee had gathered. On the stroke of 5 p.m. the Mayor unveiled the descriptive plaque, we shouted to Chris and he started the pendulum. The old clock was back in action, the same as 80 years ago. After this ceremony we were all invited to the Mayor's Parlour to celebrate. Chris undertook to maintain the clock until we could make satisfactory arrangements. As the building was State property and maintained by the Public Works Department the Foundation agreed to donate the clock to the State as it formed a permanent fixture in the building. In the reply the Department of Lands informed us that they could find no evidence that the State owned the church building and therefore could not accept our donation! We located the number of the transfer deed in the local Deed Office and again asked them to accept our donation. Months went by without any reply. We asked if

they had come to any decision and back came the answer: we have lost your file please resubmit your application. The third time we were lucky. Like the story of Cinderella it all ended happily.



*The tower was without the clock from 1897 to 1978 when it was restored. The building is a proclaimed National Monument.*

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“Townscapes is difficult to describe, as it stands for something more than the complex of built and unbuilt spaces that go towards making up an urban landscape or environment. It involves the spirit or unique character of a place. It evolves out of the outlays of civic, commercial and residential buildings in assorted styles. As notable as the buildings themselves may be, it is the way they relate to one another or to open spaces between them, which as a total makes an impression upon the observer of an urban setting.”

— Ivor Daniel in Pietermaritzburg

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“What I wish for, therefore, is that an association should be set on foot to keep a watch on old monuments, to protect against all restoration that means more than keeping out the wind and weather. ... our ancient buildings are not mere ecclesiastic toys, but sacred monuments of a nation's growth and hope.”

— William Morris on the Society for the Protection of Ancient Buildings in 1877.

# Königsberg Mission Church near Newcastle, Natal

- Oscar Prozesky

A project has been launched to save for posterity this charming little building which is in a state of serious disrepair. Built by Missionary August Julius Prozesky of the Berlin Mission Society, between 1874 and 1880, the church, which was once the centre of thriving missionary endeavour, now stands empty and derelict, stripped of the fine yellow-wood which once graced the interior, and used by the present farm-owners as a shed. The building has been provisionally proclaimed a National Monument and negotiations with the owners for preserve the building are being conducted (the mission station ceased to exist as such in the sixties with the removal of the greater part of the indigenous black population to KwaZulu). The co-operation and support of all the descendants of A.J. Prozesky is being sought for the restoration project. Königsberg was the home-place and centre of the family life of the Prozesky family for almost a hundred years (from its establishment in 1868), and the church, when restored, will be a worthy monument to the founding father who built it with his own hands and whose grave is in the adjacent churchyard. August Julius Prozesky was one of two brothers who came out to South Africa from East-Prussia and devoted their lives to mission work among the native peoples of this country. The younger brother, Johannes Carl Prozesky, worked in the Cape Colony and had no male issue. August Prozesky landed at Durban on 23 February 1866. He spent some time on mission stations in Natal and the Transvaal before being instructed to establish a mission station near the border of these two territories. The station was to serve a double purpose — from it Prozesky was to undertake the conversion of the Zulus living nearby under the chieftain Mafofé (uMavovu) and it was to be a halfway-house for missionaries travelling to and from the Transvaal. Missionary Prozesky's first attempt to building ended in dismal failure; the first house he built of grass sods collapsed after a violent rain and wind storm. A second smaller house gave shelter to him and his wife Caroline Wilhelmine Richter (who came out to marry him in 1869) until 1871 when they moved into the large, comfortable brick dwelling which still stands today. Work then commenced on the



*Frontal view of the Mission Church. This link with missionary work of the previous century ought to be saved.*



*The interior of the Mission Church.*



*It is believed that this simple dwelling housed the first missionaries in 1868 at Königsberg.*

church. The building was completed with the help of a few faithful servants, wood for the roof, belfry, gallery, windows and doors being fetched by ox-sledge from the kloofs of the nearby Drakensberg. Missionary Prozesky loved trees and planted so many of them that Königsberg became in time almost a forest — something of an oasis in a then almost treeless region of grassland. The interior walls were decorated with texts painted by the missionary himself. A good friend in Germany donated money for the purchase of three bells which were hung in the tower. These bells, which were given the names Glaube, Liebe und Hoffnung (faith, love and hope), gave to Königsberg a sweet and unforgettable sound to accompany the visual charm of its white-washed, thatched buildings under their spreading oaks. The bells were removed from the church in the late sixties and separated. It is believed that they are being used by Lutheran congregations elsewhere. One of the prime purposes of the present restoration project will be to trace them and secure their return.

August Prozesky lived and worked at Königsberg from 1868-1900 when the Anglo-Boer war forced him to leave the

station. He was arrested by the British authorities after the retreat of the Boer forces from Natal and charged with treason — simply because he had remained at the post during the Boer occupation and of necessity supplied the Boers with food and shelter. He was found guilty and sentenced to a fine of £500 and a year's imprisonment. The fine was paid by sympathetic neighbours, but the old gentleman, who was in ill health, was incarcerated in Eshowe Gaol where he served his sentence. He and his family returned to Germany for the rest of the duration of the war, but he never returned to Königsberg as missionary. His son, Missionary Christian Prozesky, continued his good work on the station and it was he who was responsible for rebuilding the church tower when it suffered storm damage. August Prozesky died at Königsberg on 19 June 1915. He left an account of his fascinating life in the form of extensive diary material and an autobiography which is at present being prepared for publication in English translation.

*Friends of Königsberg and any person interested in supporting the restoration project are invited to write to - Mr. Oscar Prozesky, Teachers' College, Graaff-Reinet 6280.*

## Portrait on loan to Boschendal Manorhouse

- Gwen Mills

On loan to Boschendal near Simondium, Paarl is a fine portrait of Miss Aileen Mary Buckle. The painting hangs in Boschendal Manor House through the kindness and interest in the house of Major-General D H.V. Buckle and Mrs Buckle of Wynberg.

The portrait was painted in London in 1891 when Miss Aileen Buckle was twenty-three years of age. The artist is Henry Hudson, R.A. who exhibited sixteen times at the Royal Academy.

The restoration of the oil on canvas was undertaken by Mr and Mrs Grahame Donald of Newlands. The portrait is framed in a magnificent hand-carved frame well designed to contribute to the effect of the painting.

The painting draws fresh attention to the value of placing works of art in our historic homes whose decoration and furnishings of individual rooms contribute to the essential character of the rooms concerned, and ensure the safety and protection of the paintings.



*Miss Aileen Mary Buckle*

# Oranje-Vrystaat / Orange Free State

## Nog 'n Vrystaatse President se huis word gerestoureer

*C.J.P. le Roux, historikus, O.V.S. Museumdiens*

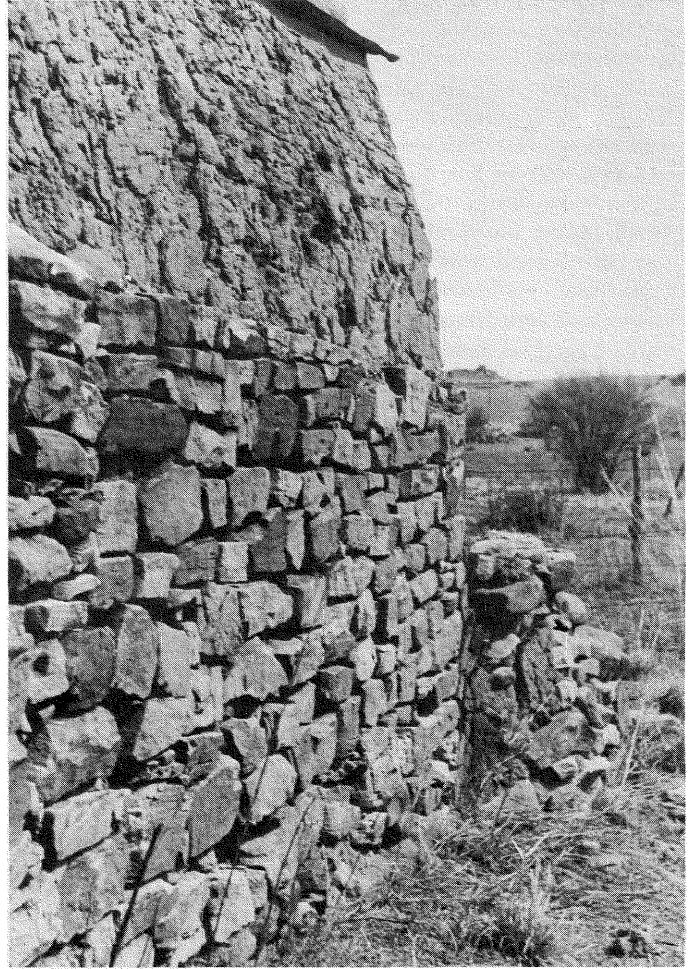
Op die plaas Rietfontein naby Winburg, op dieselfde terrein as die Vrystaatse Voortrekkermuseum en die Vrystaatse Voortrekkermonument, staan die geboortehuis van pres. M.T. Steyn, die laaste president van die Oranje-Vrystaatse Republiek. Die huisie is deur die Vrystaatse Museumdiens gerestoureer soos dit in 1857, toe die latere president daarin gebore is, gelyk het. Met meublement en Steyn-personalia is dit as 'n huismuseum ingerig. Op 10 Oktober 1979 is dit saam met die Voortrekkermonument amptelik geopen.

Onlangs het prof. P.J. Nienaber, Direkteur van die Vrystaatse Museumdiens, ook 'n ander belangrike huis herontdek; die woonhuis van die eerste president van die ou Republiek, pres. Josias Philippus Hoffman. Toe hy in 1854 president geword het, het hy in dié drievetrek-kleihuise gewoon.

Die huis staan op die plaas Hoffmansrust in die Wepenerdistrik. Gelukkig het dit nog in so 'n mate behoue gebly dat dit restoureerbaar is. Die huidige eienaar van die



*Huisie langs die woning van pres. Hoffman.*



plaas, mnr. C.A. Groenewald, is ook gewillig om die restourasie toe te laat en werk hartlik saam.

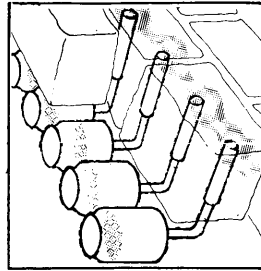
Die gedagte is om die Hoffman-huis, soos met pres. Steyn se geboortehuis gedoen is, te restoureer en as 'n huismuseum in te rig. Verskeie personalia van die president is reeds opgespoor en versamel soos byvoorbeeld die wit teepot wat deur die gesin gebruik is en sy klein weegskaaltjie. In die Ou Raadsaal word ook van sy personalia bewaar waaronder sy krukke. Verder weet ons van nog items elders in die land wat ons probeer bekom.

Heelwat navorsing is reeds gedoen oor die huis, sy geskiedenis en die Hoffmanfamilie. Die president se nasate verleen alle moontlike hulp want hulle is entoesiasies oor die voorgenome restourasie. Hulle het hulle familiefoto's beskikbaar gestel, gegewens oor die familie, ensovoorts. 'n Getroue beeld van hoe die huis oorspronklik gelyk het, kon opgebou word en kan as riglyn vir die restourasie gebruik word.

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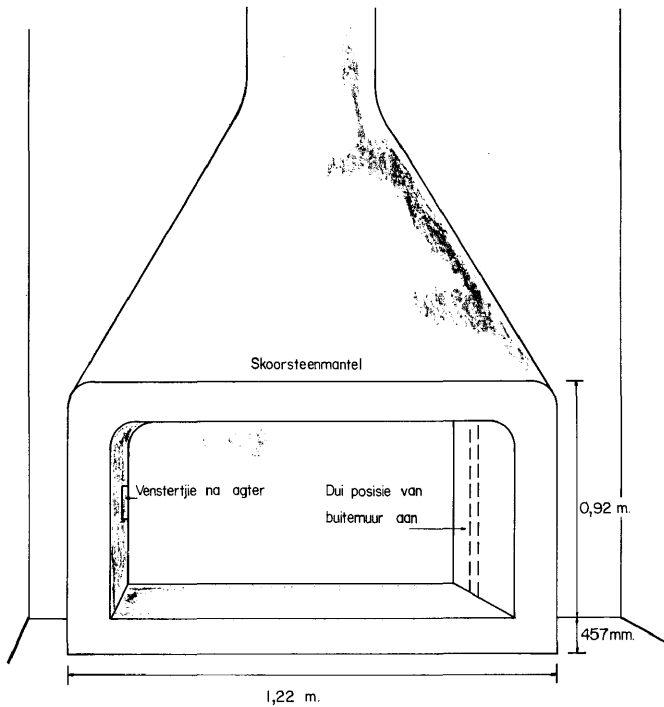
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MATERIALS

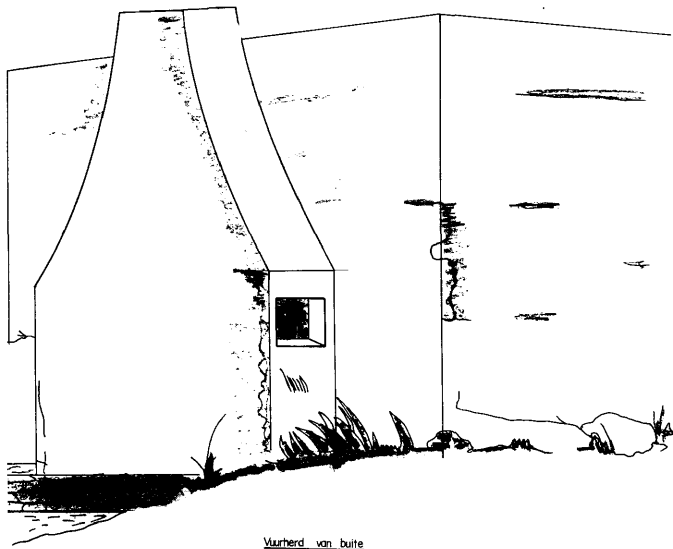
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VOIDS AND FISSURES

CAVITY WALLS TREATED  
FROM OUTSIDE

AVOIDS USE OF PRESSURE



Vuurherd in kombuis.



Vuurherd van buite

Die huis was 'n reghoekige gebou, 12,19m by 5,49m. Die mure was van klei, 0,61m dik en in lae gebou, elk gemiddeld 508mm hoog. Hierdie kleimure het gerus op 'n twee 0,61m hoë fondamentmuur van bewerkte sandsteen, wat met klei gebou is. Die huis se voor- en agteraansig het uit ses van hierdie kleilae bestaan. Die twee syaansigte (gewelmuure) was nog 1,83m hoër.

Dit twee gewelmuure van die huis bestaan nog slegs gedeeltelik en sal dus opgebou moet word sodat die staandak van strooi opgesit kan word. Om die klei waarmee die mure gebou is, voor te berei, is klei (grond en water) met strooi of beesmis gemeng en dan deur beste getap totdat die mengsel soos deeg aan hulle hoewe vasgekleef het. Elke laag klei wat gebou is, is eers geleentheid gegee om goed droog te word voordat die volgende laag klei gebou is.

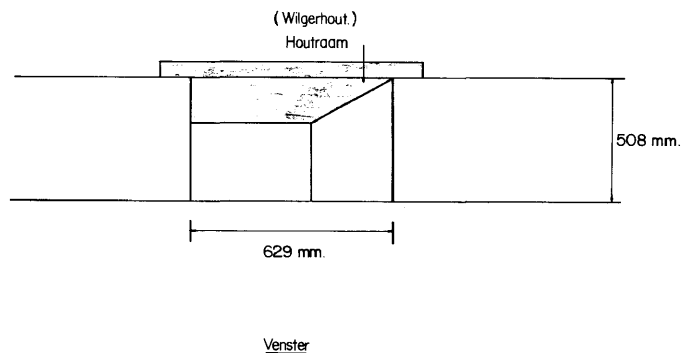
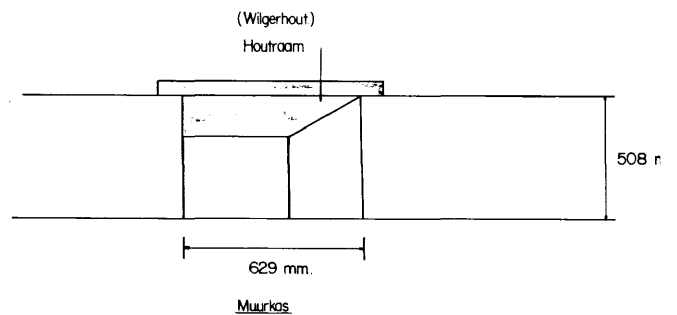
Aan die buitekant van die noordelike gewelmuur word 'n vuurherd en 'n skoorsteen ook van die klei gebou sodat die opening van die vuurherd in die kombuis is. Die skoorsteen is in die middel, aan die buitekant van die gewelmuur. In die kombuis moet die vuurherd 1,22m breed en 0,92m hoog gebou word, oop bo, om die skoorsteen te vorm. (Vergelyk tekening vir die vorm van die vuurherd.) Die vuurherd se vloer is 457mm bokant die kombuisvloer.

Die huis het uit drie vertrekke bestaan, naamlik die slaapkamer, die kombuis en die woonkamer. Al die vertrekke moet met klei gesak word nadat die bestaande klei afgekrap is. Die muur tussen die kombuis en die woonkamer het 'n deuropening teen die agtermuur. Tussen die woon- en slaapkamer moet die muur (die suidelike binnemuur) afbreek word omdat dit later ingebou is. Dit moet met 'n gordynafskorting vervang word. Die gordyn van sis hang aan houtringe wat skuif oor 'n ronde lat.

Die drie openinge wat in die agteraansigmuur van die huis met los klippe opgevul is, moet afbreek en ook met klei toegebou word maar voorsiening moet in elk geval vir 'n venstertjie in die derde kleilaag van die muur gelaat word. Die vensters was 609mm breed en 508mm hoog en het oor wilgerhoutrame beskik. Die vensteropeninge word met wilgerhoutplanke wat aan twee skarniere van roubeesvel hang, bedek. Die rouvelskarniere is 762mm lank en 508mm breed.

Die vloere van die vertrekke bestaan uit fyngestampte miershoop wat gelykgeskraap en vasgestamp is om 'n harde oppervlakte te gee. Die vloere word gesmeer met roulynolie en koue lym.

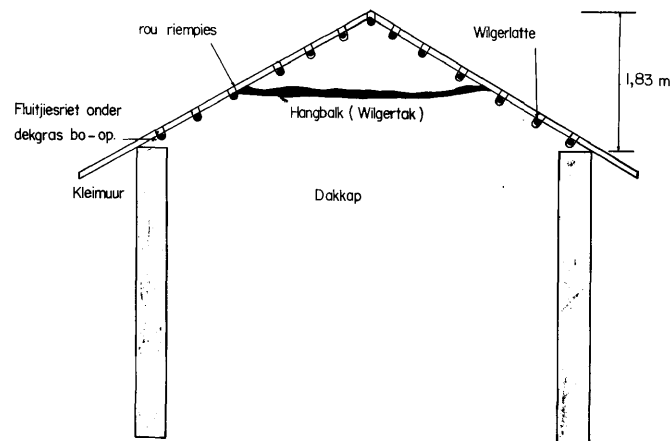
In die vooraansigmuur van die woonkamer, op dieselfde hoogte as die boonste lateie van die deure, kom 'n versonke muurkassie aan die binnekant. Die muurkassie is 305mm diep, 508mm hoog en 609mm breed. Die lateie van die muurkassie bestaan soos dié van die vensters uit wilgerhoutplanke. Voor die twee buitedeure word twee plat sandsteenklippe gelê; ongeveer 0,91m by 0,91m om as trap te dien. Die kosyne van die twee deure in die vooraansig van



die huis, het uit ruwe wilgerhoutbalke bestaan, terwyl die twee deure self van wilgerhoutplanke gemaak is. Die deure kry los diefweringdeure van yster. Die venster kry aan die binnekant ook diefwering. Die deur heel links in die vooraansig van die huis, dit wil sê die mees suidelike deur, moet met klei toegebou word. Perskepitte word voor die deure en vuurherd ingelê ' ongeveer 0,91m by 0,91m. Wildsbokhorings word aan die mure gemonteer om as kapstokke te dien.

Die dak van die kleihuis het uit 'n reeks kapbalke van onbewerkte wilgertakke bestaan wat aan die toppunte vasgepen is om die nok van die dak te vorm. Die kapbalke is met hanebalke, ook van wilgertakke, verbind. Verbinding geskied deur middel van houtpenne soos in die geval van die toppunte van kapbalke. Wilgerdwarslatte is oor die kapbalke vasgemaak. Die grasdak het bestaan uit fluitjiesriet en dekgras wat bo-op geplaas is. Die grasdak wat 1,83m hoog en het 'n oorhang van 305mm gehad.

Digby die huis is die ou familiekerkhof geleë waarin pres. Hoffman, sy vrou, ander familielede, asook verskeie Voortrekkers begrawe is. Die swart leiklipgrafsteen van die



president het baie mooi bewaar gebly; dié van sy vrou is ongelukkig beskadig. Oor die algemeen is die kerkhof egter in 'n besonder goeie toestand.

Die Vryburgers van Bloemfontein is van plan om die huis te restoreer. Onderhandelings is reeds gevoer en daar is groot gesdrif. Na ons verneem gaan AVBOB ook die kerkhof herstel en die beskadigde grafstene restoreer. Die huis sal daarna as museum ingerig word. 'n Toegangspad sal verby die kerkhof na die huis gemaak word sodat albei maklik bereikbaar vir toeriste sal wees.

Met die twee gerestoureerde huise op Hoffmansrust en Rietfontein sal die era van die ou Vrystaatse Republiek herleef en sal onderskeidelik die eerste en die laaste Vrystaatse presidente op dié wyse vereer word. Terselfdertyd dien die kleihuis van pres. Hoffman en die Steynhuis wat uit 'n later tydperk dateer en met bewerkte ysterklip gebou is, as tipiese voorbeelde van die Voortrekkerboukuns. Dit is twee belangrike Vrystaatse kultuurhistoriese bakens wat die Vrystaatse Museumdiens vir die nageslag behoue wil laat bly.

*Die restaurasie van die huis van pres. Hoffman by Wepener word deur 'n kultuurorganisasie van Bloemfontein, die Vryburgers, gedoen. Hierdie poging is 'n lofwaardige voorbeeld hoe 'n plaaslike gemeenskap en organisasie kan toesien dat ons kultuureiendomme nie verlore gaan nie. Bewaring van besondere geboue is dikwels 'n plaaslike aangeleentheid en die Vryburgers het getoon dat as die entoesiasme en inisiatief daar is, daar nie altyd na owerheidsinstansies gekyk hoef te word om kultuurskatte te bewaar nie.*

*Die persoon wat die voortou geneem en die Vryburgers geïnspireer het om die restaurasie te onderneem, was mnr. Barry van Niekerk, bestuurder van 'n plaaslike drukkerij in Bloemfontein terwyl prof. P.J. Nienaber, Direkteur van die Vrystaatse Museumdiens en voorsitter van die O.V.S.-Bewaringsraad van die Stigting Simon van der Stel, as adviseur optree. Ander persone wat aktief betrokke is, is dr. De Villiers Joubert (voorsitter van die komitee wat die restaurasie behartig), mnr. André Basson (schrywer en sekretaris) en dr. Barry Fichardt (stuurman en voorsitter).*

Redakteur

“Before the private sector could be expected to finance preservation ..., the community had to make the commitment that it wanted preservation.”

— Wes Uhlman, sometime mayor of Seattle, Washington (1978)

“Awareness of the decisive importance and of the disturbing vulnerability of man's environment is bursting upon the most alert and public spirited people. The pride of having gone to the moon is cancelled out by the humiliation of having gone so far towards making a slum of our native planet.”

— Max Nicholson in *The environment revolution*

“The object of every repair should be the faithful restoration of those features of the original building which yet remain.”

— Sir Giles Gilbert Scott (1880 - 1960)



# Bewaring in die Vrystaat? 'n Pleidooi ten gunste daarvan

Gedurende die Mei-sitting vanjaar van die Vrystaatse Provinsiale Raad het mnr André Bezuidenhout L.P.R., lid van die Bloemfonteinstreekkomitee van die Stigting Simon van der Stel en die O.V.S.-Bewaringsraad 'n belangrike pleidooi vir bewaring gelewer. Omdat dit so aktueel is, word mnr. Bezuidenhout se interessante toespraak onveranderd geplaas.



Mnr. A.S.G. Bezuidenhout, L.P.R. wat onlangs 'n kragtige pleidooi vir bewaring in die Vrystaatse Provinsiale Raad gelewer het. Hy speel 'n aktiewe rol in die plaaslike aktiwiteite van die Stigting in die O.V.S.; onder meer as tesourier van die Bloemfonteinstreekkomitee sowel as die Vrystaatse Bewaringsraad.

Ek wil graag vandag met u gesels oor die begrip "Bewaring" en doen dit by wyse van vrae wat ek stel. Sommige antwoorde sal ek self verstrek — maar ek vrees sommige vrae sal onbeantwoord bly tensy diegene wat ek aanspreek in woord en daad die antwoord verstrek — en ek stel meer belang in hulle **daad** as in hulle woord.

Wat verstaan ons by bewaring? Baie geleerdes het reeds uitnemende en veelseggende definisies of omskrywings gegee oor die begrip bewaring. Goethe sê: "Wat 'n mens van sy vaders erf, kan alleenlik werklik 'n besitting wees deur dit opnuut te verwerf." Doktor Mary Cook se weergawe: "Soos in die geval van alle ou dinge, moet ons onthou dat ons baasskap tydelik is. Die besitter is slegs die beskermheer daarvan. Op hom rus die verantwoordelikheid om dit onbedorwe te bewaar vir diegene vir die dit later baie kosbaar sal wees."

My eie siening is, dat bewaring dit behels wat 'n trotse volk nie kan bekostig om verlore te laat gaan nie.

Dit sluit in:

- geskiedkundige gebeure in die verlede;
- kultuurskatte;
- taalskatte — manuskripte en boeke;
- konsskatte, maar ook geboue, strukture en terreine.

Alles waardeur 'n volk, die leefwyse, gewoontes en gebruike van sy voorvaders kan vasstel en bepaal, is bewaringswaardig.

U moet nou asseblief nie dink dat ek van elke tweede huis in elke dorp of stad, 'n museum of skuur as 'n nasionale monument wil verklaar nie. Daar is gevalle waar die bewaring van 'n geboue, of bewaring in die algemeen, nie in die pad van vooruitgang moet staan nie. 'n Mens moet altyd realisties wees. Daar is egter wél in die Vrystaat geboue en ander strukture wat so 'n intieme verbintenis met ons volkswording of -geskiedenis het dat hulle waardig is om te bewaar, en bewaar moet word.

Ek kan dink aan so baie ou geboue in Bloemfontein alleen wat onoordeelkundig gesloop is — om niks noemenswaardig in hulle plek op te rig nie — die beste voorbeeld is die Grandteater. 'n Pronkstuk — die teater met die beste akoestiek in die land — die mooiste teater in heel die Republiek van Suid-Afrika.

Ek sou graag wou sien dat die algemene publiek — soos nou in Pretoria met die Wesfasade, só bewaringsbewus word, dat hulle opstaan en sê: ons sal nie toelaat dat hierdie volksbesit afgebreek word nie. Dis ons trots — ons geskiedenis — en daaraan raak julle nie.

In vergelyking met ons stamlande in Europa het die Oranje-Vrystaat nie 'n baie lang geskiedenis nie. Ons kan nie spog met geboue wat in die 10de eeu — of voor Christus — gebou is nie, en daarom moet ons dubbel so versigtig wees, dat ons nie dié bietjie wat ons wél het, ook verlore laat gaan nie, en later uitvind dat ons werklik nie oorhet om vir dié wat na ons kom na te laat nie.

## Wie moet bewaar en vir wie?

"Elke beskaafde land is trots op die spore wat hy getrap het op sy ontwikkelingspad — en die sigbare spore van die kultuurerfenis is ons historiese geboue. Laat ons hulle dus sorgsaam bewaar en in stand hou vir die nageslag, want hulle is inderdaad die transportaktes van die land wat ons liefhet. Mag die geslagte wat kom ons nooit daarvan beskuldig dat ons ons eie voetspore doodgevee het nie!"

Hierdie woorde is gesprek deur 'n man wat wêreldberoemdheid verwerf het vir sy bewaringsbewustheid, wat nie alleenlik by woord gebly het nie, maar wat hy in **daad** omskep het — dr. Anton Rupert. Dr. Rupert is die man wat sekerlik in Suid-Afrika dié leidende figuur is wat bewaring aanbetref, en daarom, meneer die Voorsitter, kan en moet ek, en elke burger in die land, na hom luister as hy praat — en hy hét gepraat — hy het nie net alleen gepraat nie, hy het ook gedóén. Sy bewyse staan oral deur ons land versprei, behalwe die Vrystaat. Om terug te kom na die vraag — wie moet bewaar en vir wie?

Bewaring berus nie alleen by die staat nie.

1. Die sentrale regering doen reeds sy deel en verskaf fondse vir die doel. Ook deur die Raad van Nasionale Gedenkwaardighede doen die sentrale regering sy deel. Die Raad van Nasionale Gedenkwaardighede se werke is bekend, maar blykbaar, om een of ander onverklaarbare

rede is hulle aktiwiteite beperk tot die Kaapprovinsie waar hulle bykans 600 verklaarde gedenkwaardighede het met slegs 31 in die Oranje-Vrystaat. Ons sal moet kyk hierna. Is dit hulle skuld — of ons eie?

2. Die Provinsiale Administrasie doen sy deel, en is dus bewaringsbewus. Hierdie Raadsaal waarin ons tans vergader, trotse besitting van die Oranje-Vrystaat, is bewys daarvan — dit gaan stadig, maar geleidelik rig die ou Raadsaal sy kop weer trots op. Ek vertrou egter dat ons die werk sal voltooi, en daarby bedoel ek dat ons nie alleen buite om gaan restoureer nie maar ook die kelders van hierdie trotse besitting gaan terugbring na die oorspronklike. Min mense weet dat die een kelder 'n kroeg was, waarin die ou Volksraadslede lafenis kon verkry.

'n AGBARE LID: Sulke skelms!

MNR. BEZUIDENHOUT: Die toonbank en die rakke is nog in perfekte toestand — maar die gees het helaas verdwyn — so ook die versnaperinge. Tans word die kroegie as stoorkamer gebruik om ou gebreke banke en stoele in te berg. Verder staan 'n groot portret van dr. Ramsbottom, die eerste Administrateur van die Vrystaat en lid van Abraham Fischer se kabinet in 1907, daar in vergetelheid. Ons moet onthou dat dr. Ramsbottom saam met generaal Hertzog op kommando was as geneesheer gedurende die Anglo-Boereoorlog.

Meneer die Voorsitter, ek verwag nie noodwendig dat die "diens" van daardie tyd weer gelewer moet word nie — maar ek verwag dat die kroeg weer in ere herstel sal word — al sou mens slegs 'n moderne koeldrank daar kan geniet gedurende sittingstye. Met die oog daarop dat hierdie Raadsaal volgende jaar op een van die Republiek se vaste reeks posseëls sal pryk, voel ek dat ons dit aan die Raadsaal verskuldig is.

Meneer die Voorsitter, verder doen hierdie Administrasie 'n reuse-werk met die restourasie van die Ou Presidensie wat binnekort 'n trots van die Provinsie sal wees. Tog jammer dat die inwoners van die Vrystaat nie so entoesiasies is oor hierdie saak nie. Die betrokkenes sukkel hulle dood om meublement en ander bybehore te bekom om die Presidensie te meubileer soos dit was — maar van Jan Publiek kry hulle bitter min samewerking of bystand. Is die publiek oningelig? As dit die geval is, is dit die Provinsie se eie skuld! Hier kan die verskillende media van baie groot hulp wees.

Die behoud en restourasie van die Goewermentsgebou waarin die N.A.L.N. gevestig is, is ook 'n mylpaal. Die gebou vorm 'n intieme deel van die Vrystaatse geskiedenis en kan met reg aanspraak maak op restourasie.

'n Verdere aspek waar die Provinsie sy bydrae tot bewaring maak, is deur middel van die Museumdiens.

Ons kan dankbaar wees dat ons die dienste bekom het van 'n man soos professor Petrus Nienaber — ek wens soms dat ek sy energie en vuur het, want dan sou ek ook êrens gekom het in die wêreld. Ek wens verder dat ons aan hom onbeperkte fondse kon stel om sy dinge te doen — maar die ander sy van die saak is dat, indien dit so was, sou daar vir die nageslag niks oorgebly het wat hulle kon doen nie. Hy sou alles klaar gedoen het. Baie dankie, professor Nienaber, u het in 'n baie kort tydjie wondere verrig wat ander nie in twee leeftye sou kon tot stand bring nie.

Meneer die Voorsitter, die Provinsie spog met die N.A.L.N. — enig van sy soort — met sy Navorsingsentrum, sy musiek — en toneelmuseums en sy beeldetuin. Ons volk se kultuurskatte en voorwerpe word hier vir die nageslag bewaar. Ons spog met die Voortrekkermuseum op Winburg, met president M.T. Steyn se geboortehuis. Ons

staan nie terug vir Pietermaritzburg en Pretoria nie. Ons spog met Bethulie — die Pelissierhuis met sy temas uit die Sendingtydperk en die Anglo-Boereoorlog.

Soos Sy Edele in sy openingstoespraak reeds meegedeel het, spog die Vrystaat eersdaags met die Transgariëp-museum op Philippolis, (Adam Kok se wêreld), die Senator van Nickerkhuismuseum op Boshof, en temamuseums op Kroonstad en Ficksburg. Daar móét tog ander dorpe in die Vrystaat wees wat iets kan bied wat hulle eie is of uit hulle eie verlede is, wat hulle behoefte aan het om vir die nageslag te bewaar. Die fasiliteite is reeds daargestel deur die provinsiale owerheid. Kan die inisiatief dan nie van die dorpe self kom nie, of stel hulle so min belang in hulle herkoms en verlede? Daar is reeds so baie geskiedenis skatte wat verlore of vernietig is. Kom ons red die wat nog oorgebly het?

Ek doen 'n beroep op elke munisipaliteit in die Vrystaat om sy eie omgewing te fynkam, om vas te stel of daar enige geboue, struktuur, voorwerpe of stukke uit die verlede is, wat bewaringswaardig is.

Die Provinsie kan u nie help om 'n bewaringswaardigheid te bewaar as u nie self eens daarvan weet nie. Ontdek dit, rapporteer dit, en vra dan hulp. Die Provinsie help alleenlik mense (en dorpe) wat hulleself wil help. Die Provinsie sit nie opgeskeep met geld en loop nie rond en soek waar hulle kan help met 'n museum nie. Hierdie inisiatief moet van die dorpe kom anders weet ons nie eers daarvan nie.

Ek wil graag ook die agbare lid vir Zastron gelukwens dat hy sy hele kiesafdeling deurgegaan het. Hy weet presies wat daar is, hy weet wat hy wil hê en as ek daarvoor sou moes besluit meneer die voorsitter, sou ek ongetwyfeld vir hom baie goed gehelp het. Hy wat sy huiswerk ordentlik gedoen het moet die nodige fondse kry vir sy tema-museum op sy dorp.

MNR. SIMES, L.U.K.: Louis, jy het darem een man aan jou kant.

MNR. BEZUIDENHOUT: Meneer die Voorsitter, verder veels geluk aan die dorpe wat reeds iets hieromtrent gedoen het. Julle staan voor in die tou. Dorpe soos Stellenbosch en Potchefstroom behoort 'n aansporing te wees aan almal wat skoonheid kan waardeer.

Verder sal dit 'n stap vorentoe wees as die Uitvoerende Komitee dit sal oorweeg om 'n sentrale liggaam of raad daar te stel om 'n opname of lys te naam, en te hou, van alle bewaringswaardighede in die Provinsie. Hierdie inisiatief weer behoort van die provinsiale owerheid uit te gaan.

Die Nasionale Museum het die Eerste Raadsaal gerestoureer en kan met reg trots wees daarop. Verder is hulle besig om 'n Victoriaanse woning in Kellnerstraat 31 terug te bring na sy ou glorie — ons wens hulle sukses toe daarmee. Tog jammer dat die Bloemfonteinse publiek nie aktief daarby betrek kon word nie — dis nog nie te laat nie.

Twee instansies wat gewaardeerde bydrae maak tot bewaring is die Stigting Simon van der Stel en die Stigting Vrijstatia. Die Stigting Van der Stel se aktiwiteite is eintlik ook beperk tot alle ander provinsies, maar in die Vrystaat hoegenaamd niks. Hier lê die probleem ook by onself. 'n Klein groepie mense werk aktief vir die Stigting Simon van der Stel maar sy ledetal in die Vrystaat is nominaal in vergelyking met die ander provinsies. Stel ons mense nie belang nie, of is ons nét nie bewaringsbewus nie? Die Stigting Vrijstatia is 'n nuwe organisasie van begeesterde mense wat in die geskiedenis van die Vrystaat, en die bewaring van sy skatte belangstel. Ons vertrou dat deur hulle iets vermag sal word. Ook Vrijstatia soek lede en belangstellendes.

Die volgende groep wat ek graag wil behandel is 'n groep

wat ook aan Suid-Afrika behoort, en ironies genoeg behoort meeste van Suid-Afrika aan hulle. Dit is die nywerheidssektor. Dit is geen geheim dat die groot geld in ons land in hulle bankrekenings gesetel is nie. En, meneer die Voorsitter, ek misgun hulle dit nie want hulle werk ook daarvoor.

Wat ek wel beweer is dat met die uitsondering van die Rembrandtgroep, die nywerheidssektor nie sy plig doen in die bewaringswedloop nie. In Transvaal, waar meeste van die hoofkantore gesetel is — selfs ál die Afrikanersake wat in Bloemfontein ontstaan het se hoofkantore is tans aan die Rand waar die geld loop — in Transvaal word daar skynbaar deur hierdie sektor iets gedoen maar die Vrystaat bestaan skynbaar nie vir hulle nie.

Dit is waar dat 'n mens verder kom met 'n saak indien die hoofkantoor van die saak in die stad geleë is waar die behoefte ontstaan, maar takkantore sal eenvoudig harder moet praat dat hoofkantoor ook na hulle belange in die Vrystaat moet omsien, want ons is ook hulle belang. Die nywerheids- en banksektore is merendeel in die gunstige posisie dat hulle met sukses 'n gerestoureerde eiendom ekonomies kan aanwend en daardeur 'n dubbeldoel kan dien. Ek doen 'n beroep op hierdie sektore van ons sakewêreld om aktief bewaringsbewus te word.

Die ys in die Vrystaat is reeds gebreek. Die eiendom waar generaal J.B.M. Hertzog gewoon het (geleë in Goddardstraat), is so pas deur 'n nywerheid, wat voorlopig anoniem wil bly, aangekoop, en sodoende sal die eiendom vir die nageslag bewaar bly.

'n Ander eiendom in Bloemfontein met 'n kleurryke verlede is die eiendom te Elizabethstraat 40 waar tans 'n munisipale kliniek bedryf word. Die gebou is argitektonies baie mooi, en die boustyl verteenwoordig die laat-republikeinse tydperk. Dit is gebou in 1896 en is goed bewaar en feitlik onveranderd. Die eiendom is gebou deur meneer Charlie Fichardt, wat getroud was met die dogter van meneer Rose-

Innes, Bloemfontein se eerste burgemeester in 1880. Die geskiedenis deel mee dat lord Alfred Milner in 1898 daar tuisgegaan het, en dat president Paul Kruger in 1899 tydens die konferensie in Bloemfontein met rooigehulde oë op die stoep gesit het omdat hy besef het dat daar geen hoop vir sukses in die onderhandelinge is nie. In 1903 toe Chamberlain koloniale sekretaris word, het 'n afvaardiging van bittereinders, almal gewese Boere-kommandante, hom onder leiding van generaals Hertzog en De Wet gaan spreek in die Presidensie, maar voor die samesprekings het die kommandante eers in hierdie huis vergader en beraadslaag om beleid en optrede te bespreek. Sir Ettiene de Villiers het daardie huis jare lank bewoon.

Meneer die Voorsitter, as dit nie genoeg rede is om die eiendom te bewaar nie, wat is?

Meneer die Voorsitter, my pleidooi kom kortliks daarop neer dat:

1. die Vrystaatse publiek moet wakker word vóórdat ons niks meer het om te bewaar nie.
2. Die plaaslike besture hulle gebied moet fynkam op soek na iets uit die verlede wat gerestoureer of bewaar moet word.

Nie alleen sal hulle volksdiens doen nie maar dalk ook hulle soms kwynende dorpie 'n toeriste-aantreklikheid maak — tot hulle eie voordeel.

3. Dat die nywerheids- en sakesektore hulle deel moet doen en dr. Rupert se voorbeeld moet volg, en
4. dat die Provinsie op een of ander wyse, meer geordend aktief sal raak in die bewaringspoging, soos ek reeds uitgewys het. Ek tref nie graag vergelykings tussen my provinsie en ander nie — maar Pelgrimsrust, Graaff-Reinet en Tulbagh en ander mooi projekte in Transvaal, Kaap en Natal staan soos seer duime uit en laat my soms selfbewus voel.

Ek dank u.

## Bewaar Winburg se handelshuis

Hy sal alles in sy vermoë doen om te verhoed dat die historiese ou Handelshuis op Winsburg se markplein voor die stootskrapers beland, sê prof. P.J. Nienaber, voorsitter van die Bewaringsraad van die Stigting Simon van der Stel. Groot kommer heers onder inwoners van die dorp nadat dit bekend geword het dat bouplanne vir 'n nuwe kompleks vir die Sentraal-Westelike Koöperasie op die perseel van die Handelshuis reeds voltooi is en dat dit net 'n kwessie van tyd is vóórdat die Handelshuis gesloop word.

Verskeie inwoners pleit dat die gebou bewaar word, terwyl mnr. H.C. Craven, stadsklerk, sê hoewel hy nog nie amptelik kennis dra van moontlike sloping nie, twyfel hy of die stadsraad dit sal goedkeur.

Prof. Nienaber sê die aangeleentheid is reeds by die Raad

vir Nasionale Gedenkwaardigheid aangegee en hy hoop om die gebou eersdaags as 'n nasionale gedenkwaardigheid verklaar te kry. "Dit sal 'n hartseer dag wees as die gebou gesloop moet word. Ek wil nie graag 'n herhaling hê van wat met Reinach se Winkel op Koffiefontein gebeur het nie." Een van die inwoners op Winburg wat pleit vir die behoud van die Handelshuis, is mnr. Pieter Kotzé (88), 'n afgetrede boer. "Julle moet keer dat die gebou nie heeltemal afgebreek word nie — dit is een van die enigste historiese geboue op die dorp wat onveranderd behoue gebly het." Hy sê die gebou is net ná 1900 opgerig en die fasade wat op die ou Markplein front, het deur al die jare onveranderd gebly. Agter die Handelshuis staan die ou perdestalle nog waar boere hul perde gelaat het as hulle die dorp besoek. Die gebou is binne afgewerk met houtplafonne wat ná al die jare se verwaarlosing nog nie hul prag verloor het nie.

*Die Volksblad, 26 November 1980*

# Bewaring betree 'n nuwe era in die OVS

- Deon Jooste



*Prof. P.J. Nienaber, voorsitter van die pasgestigte OVS-Bewaringsraad van die Stigting Simon van der Stel.*

Die omvang van die bedrywighede van die Stigting Simon van der Stel het onlangs aansienlik toegeneem in die Oranje-Vrystaat toe die OVS-Bewaringsraad tot stand gekom het.

Gedurende die afgelope paar maande is 'n aantal bewaringskomitees op verskeie dorpe in die OVS gestig. Dit was die resultaat van heelwat voorbereidingswerk wat veral deur prof. P.J. Nienaber gedoen is.

Mettertyd is daar geoordeel dat dit noodsaaklik geword het dat die aktiwiteite van die verskillende bewaringskomitees effektief gekoördineer moet word. Die resultaat was die stigting van 'n OVS-Bewaringsraad op 18 Augustus 1980 in Bloemfontein. Dit bestaan tans uit die volgende lede: prof. P.J. Nienaber (voorsitter), mnr. André Bezuidenhout L.P.R. (penningmeester), mnr. C.P.J. le Roux (ersekretaris) en mnr. Johan C. Loock wat ook 'n raadslid is van die R.N.G.

Die werkswyse van die Bewaringsraad is as volg.

Daar word voortgegaan met die stigting van bewaringskomitees in die verskillende Vrystaatse dorpe. Die verskillende komitees word oorspan deur die Bewaringsraad wat sy setel in Bloemfontein het en 'n selfstandige been vorm van die Stigting. Daar word gehoop om binnekort bewaringsrade ook in die ander provinsies te stig as onderafdelings van die Stigting.

Die verskillende bewaringskomitees, met die goedgeunstige samewerking van heelwat stadsrade het reeds veel vermag. Die eerste taak was om 'n lys op te stel van gedenktekens in elke Vrystaatse dorp. Daar is buitengewoon vinnig gewerk en hierdie lys is reeds voltooi. Daar word beoog om mettertyd 'n pragalbum van die Vrystaat se gedenktekens saam te stel en uit te gee. Die opsteller is mnr. C.J.P. le Roux. Saam met 'n beskrywing van die gedenktekens sal ook foto's gepubliseer word.

Die tweede en belangrikste taak van die Vrystaatse bewaringskomitees is om 'n lys op te stel van die bewaringswaardighede in hulle eie dorpe en distrikte. In elke dorp sal die bewaringskomitee die geskiedenis van die dorp en distrik bestudeer. Op hierdie wyse word onder meer ook 'n studie gemaak van geboue, dorpsgesigte, pleine, fasades, die omgewing, ens. Daarna word 'n register opgestel van die bewaringswaardighede, foto's word geneem, skyfies gemaak, onderhoude gevoer met kundige ouer persone en op band vasgelê, ens.

Hierdie kennis word eerstens oorgedra aan die plaaslike gemeenskap. So byvoorbeeld kan tydens kultuurraande van 'n verskeidenheid organisasies vertoon en vertel word van die kultuurbesittings van elke dorp soos byvoorbeeld historiese geboue (sommige miskien reeds gesloop), die kerke, stadsaal, landdroskantoor (dink aan die pragtige landdroskantore op Bethlehem, Parys en Ficksburg — op Ficksburg en Parys word hulle tans gebruik as tema-museums). Soms is ou tronke ook van historiese betekenis soos dié op Philippolis en Smithfield.

Die kennis moet egter nie net tot die dorp of distrik beperk word nie. Daarom sal elke bewaringskomitee ook volledige verslae aan die Bewaringsraad in Bloemfontein stuur. Uit hierdie verskillende verslae sal dan mettertyd 'n register kristalliseer wat 'n lys sal bevat van alle strukture in die OVS wat bewaringswaardig is. Terselfdertyd sal die Bewaringsraad ook hierdie register bestudeer en indien die geboue wat daarin beskryf word genoegsame argitektoniese en/of historiese waarde het, sal die betrokke gebou(e) onder die aandag van die Raad vir Nasionale Gedenkwaardighede in Kaapstad gebring word wat dan kan besluit of die bepaalde gebou as 'n historiese monument verklaar kan word en dus vir die nageslag bewaar word.

Uit bogenoemde blyk dit duidelik dat die onderskeie bewaringskomitees en die OVS-Bewaringsraad voortaan 'n sleutelrol kan speel om bewaring in die Vrystaat te bevorder en uit te brei.

# Die standbeeld van president Jan H. Brand

Aan die voorkant van die standbeeld teen die voetstuk, was 'n lourierkrans van brons wat onlangs spoorloos verdwyn het, waarskynlik diefstal. Die laakbare daad het weer eens die noodsaaklikheid om voortdurend bedag te wees op die skending van monumente en ander gedenktekens benadruk. Die skending van monumente van byvoorbeeld roemryke Afrikanerfigure soos pres. Jan Brand regverdig van owerheidsweë die strengste optrede.

President Brand is op 6 Desember 1823 in Kaapstad gebore en sterf op 14 Julie 1888 in Bloemfontein. Hy het in Londen as advokaat gekwalifiseer. Op 2 Februarie 1864 is hy in Bloemfontein, te midde van 'n dreigende Basoetogevaar, as staatspresident van die Oranje-Vrystaat ingehuldig. Hy is hierna drie maal as president herkies, in 1869, 1874 en in 1879. Hoofregter F.W. Reitz was sy opvolger in 1888.

Die standbeeld van pres. Brand is om 2.30 nm., Woensdagmiddag, 5 Julie 1893 deur pres. M.T. Steyn onthul. Volgens 'n besluit van 21 Augustus 1888 het die volksraad 'n kommissie aangestel, bestaande uit die sekretaris, Van Heytema, J.G. Fraser, A. Fischer en dr. Bo Kellner, met die opdrag om planne te beraam vir die oprigting van 'n standbeeld vir pres. J.H. Brand. Deur bemiddeling van die landdroste, raadslede en veldkornette, het die volk die bedrag van R2 200 geskenk. Die volksraad self het 'n bykomende bedrag van R4 000 beskikbaar gestel. Die geld is in die Nasionale Bank op vaste deposito gedeponeer.

Intussen is in Engeland, Frankryk, België, Nederland en Suid-Afrika advertensies geplaas en 'n prys uitgelooft vir die beste modelstandbeeld van die gewese president. Verskeie modelle is aangebied. Die keuse van die standbeeldkommissie het op die model van die heer Best van Amsterdam (Nederland) geval. Met behulp van adv. H.A.L. Hamelberg is met die heer Best 'n kontrak vir die maak van die standbeeld, wat 2 m hoog sou wees, aangegaan. J.G. Fraser, die voorsitter van die volksraad, het pres. M.T. Steyn gevra om die onthulling van die standbeeld waar te neem.

Pres. Steyn het Brand gelooft vir die opbouwende werk wat hy in die Vrystaat gedoen het. Deur sy wyse staatsmanskap het hy die Basoetovraagstuk opgelos en die oosgrens van die republiek vasgestel. Hy het sy volk deur die probleme van die diamantveldkwessie heen gelei en eindelijk 'n bevredigende ooreenkoms met die magtige Britse ryk aangegaan. Hy het hom vir die onafhanklikheid van die Vrystaatse sowel as die Transvaalse republiek beywer. Soos Willem van Oranje, Nederland van die Spaanse juk bevry het en George Washington die VSA se onafhanklikheid verseker het, so het Jan Hendrik Brand die Oranje-Vrystaat van Nie-Blanke oorheersing gered. Hy was 'n ware patriot en vader van sy volk.

Ten slotte het pres. Steyn aanbeveel dat die leuse "Alles zal recht komen" op die een sy van die monument aangebring word. Toesprake is hierna ook gelewer deur J.G. Fraser en Bo Kellner, die burgemeester van Bloemfontein. Lourierkrans van palmtakke is gelê deur hoofregter M. de Villiers en die burgemeester van Winburg. Die krans wat hoofregter De Villiers gelê het, het bestaan uit "laurel, oak and palm leaves". Dit is gelê namens die staatsdiens van die Republiek. Die Burgemeester van Winburg se krans het bestaan uit "everlasting". Van Hoytema, die sekretaris van die standbeeldkommissie het hierop die brief van waardering en dankbetuiging van lady J.S. Brand, die eggenote van pres.

Brand, voorgelees. Sy het nie die verrigtinge bygewoon nie, hoewel haar seuns en ander familie aanwesig was.

Die onthullingsereemonie het hierna ten einde geloop met die speel van "fraaie musiekstukke" deur die Artillerie Musiekkorps.

Die standbeeld is van gegote brons. As in aanmerking geneem word dat die standbeeld volgens 'n portret van pres. Brand gemaak is, is dit 'n pragtige stuk werk. Die beeld is ongeveer 2 m hoog en staan op 'n voetstuk van ongeveer 6 m hoog en 6 m in vierkant vervaardig uit gepoleerde Aberdeense graniet. Voor op die standbeeld is die woorde "J.H. Brand, staatspresident 1864-1888", met 'n blomkrans daaronder en aan die suidekant die woorde: "Van de Dankbare Natie", aan die noordekant: "Hy was de Vader des Lands" aangebring is. Agter is die wapen van die Oranje-Vrystaat. 'n Ysterhek is om die beeld heen opgerig. Die heer Stucki was die argitek en die heer Fernhead, 'n plaaslike kontrakteur, het die standbeeld opgerig.



Standbeeld van pres. Jan H. Brand in Maitlandstraat, Bloemfontein. Teen die voetstuk is die merke duidelik sigbaar van die lourierkrans wat gesteel is.



Lourierkrans van die standbeeld wat gesteel is.

Waar die standbeeld aan die bopunt van Maitlandstraat in Bloemfontein staan, is dit vir elke Afrikaner 'n inspirasie en 'n besienswaardigheid vir elke toeris.  
(Uit: The Friend, 7.7.1893)

#### Naskrif

Daar was groot vreugde toe die lourierkrans wat ongeveer 'n maand vermis was, Maandagoggend, 5 Mei op onverklaarbare wyse weer op sy plek voor aan die standbeeld gevind is. Die krans bestaan uit twee takke, die een is 'n tak met palmlare en die ander 'n tak met eikeblare. Die hele land was bekommerd. Navrae was aan die NALN gerig deur die Stigting Simon van der Stel en die Raad vir Nasionale Gedenkwaardighede. Op die Museumkongres wat die laaste week van April op Pelgrimsrus gehou is, is by die Direkteur van NALN, prof. P.J. Nienaber ook navraag oor die aangeleentheid gedoen. Die land sal voorwaar bly wees om te verneem dat die lourierkrans terug is.

Die standbeeld van president Brand sal in die vervolg verlig wees, sodat dit nie meer so maklik vir vandaliste sal wees om dit te skend nie. Dit moes iemand gewees het wat geen begrip van die kultuurwaarde van die beeld gehad het, wat die alkeurenswaardige daad gepleeg het. Die standbeeld is immers van groot kultuurhistoriese en sentimentele waarde vir elke opregte Afrikaner.

## OVS-gebou in gevaar — gaan dit gesloop word?

Een van die bekendste geboue op Koffiefontein in die Vrystaat is Reinach se winkel. Die gebou loop tans gevaar om gesloop te word maar gelukkig geniet dit die aandag van die Raad vir Nasionale Gedenkwaardighede.

Reinach se winkel is in 1888 gebou. Die eerste eienaar was A. Goldring, wat die winkel in 1913 aan A. Raywid verkoop het. H. Reinach het die winkel sedert 1924 van Raywid gehuur en in 1951 by Raywid gekoop. Toe Reinach in 1972 besluit om uit die besigheid te tree, is die winkel gesluit. Die gebou is verkoop aan D. Badenhorst van Bloemfontein wat dit op sy beurt weer aan Sentraal Westelike Koöperasie (Mpy.) Bpk. verkoop het vir R6 000.

Volgens mnr. H. Reinach is die winkel vandag nog in 'n redelike goeie toestand. Die pilare voor die winkel wat die oorhang-dak steun, is van ingevoerde dennehout. Die hele gebou is onlangs herpleister en gereeld deur mnr. Reinach geverf. Die plafonne is van staal en die dak van sink is nog die oorspronklike. Die mure van die gebou is minstens 46 cm (18 dm) breed. Die vloeroppervlakte van die grond en eerste vloer wat uit sesduim breë dennehoutplanke bestaan, is minstens 16 vk. meter groot. Die vooraansig van die Reinachgebou, wat noordwes front, beskik oor mooi groot vensters in houtrame wat skuins inloop na die voordeur. Dit beskik ook oor dubbele swaaideure met 'n uiters interessante wenteltrap van gegote yster in die middel van die grondvloer wat na die eerste vloer lei. Die wenteltrap is baie geld werd.

Van buite vertoon die ou winkel ewe indrukwekkend. Behalwe die groot vensters slegs aan die voorkant van die gebou, op die grond- sowel as die eerste vloer, beskik die gebou oor drie pragtige gewels. Twee gewels front noordwes

met 'n groot gewel aan die oostekant. Elke gewel beskik oor 'n sementkop wat die geheel heeltemal oorspronklik en karaktervol laat vertoon.

Uit wat bo gesê is, blyk duidelik dat Reinach se winkel wat uit die laat negentiende eeu dateer, 'n imposante en stewige gebou is met 'n besondere styl en karakter. Die gebou toon sonder twyfel invloed van die Engelse en Kaaps-Hollandse boustyle. Dit is 'n gebou wat 'n besondere waardigheid aan Koffiefontein verleen, veral vanweë die feit dat dit in die sentrum van die dorp aan die plein geleë is. Dié feit alleen maak dit 'n waardevolle gebou, verteenwoordigend van sy tyd, en werd om vir die nageslag bewaar te word.



# Bethlehem — Voorloper in bewaring op die Vrystaatse platteland

- Deon Jooste

Wanneer oor bewaring gepraat word, word dikwels net gedink aan die groter sentra van ons land of die ouer dorpe soos Stellenbosch of Graaff-Reinet. So 'n mening berus op 'n wanopvatting want op die platteland word dikwels nie net argitektoniese juwele aangetref nie maar ook strukture wat ten nouste in verband staan met die verlede — of dit nou koloniaal of republikeins is.

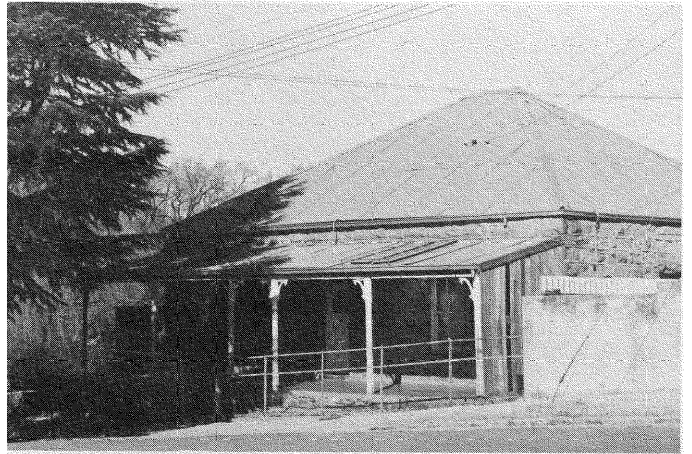
Een so 'n plattelandse dorp wat 'n skat van bewarenswaardighede besit, is Bethlehem in die Oos-Vrystaat. Hierdie dorp is in 1864 gestig — dus tien jaar na die ondertekening van die Bloemfontein-konvensie Die wel en weë van die Modelrepubliek het dus nie by Bethlehem verbygegaan nie — trouens die geboue wat bewaar gebly het skep 'n interessante spieëlbeeld van die verlede van hierdie steeds-groeiende dorp.

Die oudste woning in die dorp is gebou op 'n erf wat oorspronklik aan 'n sekere mnr. W. Meets behoort het. Die boumateriaal was merendeels rooi ysterklip en die gebou is in die vroegste dae aangewend as 'n hotel, kantien en poskantoor.

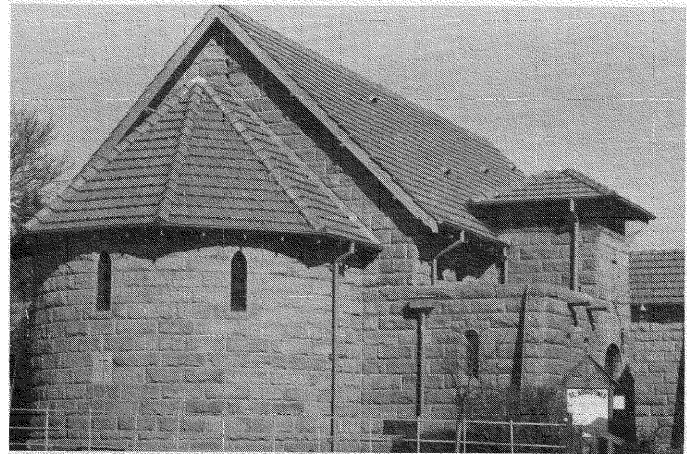
Gedurende September 1860 het prins Alfred, seun van koningin Victoria, vir 'n paar dae in hierdie huis oorgebly terwyl hy saam met die Kaapse goewerneur, sir George Grey, na Natal op reis was. Ongelukkig is toegelaat dat die gebou vervalde raak en in 1948 is dit gesloop.

Gelukkig vir Bethlehem is daar nog heelwat ander geboue wat tasbare skakels met die verlede is en terselfdertyd 'n spieëlbeeld vorm van die dorp se verlede. Die meeste van hierdie geboue is van sandklip gebou — 'n tipiese argitektoniese kenmerk van die Oos-Vrystaat.

Een van hierdie besondere geboue is die Strappwinkelgebou wat teen ongeveer 1893 opgerig is. Dit is geleë op die hoek van Kerk- en Louwstraat en is van sandsteen met 'n sinkdak. In die loop van 1979 het die stadsraad dit aangekoop en die restaurasie is met groot sorg deur die departement van die stadsingenieur gedoen. Die gebou word tans deur twee besighede gehuur.



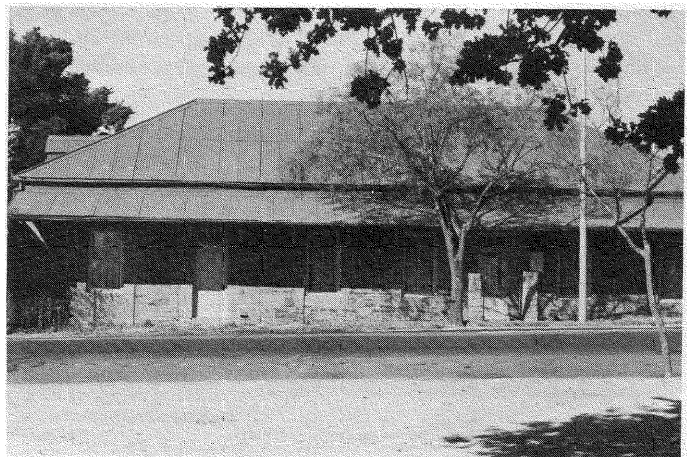
*Die oorspronklike N.G. Sendingkerkpastorie wat teen die einde van die vorige eeu opgerig is.*



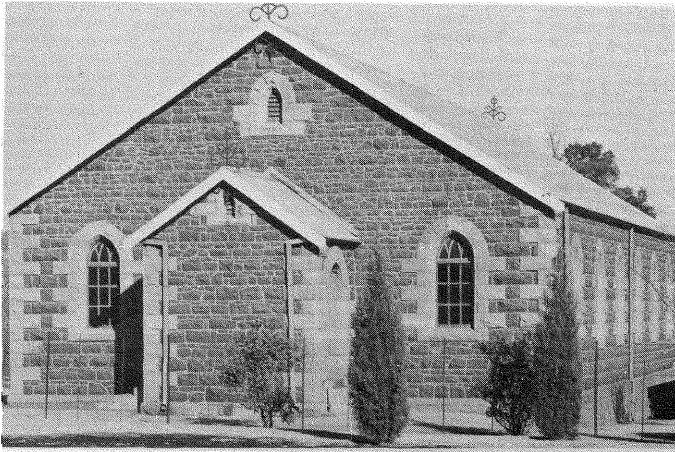
*Die St. Augustine Anglikaanse Kerk in Louwstraat waarvan die hoeksteen in 1928 gelê is.*



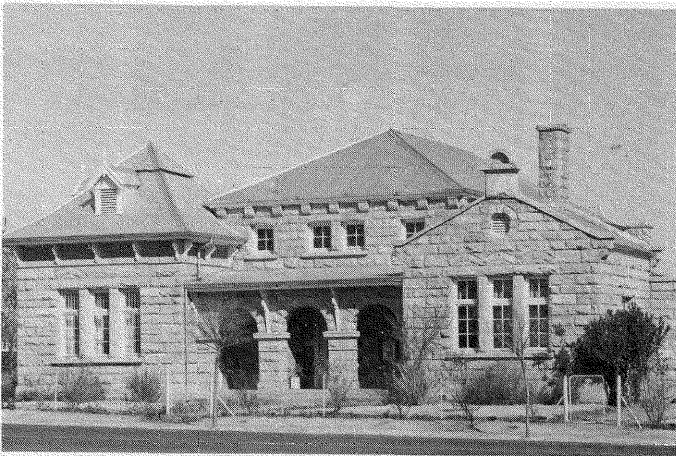
*Die Strappwinkelgebou op die hoek van Kerk- en Louwstraat, Bethlehem. Dit is ongeveer 1893 opgerig.*



*Die tuishuis in Kerkstraat. Dit is tans die oudste gebou op die dorp.*



*Die oorspronklike Sendingkerkgebou wat in 1909 in gebruik geneem is. Dit is die tweede N.G. Sendingkerkgebou wat in die Vrystaat opgerig is en word tans as 'n museum gebruik.*



*Die ou landdrooskantoor in Louwstraat. Die hoeksteen is in 1893 deur staatspresident J.W. Reitz gelê*

Die restourasie van hierdie gebou het nie met nuwe besigheidsontwikkeling teweeggebring nie maar met die ander geboue wat aan hom grens word 'n unieke eenheid gevorm wat op sigself besondere kulturele en toerisme-bevorderingswaarde het.

Aangrensend aan die Strappwinkel-gebou is daar die St. Augustine Anglican Church. Dit is ook van sandsteen gebou

met 'n rooi teëldak. Die hoeksteen is op 29 Februarie 1928 deur Paulina C. Belbin gelê en die gebou word nog as 'n kerk gebruik. Ook die Ou Landdrooskantoor, waarvan die hoeksteen op 7 Februarie 1893 deur staatspresident H.W. Reitz gelê is, vorm deel van die kompleks. Dit is 'n sandsteengebou en die staat het dit onlangs volledig opgeknop.

Een van die interessante verskynsels in ons plattelandse boukuns is die oprigting van tuishuise (dorpshuise) deur boere wat op afgeleë plase gewoon het. Bethlehem beskik oor 'n paar pragekseemplare van hierdie maatskaplike verskynsel. Regoor die Moederkerk, te Kerkstraat 12, staan 'n tuishuis wat waarskynlik ook die oudste bestaande gebou in die dorp is. Daar word gemeen dat dit vóór 1880 opgerig is, is onreëlmatig met sandsteen en blouklip gebou en het 'n sinkdak.

Die vordering wat op godsdienstige terrein gemaak is, word ook weerspieël deur die geboue wat vir godsdienstige doeleindes opgerig is. Afgesien van die St. Augustine Anglikaanse Kerk waarna reeds verwys is, is daar die Nederduits-Gereformeerde Moederkerk en die N.G. Sendingkerkgebou. Die hoeksteen van hierdie besondere blouklipgebou is op 22 Desember 1906 deur ds. C.P. Theron en eerw. H.A. Roux gelê en is gebou op grond wat reeds in 1860 opsy gesit is vir 'n kerkgebou vir die "onderhoriges" en die grond is Nazareth genoem. Teen 1909 was die gebou nog steeds sonder plafon en vloere maar toe is dit maar in gebruik geneem en het dr. J.D. Kestell die wydingsrede waargeneem.

Benewens bogenoemde geboue is daar nog etlike ander wat van besondere kultuurhistoriese betekenis is. Daar is die N.G. Moederkerk se pastorie wat kort na 1873 opgerig is en in 1927 herbou is en die N.G. Sendingkerkpastorie wat ook uit die laat-neëntiende eeu dateer.

Die stadsraad en inwoners van Bethlehem is daadwerklik bewus van kultuurskatte van hul dorp. Reeds in 1973 het die burgemeester, raadslid P.J. Vermeulen tydens 'n raads vergadering opgemerk dat die indruk wat 'n dorp skep, net so belangrik is as die ekonomiese vooruitgang daarvan. Die huidige stadsklerk, mnr. P.H.J. Olivier, is dieselfde mening toegedaan. Volgens hom beskik die dorp oor kultuurskatte wat na restourasie en moontlike proklamasie as nasionale gedenkwaardighede, die dorp tot eer sal strek. Dit is ook mnr. Olivier se standpunt dat Bethlehem deur bewaring sy karakter sal behou terwyl toerisme en daardeur ook die ekonomie bevorder sal word.

*(Hierdie artikel is saamgestel uit inligting wat goedgegunstiglik deur die stadsklerk van Bethlehem, mnr. P.H.J. Olivier, beskikbaar gestel is.)*

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*"Preservationists have long advocated the sensitive re-use of old buildings for it demonstrates the quintessence of preservation - the integration of our architectural heritage with present in a functioning relationship."*

*- James Biddle, President, National Trust of Historic Preservation U.S.A. 1980*

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*"Before the private sector could be expected to finance preservation ..., the community had to make the commitment that it wanted preservation."*

*- Wes Uhlman, sometime mayor of Seattle, Washington (1978)*

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# Victoriaanse woonhuis op Philippolis: restourasie en bewaring

## 'n Woonhuis word 'n openbare biblioteek

- A.Y. du Plessis

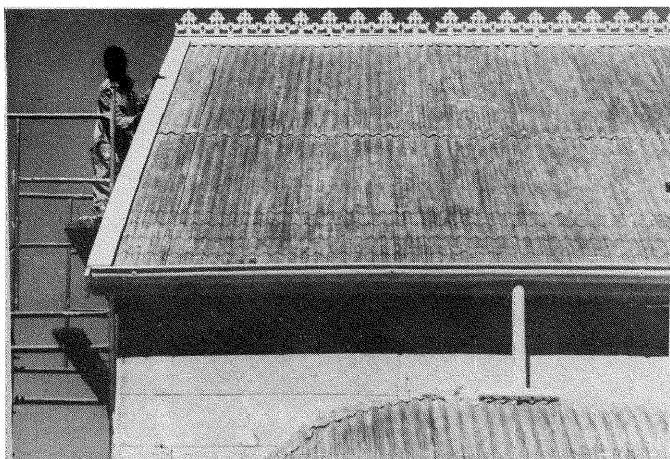
Waar daar enige belangstelling in die boukuns en kultuur van vervloë dae bestaan, mag die dorp Philippolis gewis nie verbygegaan word nie. Hierdie geskiedkundige plekkie, die oudste dorpie in die Vrystaat, lewer voorwaar 'n ryke fonds aan kultuurerfenis en geskiedkundige gebeure. Dit was die eerste sendingstasie vir Boesmans. Later is die sendingstasie vir Griekwas deur dr. John Philip van die Londense Sendinggenootskap hier begin. Dit is dan ook aan hom wat Philippolis sy naam te danke het.

Van hierdie eertydse gebeure en Griekwa-leefwyse is daar vandag nog vele tekens te bespeur en uit hierdie vroeëre kultuur het Philippolis, soos ons hom vandag ken, gegroei. Philippolis is 1862 deur die Vrystaatse regering van die Griekwas gekoop en tot afsonderlike distrik verklaar. Op die tydperk toe die dorp van die Griekwas gekoop is, het dit uit een lang straat bestaan en albei kante daarvan was 'n blok erwe.<sup>1</sup>

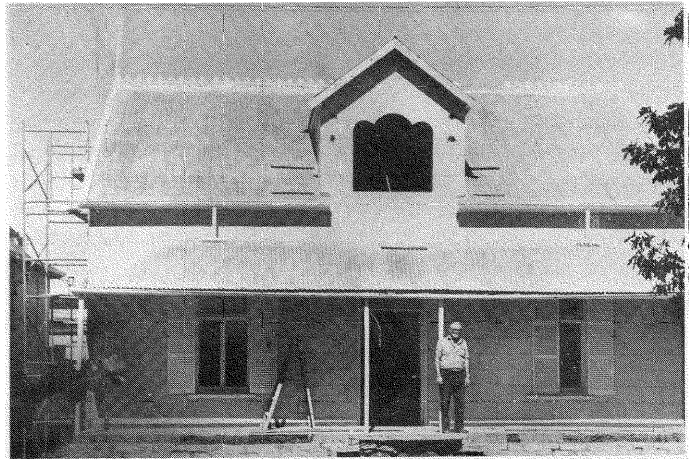
Philippolis is, uit die aard van sy geskiedenis, dus ryk aan historiese geboue. Aanvanklik het die huise in Philippolis hoofsaaklik uit Griekwa-hutte en kleimuurhuise bestaan. Die huise was heeltemal eenvoudig. 'n Klompie van hierdie Griekwa-huisies staan vandag nog en daar is reeds begin met die restourasiewerk aan 'n aantal daarvan. Die inwoners en eienaars word aangemoedig om die huisies na hul oorspronklike vorm op te knap.

Ander historiese geboue op die dorp is onder andere die N.G. Kerk wat in 1870 deur 'n sekere Wocke gebou is. Die kerk is in 'n sterk Gotiese styl gebou. Ook die huis wat volgens oorlewering dié van Adam Kok was, is vandag nog staande. Die historiese kruithuisie op die dorp se ouderdom word op ongeveer 140 jaar geskat — dus ouer as die dorp self, en het aan Adam Kok behoort.

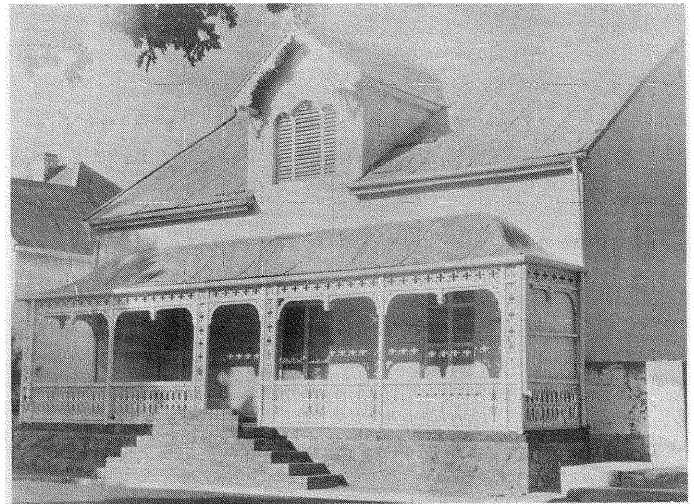
Gaandeweg het die boustyl van die huisies op Philippolis ontwikkel en verander. Nuwe style het hul verskyning gemaak en invloede van onder andere die Gotiese en Victoriaanse boustyle kan in verskeie van die geboue op die dorp bemerk word.



Detail van restourasie aan die dak.



Tydens restourasie is die hele veranda gerestoureer.



Die huis met veranderings soos deur Jacobson aangebring.

Aan die einde van die negentiende eeu het ook die Victoriaanse boustyl sy verskyning op Philippolis gemaak. Verandas met kunstige hout- of gietystertralie is aangebring; ook die versiering van die dak met gietysterkrulwerk het gewild geword — die Victoriaanse invloed was duidelik.

### Die geskiedenis en beskrywing van die Victoriaanse woonhuis

Die Victoriaanse woonhuis wat nou gerestoureer is en waarin die biblioteek ingerig sal word, staan op erf no. 12. Dit is een van die eerste erwe wat in Philippolis geregistreer is. In 1888 is dit in die naam van Jemina Visser, die vrou van dr. O.C.H. Krause, geregistreer. Dr. Krause het sy eerste apteek in 'n geboutjie op hierdie erf ingerig.

Die huidige woonhuis is in 1905-1906 deur twee Hollanders, Van der Kooy en Arrie gebou, en wel vir 'n mnr. Bohnen

wat 'n handelaar op die dorp was. Hy het die erf in 1904 gekoop. Die huis is later deur 'n sekere mnr. Hartman gekoop wat dit as tuishuis gebruik het. Omstreeks 1919 is dit deur mnr. Moritz Jacobson gekoop wat dit tot en met 1976 bewoon het, en daarna aan die Stadsraad van Philippolis geskenk het vir die inrig van 'n biblioteek.

Gedurende die tydperk wat mnr. Jacobson die huis bewoon het, is 'n aantal geringe veranderinge aangebring. Die stoep wat 'n plankvloer gehad het, is in ± 1925 deur 'n sementvloer vervang en die trappies, ook van hout, voor die gebou is deur sementtrappies vervang. Binne-in die huis is 'n staalvenster ingebou in die woonvertrek wat op die agterplaas uitkyk. Die deur tussen die woonvertrek en hoofslaapkamer is toegebou en 'n skeidingsmuur is tussen die linnekamer en badkamer wat een vertrek was, aangebring. Mnr. Jacobson het ook asbesplafonne laat aanbring; hulle bedek die oorspronklike houtplafonne. Die oorspronklike houtvloere van die badkamer en kombuis is ook deur sement vervang.

Die buitegeboue op die erf dateer klaarblyklik nie uit dieselfde tyd as die huis nie, en sover vasgestel kon word, het hulle die eertydse stalle omstreeks 1924 vervang.

In die huis is 'n verdere interessante verskynsel aangetref: die ou Joodse gebruik bekend as "Mezzuzah", wat in Hebreeus "deurpos" beteken; dit wat 'n huis of woning as tempel tot eer van God huldig. Klein hol plaatjies, wat elk 'n opgerolde papier bevat, is aan die kosyne van die ingang tot die huis en elke woonvertrek in die huis aangebring. Op die papier is 'n gedeelte uit die Bybel in Hebreeus; Deuteronomium 6 vers 4-21 wat lui: "Hoor o Israel, die Here onse God ..." Dit is die gebruik om hierdie plaatjies met die vingerpunte aan te raak wanneer 'n vertrek binnegegaan word.

#### **Restourasiewerk aan die huis**

Buite: Die sierwerk aan die veranda van die huis was in 'n heeltemal vervalde toestand. Die houtwerk, ook aan die voorkant van die huis aan die dak, was heeltemal verweer en onbruikbaar. Hierdie hout is alles verwyder. Maranti is gebruik om nuwe sierwerk en pilare, presies op die patroon van die vorige, te bou en aan te bring. Die dak self is opgeknep en herstel en die oorspronklike daklynprofiel is behou. Die gietystersierwerk op die dak is ook herstel en weer aangebring.

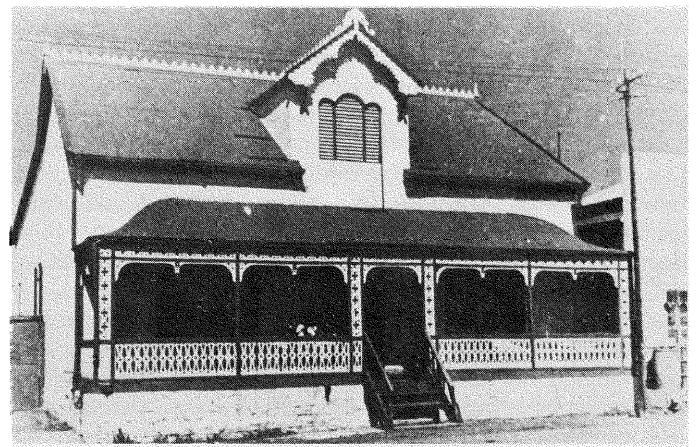
Die steentrappe voor die huis is afgebreek en kliptrappe wat inskakel by die veranda, is gebou. Omdat die woonhuis as openbare gebou sal dien en dus maklik toeganklik moet

wees, is besluit om vyf kliptrappies aan te bring. Ook die sementblad van die stoep is behou. Dit doen geen afbreuk aan die aansig van die gebou nie, en is meer funksioneel by 'n openbare gebou.

Die houthortjies voor die vensters is almal herstel en die geheelindruk wat die huis nou van buite gee, is dié van 'n laat negentiende-eeuse Victoriaanse woonhuis wat dit in werklikheid is.

Binne: Binne-in die huis is die gebou uit die aard van die saak aangepas by die vereistes van 'n openbare biblioteek. Dit is dus nie verander na die oorspronklike nie, maar slegs herstel sodat die huis as geheel in 'n goeie toestand bewaar kan word.

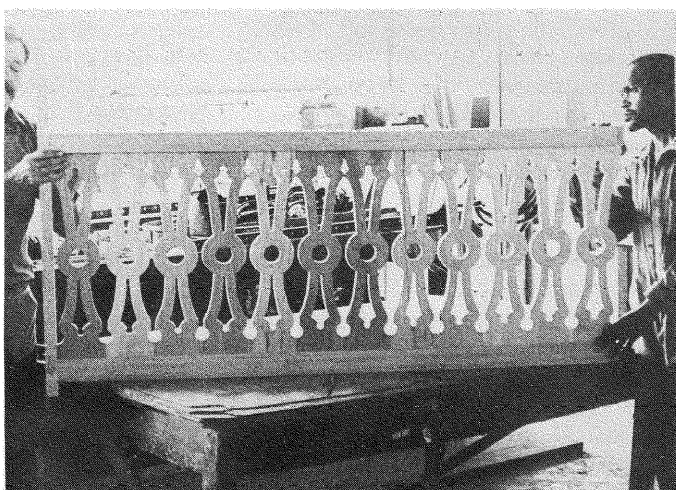
Die asbesplafonne wat deur die latere eienaar aangebring is, is behou. Só ook die groot staalvenster in die woonvertrek en die skeidingsmuur tussen die badkamer en linnekamer. Matte is aangebring en die gebou is uitgeverf. Die deur tussen die woonvertrek en hoofslaapkamer is weer uitgebreek.



*Die oorspronklike huis*



*Die huis ná restourasie. Op die stoep staan prof. P.J. Nienaber, Direkteur van die OVS-Museumdiens en mnr. Loots wat aan die hoof gestaan het van die restourasiewerk*



*Detail van restourasie van die hout van die veranda*

### Die uitbouing en beplanning van 'n kompleks

Uiteindelik sal hierdie Victoriaanse huis deel uitmaak van 'n hele museum-biblioteekkompleks. Die kompleks is reeds beplan en restourasiewerk aan die huis langsaan, wat as museum ingerig sal word, is reeds begin, terwyl die ontwikkeling van die terrein ook nie agterweë gelaat is nie. Die Victoriaanse woonhuis wat as biblioteek sal dien en die woonhuis langsaan, wat, volgens oorlewering, dié van Adam Kok was, is geleë voor 'n klein klipkoppie wat redelik sentraal in die dorp self is. Op hierdie klipkoppie is twee kanonne aangebring wat klaarblyklik nog die besit van Adam Kok was. In die inventaris van Adam Kok se kantoorbehoefes wat aan die Vrystaatse Republieke oorgedra is, word drie kanonne vermeld.<sup>2</sup> Dit is kanonne soos die ou skeepskanonne van vervloë dae. Hierdie kanonne

op die koppie steek pragtig af teen die lug daaragter en verleen aan die kompleks 'n gees van egtheid. Teen hierdie klipkoppie sal ook twee tipiese Griekwa-matjieshutte gebou word om die leefwyse van Griekwas gedurende dié tydperk uit te beeld. Die terrein langs die Victoriaanse huis sal verder ontwikkel word om parkeerplek aan besoekers te bied.

Die hedendaagse besoeker aan Philippolis sal, na voltooiing van die hele kompleks, teruggeplaas word in 'n era wat vandag net in die geskiedenisboeke leef. Dit is 'n deel van die ontwikkelingsgeskiedenis en kultuur van sowel die dorp as die volk, wat vandag op tasbare wyse teruggevind sal word.

1. Malan, J.H. *Die opkoms van 'n Republiek*, p. 433.

2. Bosch, J.A. *Eupeesgedenboek van die N.G. Gemeente Philippolis 1862-1962*, p. 25.

## Die Leghoyastatte, Sandrivierhoogte

- C. Schoeman, senior administratiewe beampte van die R.N.G.

Tydens sy vergadering gedurende April vanjaar het die Raad vir Nasionale Gedenkwaardighede besluit om die proklamasie van die Leghoyastat by Sandrivierhoogte, distrik Ventersburg (OVS) aan te beveel. Die proklamasie sal ook vier hektaar van die omliggende grondgebied insluit. Die Leghoya-stam, wat 'n groep van die Tswana-volk was, het laat in die 17de eeu die Vrystaat binnegekom en op verskeie plekke gevestig. Die Leghoya het egter as 'n stam heeltemal verdwyn as gevolg van die uitdelingsoorloë van die magtige Matabele-opperhoof, Silkaats, asook die latere assimilasië met die Basoeto's en Baralong van die Thaba Nchu-distrik.

Die uitstaande kenmerk van hierdie statte was die korbeelhutte en krale wat van ysterklip of sandsteen gebou is. Hierdie hutte was dan as 't ware fortifikasies in die klein wat die Leghoyas teen aanvalle en vyandelike stamme kon beskerm, terwyl dit hulle ook van brandgevaar gevrywaar het in geval van veldbrande.

Die stat by Sandrivierhoogte is 'n besonder goeie voorbeeld van die boukuns van die Leghoya. Hierdie betrokke stat beslaan 'n oppervlakte van bykans 45 000 vierkante meter en te oordeel na die grootte was dit waarskynlik die kwartier van 'n hoofman. Binne die ringmuur van die stat is daar meer as 70 hutte en sowat 25 veekrale.

'n Mens vind verskeie verwysings na hierdie klipstrukture in die ou reisbeskrywings van die vroeë reisigers. So byvoorbeeld skryf die bekende volkekundige, G.W. Stow, in "The Native Races of South Africa" oor die reisiger Campbell:

"On the 30th April 1820 this traveller passed many old cattle enclosures built of stone, some parts as neatly as if they had been erected by European workmen. From this description of the skill shown in the erection of these walls it would seem probable that the town ... belonged to the old Leghoya race ... The one mentioned by Campbell must have been very extensive, the ruins occupy a length of two miles, and they were also of considerable breadth."

Verder sê Stow:

"According to other native authorities, there appear every reason to believe that these fenced ruins and fortified huts were constructed by the pioneer tribes of the Leghoya ... From their own tradition ... it is said that they were not only the first to adopt the practice of fortifying their huts and kraals, but also finished these constructions with greater care and neatness than any other tribe."

Uit bogenoemde aanhalings is daar veral een feit wat die aandag trek en dit is dat die bouwerke van die Leghoya besonder netjies opgerig is.

In sy reisverslag van 1843 gee eerwaarde John Bennie 'n uitvoeriger beskrywing van die korbeelhutte (D.W. Williams (red.): *An Account of a Journey into Transorangia and the Potchefstroom-Winburg Trekker Republic in 1843* by the Rev. John Bennie):

"On approaching the Sand River ... I was surprised on finding myself alongside the ruins of an extensive town ... The town seemed to be half a mile broad ... I was able to guess its length ... The ruins consisted of circular stone kraals 5 or 6 feet in height ... I examined several huts at another town. These huts or small domes were formed of flat thin stones lapping interiorly over that immediately under it until they closed above. The apparent width of these beehive looking huts was on the inside about 4 feet in diameter. The doorway was low and square, and so small did it seem to be that even my little body found some difficulty, I imagine in getting thro' it."

Uit alle verslag blyk dit dus dat ons hier met 'n besondere stuk argitektuur te doen het. Aangesien die Leghoya as 'n stam lank reeds van die toneel verdwyn het, is die proklamering van die stat by Sandrivierhoogte dus belangrik hierin dat die laaste reste van 'n uitgestorwe swart kultuur vir die nageslag bewaar sal bly. Die enigste ander deel van die land waar hul statte in die vorige eeu aangetref is, was die Transvaal, en hier is die statte reeds verlore.



**Ons bly by jou. Tree vir tree.**

KMP 7452

Stap 'n bietjie rond.

As jy staal sien, kom dit waarskynlik van Yskor. Soos die spykers wat jou skoenhakke vashou. Die doppies wat die lewe in jou koel drank hou. Die wiele wat jou aan die gang hou. Sien, ons bly by jou.

Tree vir tree.

**YSKOR** 

SUID-AFRIKAANSE YSTER EN STAAL INDUSTRIËLE  
KORPORASIE, BEPERK

# Gedagtes met betrekking tot bewaring / Reflections on conservation

## Changing views of Changing Monuments

- Carl Gerneke

**This article is an adapted version of a paper recently read by Mr Carl Gerneke of the School of Architecture, University of Pretoria, at the Interbou 80 Conference which was held in August 1980 and organised by the South African Institute of Building.**

**Mr Gerneke followed a post-graduate year-course in 1979 at the Centre for the Conservation of Historic Towns and Buildings at the College of Europe, Bruges. This course brought him up to date in the most recent trends with regard to conservation in Europe.**

**In the following article Mr Gerneke expresses a number of refreshing but very important ideas and principles on conservation which can be of particular importance to South Africa.**

**Our readers are invited to send their views on the ideas and principles expressed in this article to the Editor.**

Architectural historians have traditionally described buildings as immutable, idealizing them as monuments forever frozen in some perfect style. For instance, the recent book "*Who's who in architecture from 1400 to the present day*", edited by an eminent architectural historian,\* only arbitrarily mentions that such prominent architects as James Wyatt, Gilbert Scott and Pugin — all of them so despised by the anti-scrapers because of their bold ways with old buildings — were also famous restorers.

In fact, buildings — even the great monuments — were being changed, adapted, damaged and restored or rebuilt throughout their chequered history.

Not that change necessarily means destruction. On the contrary, possibly in most cases of enlarging, recycling, upgrading, modernisation or whatever these modifications would now be called, something of the old fabric remained, each alteration adding another layer of history, much like the strata of successive civilisations found in an archaeological excavation.

The futility of viewing monuments as a preserved manifestation of a civilisation at a given time can be shown by selecting buildings, more or less at random, from any period. A short history of any one of them, even more so that of their sites, will run through centuries and testify to the continuity of change in architecture.

### Changing Monuments

#### The Parthenon

The Acropolis was occupied from neolithic times, throughout the early Bronze Age, then through the Protogeometric and Geometric Greek periods which were the matrix of Greek civilisation, culminating in the Golden Age of Periclean Athens.

Leaving aside all evidence of the earlier civilisations on the site of the temple, one could begin with the Ur-Parthenon which dates from the archaic period and was probably dedicated circa 566 BC. Some eighty-eight years later, after the invading Persians were vanquished at the Battle of Marathon, a new, more grandiose temple, nowadays known as the Old Parthenon, was commenced. (New buildings have always been more ambitious than their predecessors, it is one of the arguments for getting them built.) This was sacked by the Persians in 480 BC, the scaffolding still in position. The present Parthenon was begun in 447 under

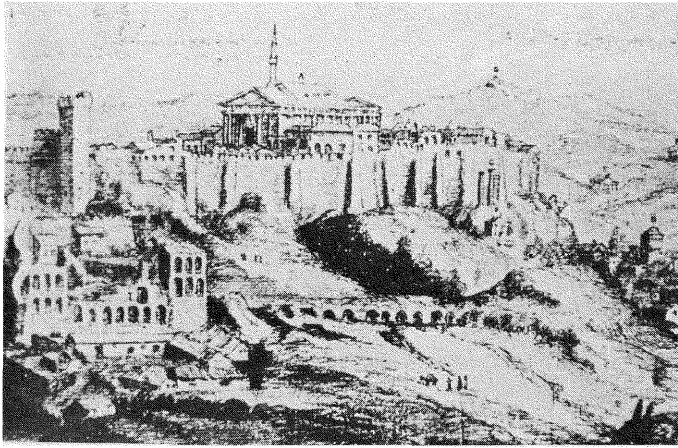
Pericles — not so much as a centre of a cult as to glorify Athena, Athens and the Hellenic people — and did not remain intact for long after completion. Already in 407 BC, to meet costs of the Third Peloponnesian War, the Athenians had to melt the temple treasury, including the gold covering the Victories, but were able to spare Phidias's ivory and gold Athena produced from the spoils of Marathon. In 296 the tyrant Lacharas stripped the gold off this statue to pay his mercenaries. Athens suffered several invasions in the following centuries, but the Acropolis survived them.

On the founding of the New Rome by Constantine in 330 AD, Athens went into a decline, especially after the establishment by Theodosius of a university at New Rome in 425, the closure of the Athenian philosophy schools and the expulsion of scholars in 527.

In the 5th century the Parthenon was converted into the church of the Hagia Sophia. An entrance was made at the west, windows were opened in the side walls of the cella, the interior was decorated with mosaics and frescoes (faint traces of the latter can still be seen in the north-west corner). Fortunately the early Christians were not iconoclasts as later in history and the friezes and integral sculpture remained intact. The building was in a large measure protected under the aegis of Orthodox Christianity and Byzantine power. Some time after the fall of Constantinople to the Fourth Crusade in 1204, the Franks strengthened the fortifications of the Acropolis and the Athenian dukes from Florence turned the Propylaea into a fortified castle with a Tuscan defensive tower (which was only demolished in 1875, the work being paid for by Schliemann of Trojan fame).<sup>1</sup> With the displacement of the Orthodox creed the Parthenon became the catholic church of Notre-Dame under the protection of St. Peter and gained a campanile at some stage. During the two centuries of Catalonian rule, it became the *Seu de Santa Maria de Cetinas* (their name for Athens).

When Athens was seized by a general of Mehmet II (the Conqueror) in 1456, the church became a mosque and the campanile at the western end a minaret.<sup>2</sup> (Part of the Erechtheum was converted into a house complete with harem, the Propylaea housed the Turkish commandant.) The Venetians first occupied Athens in 1466, but the Acropolis only yielded to Count Koenigsmark's later siege of 1687, when the Parthenon, used by the Turks as a magazine for gunpowder, was exploded by Venetian cannon fire.<sup>3</sup> The roof as well as the north and south colonnades were ruined. When, after the battle, the Venetians started their antique hunting for the prestige of Venetian culture, Koenigsmark

\* Richards, J.M., *Who's Who in Architecture from 1400 to the present day*. London: Weidenfeld & Nicolson, 1977.



*The Parthenon as a mosque, seventeenth century.*

tried to remove the sculptured horses from the west pediment. The tackle broke and the sculptures were destroyed. Much damage was also done by the new masters of the Acropolis when they extensively used material from the ruins to repair the fortifications — which only enabled them to hold it for a year.

Fortunately, in 1674, the ambassador of Louis XIV to the Sublime Porte had obtained permission for the Marquis de Nointel to have drawings made of the architecture and sculptures on the Acropolis. These drawings, now in the Bibliothèque Nationale, ensured a record of much that was subsequently destroyed. Studies by other classicists followed, while the Acropolis degenerated into a slum — when the Turks departed at Greek independence, they left 300 small huts and vegetable gardens amongst the ruins on the Acropolis.<sup>4</sup>

Fourteen years before Lord Elgin arrived in Athens during 1801, armed with an imperial decree authorizing him to pull down houses on the Acropolis to search for fragments of sculpture, the Duc de Choiseul had already done some selective looting for the glory of France.

The controversial history of the Elgin “fragments” is well known. (Shipping charges to London came to £75 000 in nineteenth century currency, and the first shipment was lost at sea.)

It is interesting to note that the Romans were such avid collectors of antique art from all over the Empire, and such accomplished and prolific copiers of previous styles, that it took quite some time for modern scholars to realize that the Parthenon sculptures did not belong to the age of Hadrian, but were six centuries older.

After the Greek War of Independence in the 1820's the Acropolis became accessible again to Western historians and modern archaeological research started in earnest.

The crown of the new Greece was offered to Prince Otto von Wittelsbach, son of Ludwig I of Bavaria. Friedrich Wilhelm, Crown Prince of Prussia, suggested Schinkel, the leading Greek revivalist architect in Prussia, as designer of a new palace on the Acropolis.

He submitted a design in 1834 commenting that *the Acropolis represented a high point in human history whose radiance would illuminate the path of higher thought for all time* — a fitting site for the seat of a new king.<sup>5</sup> The most striking feature was a full-scale reconstruction of the Athena Promachos — which would again, after two millenia, be visible far and wide over land and sea.<sup>6</sup>

This brilliant project showed much more respect for the existing monuments than was usual in the nineteenth century, particularly if one remembers the state of the ruins

on the Acropolis before the anastylosis some eighty years later. It was not built because of lack of finance; the magnificent drawings were destroyed during the battle for Berlin in the Second World War.

**Iconography:** the slides were shown in pairs and are thus listed following each section.

**Slides:** 1,2 The Acropolis from the west, showing Tuscan tower (Hübsch print, 1819). The Parthenon as a mosque, circa 1670 (etching by unknown artist). 3,4 The Parthenon exploding (view by captain Veneda). Mosque in and houses around the ruins of the Parthenon, early nineteenth century. 5,6 Plan, elevations of royal palace by Schinkel.

### The House of the Menander

This house in a residential quarter of Pompeii took its name from the portrait of the famous poet on the exedra wall off the peristyle. At the time of the eruption in AD 79 it belonged to one Quintus Poppaeus, a member of a prosperous local family. The oldest visible remains (only further excavation will establish the earlier history of the site) date from approximately 240 BC, when the insula consisted of a number of subdivisions with small houses on them and the main house of an atrium with a garden plot behind. For the next century the house remained much the same. Round about 140 BC its nucleus was enlarged and modernized, with a fashionable new facade and a formalization of the garden.<sup>7</sup> Shortly after 50 BC drastic changes were made for the first time when the old buildings round the atrium were modernized and the main living quarters transferred to a setting round a new peristyle for which space was found by acquiring several adjoining properties.<sup>7</sup> Actually this urban upgrading of two millenia ago was very much the kind of case-history which conservationists now present at symposia. Only the catastrophic eruption put an end to further evolution of the building.<sup>8</sup>

Although Fourth Style decorators of the house had in some cases stripped off earlier murals, they retained and restored the fine mosaic paving of earlier periods. Some Fourth Style work deliberately referred back to earlier styles and themes, for instance a white on red frieze off the peristyle, portraying the rape of the Lapith women by Centaurs, in a style that was common in late Hellenistic art.

There was also a room in which Second Style paintings were retained. It is not a coincidence that this room was used as a shrine, displaying the *imagines maiorum* — symbolic images of the family ancestors — on an altar.

The family treasure not only included gold and silver coins, but also a collection of silver, some of which were handsome antique pieces.

Obviously, in Roman times, not only Emperors but also ordinary civilized families maintained the tradition of conserving the heritage.

7,8 Plan 140 BC, 40 BC. Plan at time of eruption 79 AD. 9,10 Reconstruction, model (Pretoria University).

### The Pantheon

Designed by an unknown architect during the reign of Hadrian (who, incidentally, was a connoisseur and collector of antique art), the Pantheon (117-138 AD) is architecturally one of the most influential buildings of all time. There was an earlier sanctuary of the same persuasion on the site, built and inscribed by Agrippa under Julius Caesar about

25 BC, which was burnt down and rebuilt twice before Hadrian's succession. Hadrian, to the confusion of later architectural historians, restored the original inscription of Agrippa on the new building — a sign of the already established tradition of continuity in Roman restoration. (The present characters are modern but a faithful copy of the original.)<sup>11</sup>

When the capital was removed to Constantinople in 330, Rome went into a decline. The imperial offices of works, well organised previously to maintain and restore important buildings, all but ceased to function. At the end of the fourth century the imperial government issued a prohibition — on pain of exile — against squatters erecting hovels in the quarter of the Pantheon, which shows the degeneration of a proud city in less than two centuries. In 609, when Rome had shrunk to little more than a country town, the Emperor gave permission for the Pantheon to be consecrated and it was changed into the church of *Sancta Maria ad Martyres*. The renewal of a pagan temple as a church was a significant act of conservation by the impoverished Romans and contributed much to the survival of an important monument.

Most early popes maintained the church, if sometimes in a crude manner, although some of the Byzantine emperors and the popes themselves removed its bronze and gilded fittings. Constans II pirated the bronzed roof tiles in 663, only to lose them to Arab corsairs in Sicily. During the ninth century a new lead covering was placed over the dome. This was again restored during the Renaissance; some of the replaced lead plates are still in position. In the late thirteenth century a campanile was added on the porch roof, in the centre of the facade.<sup>13</sup> By the 1530's the first known measured drawings of the building were made.<sup>12</sup>

The eastern end of the porch had collapsed at some time. This was restored under pope Urban VIII in the 1620's and again under Alexander VII in the 1660's; their insignia can be seen on the restored capitals and entablature. Then, as now, conservation could be good public relations. But Urban also removed some 200 tons of ancient bronze from the porch roof support system. He used the metal for the casting of eighty cannon for the Castel Sant'Angelo (maintaining it was more important to defend the Holy See than to keep rain out of the Pantheon porch) to the displeasure of the populace who ridiculed the Barberini Pope for his vandalism in a pasquinade which read: *quod non fecerunt barbari fecerunt barberini* (what the barbarians failed to do, the little barbarians did).

Twin towers, never admired by the Romans and soon nicknamed *Orecchi del'asino*, were erected in the early seventeenth century, possibly by Bernini, but more likely by Maderna.<sup>14</sup> These towers had much influence on classicizing architecture during the following centuries, but were removed in the 1880's, symptomatic of the ruthless nineteenth century manner of restoring back to the original and destroying the history of a building.

In the eighteenth century the technique of restoration was far enough advanced for the first "modern" studies of the fabric to be initiated and sound repairs were made. From 1929-34 the structural principles of the building were scientifically studied and the last major restoration was done, conserving the temple yet again for centuries to come.

11,12 Present view of the inscription. Longitudinal section (Peruzzi, 1530).

13,14 View with thirteenth-century campanile (Giovannolo, 1616). Maderna's twin towers (photograph, circa 1870).

### Some Gothic Monuments

Looking briefly at some Gothic examples, one appreciates again the continuity of change.

The east end of the St. Denis abbey church, built from 1140-44, is generally considered the prototype gothic building. Not that the monks were impressed, they protested strongly against the new ideas of the abbot Suger, much as the monks of Canterbury gave William of Sens a difficult time to convince them that their choir should be demolished after the fire of 1174, and to get them to approve his plans for a daring new construction. There always were previous incarnations of Ruskin and William Morris, for better or worse.

During the next eight hundred years the perennial Gothic style never quite went out of fashion. Even the twentieth century has its Gothic buildings, for instance Liverpool cathedral<sup>15</sup> completed a few years ago and the church of St. John the Divine in New York,<sup>16</sup> where work will soon start in earnest to finish it early in the twenty-first century.

15,16 Liverpool cathedral. The church of St. John the Divine, New York (1926 west elevation drawing).

### Reims cathedral

The twelfth century cathedral burnt down in 1210; a new one was begun soon afterwards, the design of which was well documented by Villard de Honnecourt who produced drawings of the chapels and elevations of the choir after visiting the site. The twin towers and west gable were only completed in the fifteenth century; the trusses and roof had to be replaced after a fire in 1481, only to be destroyed again during the First World War, when most of the building was ruined and all the sculptures burnt to lime.<sup>17</sup>

Through the centuries the cathedral lost much of its stained glass — most of it, like many other churches, when the eighteenth century fashion for light interiors caused clear glass to be put in the lower windows. Bad damage was done by gunfire in the 1914 war before the windows could be taken to safety. The main rose window of the west facade has been restored several times, the lower rose is a modern work by Jacques Simon.

The cathedral was restored in the nineteenth century — both Ruskin and Rodin commented unfavourably on the work.

The last restoration done under architect-en-chef M. Deneux in the nineteen twenties and thirties was one of the



The Pantheon with Asses' ears, circa 1870.

last total restoration projects in the style of the nineteenth century.<sup>18</sup>

**17,18** Photograph after First World War. As restored, present appearance.

### Notre-Dame de Paris

The first building on the site was possibly a Roman temple — stone blocks found in 1711 when excavating in the nave of the cathedral included one bearing an inscription dedicated to the emperor Tiberius.

There were two Carolingian churches on the site — first the church of St. Etienne and later also the Notre-Dame, known to archaeologists as the Notre-Dame I. Both were damaged, perhaps destroyed, in the Norman invasion of 857. The Notre-Dame was reconstructed during the late ninth century; this Notre-Dame II was still used while the Notre-Dame III was being built, and only demolished after the completion of the Gothic choir of the new cathedral in 1182.

An exception amongst mediaeval monuments, the Notre-Dame III never suffered fire damage — existing roof trusses for instance are original.

Francois Mansart and de Cotte were commissioned in the early eighteenth century to modernize the building, when the ancient décor of the choir was replaced by a new altar, paving, balustrades and a number of classicist sculptures — a much less drastic change than those made at the time in most other Gothic churches. Harm was also done when Soufflot removed the central pier of the main portal in 1771 to enlarge the doorway for ceremonial processions and severely damaged the tympanum.<sup>19</sup>

In 1780, the nave was whitewashed like the interiors of many of the mediaeval buildings (such as Amiens cathedral) during the course of the century — evidently the influence of baroque architecture.

It was only some years after the taking of the Bastille that Notre-Dame became the victim of revolutionary fervour — in September 1789 the Garde Nationale still took their flag to be consecrated in the cathedral.

Systematic destruction started in 1793, when the Convention charged a commission of artists to supervise the removal of all feudal or royal symbols. Soon afterwards the Commune of Paris instructed that all traces of the effigies in the Gallery of Kings on the west facade (for centuries thought to represent the kings of France rather than those of Israel and Judea as intended by the mediaeval artists) be removed.<sup>19</sup> A mason, Varin, was in charge and showed his dedication to the revolution by keeping a detailed record of the day-to-day demolition of these and other sculptures.<sup>20 21</sup> The Virgin, be it without infant, on the pier of the north portal is the one and only original statue left on the whole building.<sup>22</sup>

The restoration, begun in 1845 by Lassus and Viollet-le-Duc and completed by the latter in 1864, was one of the most important of the century and very well illustrates the restoration philosophy of the period.

**19,20** Portals (showing Soufflot damage to main tympanum) and empty Gallery of Kings (1840 daguerreotype). The Gallery of Kings with sculptures designed by Viollet-le-Duc and executed by Geoffroy-Dechaume (present view). **21,22** The main portal restored (present appearance). The Virgin on the north portal (present appearance).

## Changing Views

### Restoring what never existed

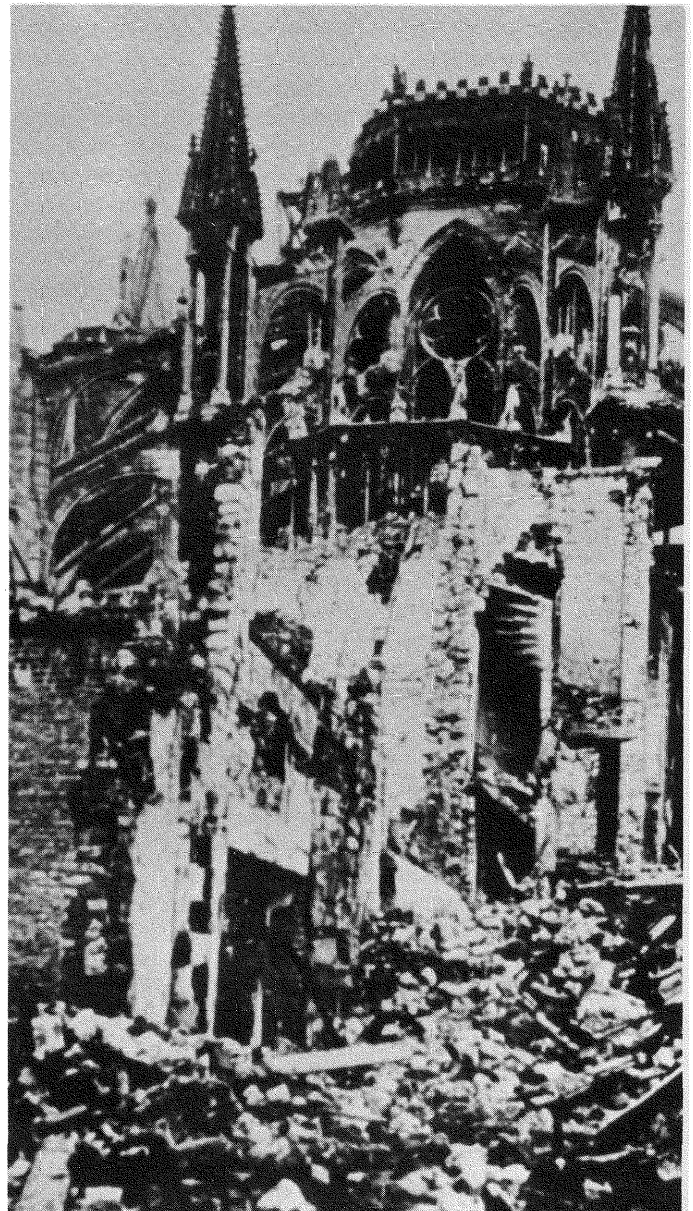
Nationalism was the reason for the importance of the Gothic Revival and the torrent of Gothic restoration that swept Europe during the nineteenth century. The Germans

considered Gothic their national style, the English associated it with what was best in their history, the French preferred it because they thought — with some justification — that they were its inventors. Like its progenitor, the Gothic Revival was an international style.

Some of the great architects of the age were learned gothicists: Viollet-le-Duc, Gilbert Scott, Pugin, Schinkel. The standard of their archaeological research was high. Structure, detail, décor — they knew exactly what their ideal gothic building should look like.<sup>23 24</sup>

Viollet-le-Duc defined “restoration” in his *Dictionnaire Raisonné* as: “To restore an edifice is not to maintain it, to repair it or to make it, it is to re-establish it in a complete state which *may never have existed at a given moment*”.

Unity of style was all-important to him. To achieve this, he was one restorer capable of replacing genuine Gothic detail with what he considered a better design. However, when judging his work, one should bear in mind how degraded mediaeval buildings were after the baroque modernizing, the classicizing of the eighteenth century and the iconoclasm of the Revolution.



Reims cathedral after the First World War.



But then, he was a perfectionist. As a keen Alpinist,<sup>25</sup> he wrote and illustrated a book about Mont Blanc, containing a drawing of a suggested 'restoration' of the peak to its perfect crystalline state before erosion.

He not only designed the perfect mountain, but also some utilitarian Gothick.<sup>26</sup>

**23,24** Viollet-le-Duc: ideal Gothic cathedral from "Entretiens sur l'Architecture". Schinkel: painting of the ideal Gothic cathedral. **25,26** Viollet-le-Duc: Dru summit in the Alps (crayon and aquarelle). Gothick design for cistern.

**Idealized Gothic:** the Flèche of the Notre-Dame de Paris

Leaving aside for the moment the multitude of new 'thirteenth century' Gothic sculptures designed by Viollet-le-Duc and executed by the atelier of Geoffroy-Dechaume,<sup>27</sup> ignoring the new detail, parapets, monsters on the towers, or the gargoyles<sup>28</sup> but going briefly into the history of the new flèche will elucidate the best of nineteenth century restoration expertise.

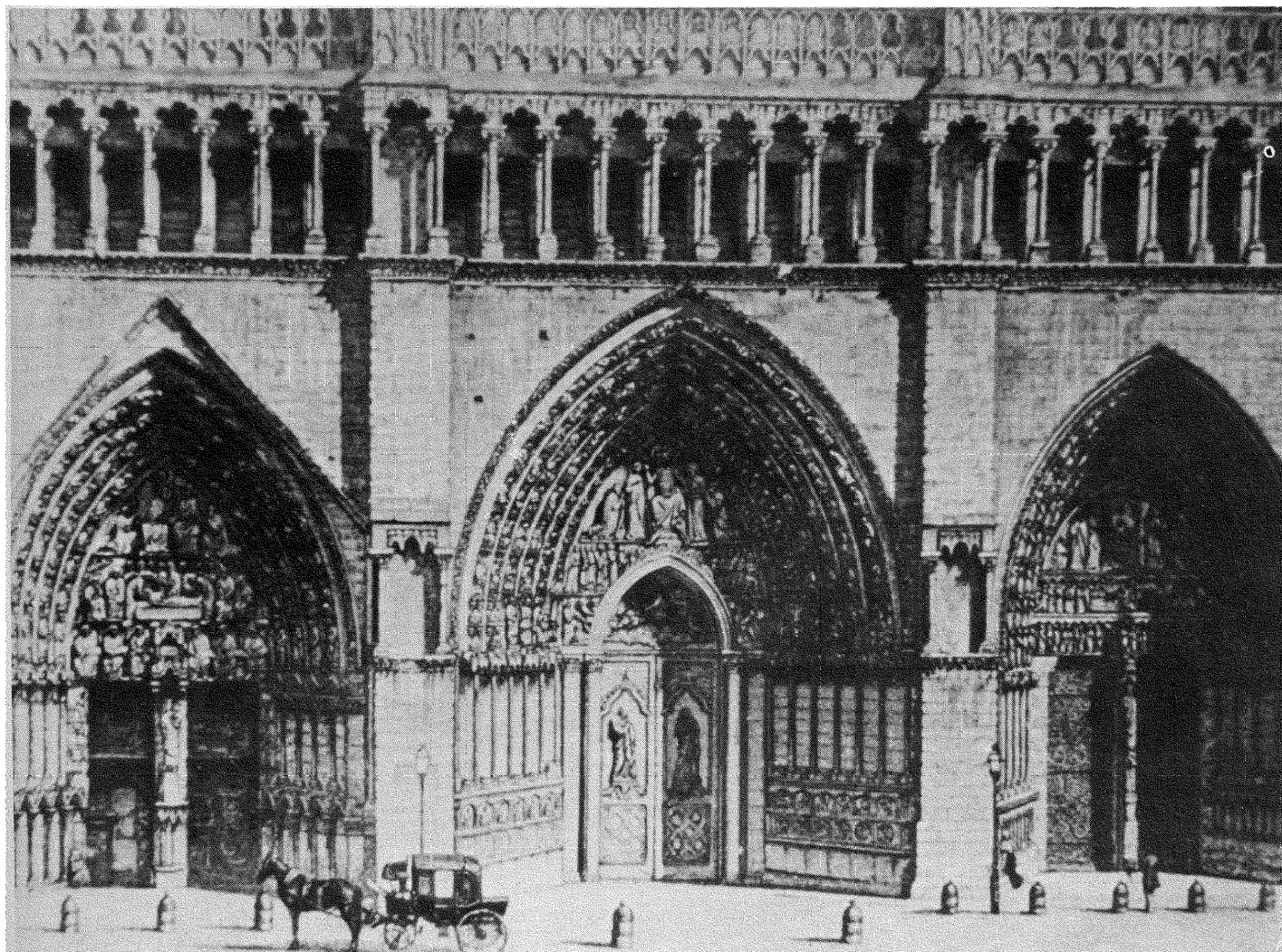
The thirteenth century flèche was removed circa 1813, as it was in a parlous state and there was no money for restoration.

When Viollet-le-Duc's design was announced in 1858, the conservationists were up in arms, which shows how short the public memory is. The architect had to publish his historical research and extensive iconography to prove that a flèche on the Notre-Dame was no figment of his imagination.<sup>29</sup>

Technically and aesthetically the new flèche is a masterpiece, 44 metres and a half high from the roof ridge to the base of the weather-cock and made of oak from Champagne — some of the rafters in unbroken lengths of 15 metres — weighing some 500 000 kilograms and covered in 250 000 kilograms of lead.<sup>30</sup> The weight is calculated to be distributed in high winds to any two of the four transept piers, although any one of them can resist the load. A hurricane shortly after completion proved the soundness of the calculations; when the oscillation of the cross was less than 20 centimetres. It is interesting to note that a cast-iron flèche was placed on Rouen cathedral at roughly the same time, then considered an avant-garde innovation.<sup>31</sup> <sup>32</sup> That is now in a bad state, while the new Gothic one on Notre-Dame is still sound.<sup>32</sup>

A mediaeval tradition of having relics in a gilded copper container placed in the weather-cock was followed with typical Neo-gothic attention to detail. The architect's office was well organised — the final cost of the whole project was accurately calculated as 0.67 centimes per kilogram!

Parisians have long been speculating about one of the three-metre high effigies of the four evangelists and twelve apostles on the roof of the crossing<sup>33</sup> — that of St. Thomas, patron saint of architects, carrying his T-square and a pair of compasses and looking at the flèche.<sup>34</sup> Recent research has established that it is indeed a likeness of Viollet-le-Duc, as legend has had it for more than a century.



*Notre-Dame, Paris before restoration. Daguerreotype (1840) of west facade showing damaged centre tympanum and Gallery of Kings without statuary.*

A century and a half after the restoration few visitors to the Notre-Dame would realize that only the fabric is Gothic. Viollet-le-Duc had recreated his ideal thirteenth century cathedral, leaving few signs of previous history, changing and substituting ruthlessly and with absolute confidence. If one knows the grammar and has the vocabulary one can speak the language, he had said, Maybe he could indeed speak a dead language.

27,28 Viollet-le-Duc: "Gothic" sculptures on towers, details. 29,30 View by Fouquet, circa 1450, showing flèche. New flèche under construction, 1859 (photo). 31,32 Cast-iron flèche on Rouen cathedral. Flèche of Notre-Dame de Paris, detail. (Present views). 33,34 Viollet-le-Duc and Geoffroy-Dechaume: Prophets and evangelists on transept roof. Viollet-le-Duc in effigy, detail.

### The universal heritage

Together with the shift in emphasis from the isolated monument to the monument in context with its environment, there was acceptance of the international nature of conservation. Be it a Baroque Cape Dutch farmstead or a temple in Borobodur, they are of more than local importance and form part of the universal cultural heritage.

An important factor in the formulation of the first international doctrine of conservation was the anastylosis and restoration of the monuments on the Acropolis of Athens by Nicolas Balanos. The first great anastylosis was that of the Erechtheion in 1909; that of the Propylaea was terminated in 1917. Balanos presented his plans for the anastylosis of the northern colonnade of the Parthenon to the Athens conference of the International Council of Museums in 1931. The delegates, inspired by the methodology of Balanos (based on that applied when restoring the Nike temple a century before) agreed on a Charter setting out guidelines to be followed in restoration and archaeology. This became known as the *Charter of Athens of 1931* (not to be confused with the modernist one by CIAM — Congrès International d'Architecture Moderne — of 1933).

One also hopes that monuments stand a better chance in a future war after the signing in 1954 by several countries of the Hague Convention on the protection of immovable cultural property in time of armed conflict, another sign that governments now view international obligations to conservation seriously.

The International Charter for the Conservation and Restoration of Monuments and Sites was signed by delegates from sixteen countries, mainly from Europe, at the Second International Congress of Architects and Technicians of Historic Monuments at Venice in May 1964. This document, known as the *Charter of Venice*, is based on a fresh examination of the Charter of Athens. It was also used as a guideline by the Organisation of American States at its first Panamerican symposium on conservation in Florida, 1965.

### The evolution of a new approach

The great ideological battles of the previous century between romantics and rationalists, anti-scrapers and scrapers, preservationists and restorers have been forgotten; there is now more of a consensus about important aspects of conservation philosophy.

A spate of declarations and charters was published since William Morris's manifesto founding the Society for the Protection of Ancient Buildings in 1877; some of them had more effect than others.

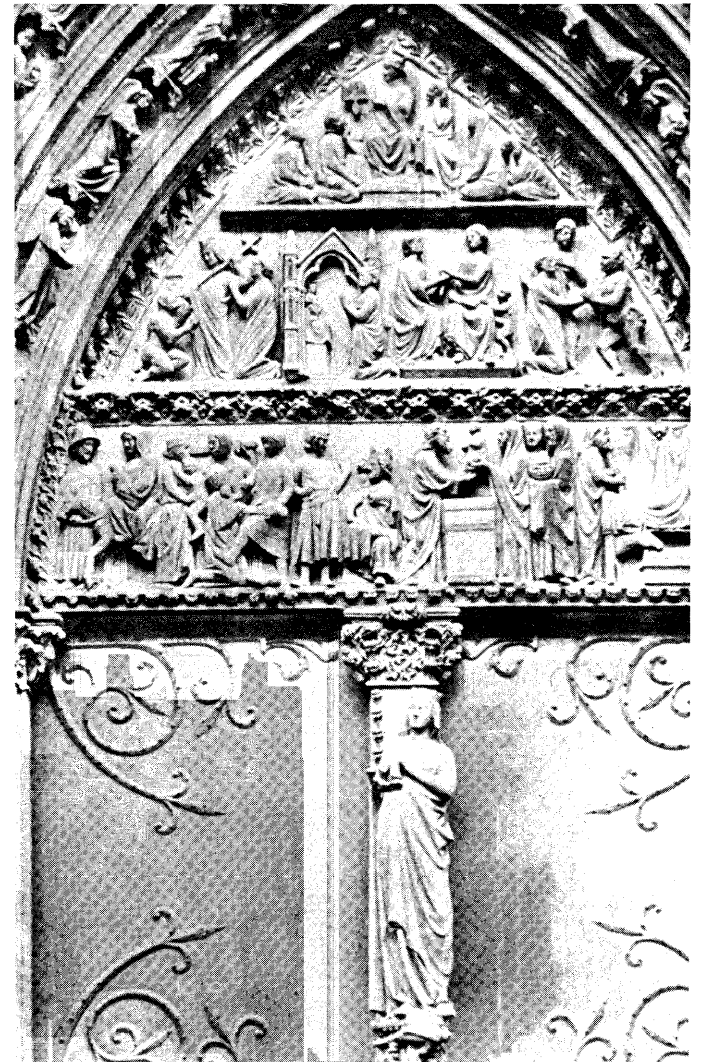
Camillo Boito began his teaching career in Milan when Viollet-le-Duc's stylistic restorations were admired all over Europe. He had also evaluated the extreme demands of Ruskin and his followers. As early as 1883, he presented a charter to the 3rd Congress of Architects in Rome

expounding a restoration philosophy of which some aspects came to be widely accepted by conservationists in the next fifty years, especially those on the desirability of maintaining stylistic differences between old and new,<sup>35</sup> with a distinction in building material.<sup>36</sup> He also asked that every renewed part should be engraved with the date of restoration. (Valadier's restoration of the Arch of Titus in 1821 was a harbinger of this philosophy — he used travertine instead of marble for new portions.)<sup>37 38</sup>

The famous Viennese art historian Alois Riegl published an influential text "Der moderne Denkmalkultus" in 1903, in which he refuted the extremist and opposed viewpoints of Viollet-le-Duc and Ruskin, basing his thesis on his belief that there is not a universally valid canon of art.

Giovannoni was the first champion of the "architettura minore", the protection of which is now part of the conservation legislation in several countries.<sup>39 40</sup> Before the First World War already he emphasized the importance of the environment of a monument and was one of the first to warn against the excessive damage to old districts caused by the large-scale "liberation" of monuments such as that of the Imperial Fora in Rome, although both the method of restoration and the presentation of the ruins were exemplary.<sup>41 42</sup>

The extensive damage in both World Wars made massive restoration programmes essential. By now photographic



Notre-Dame, Paris: the only mediaeval sculpture, that of the Virgin on the pier of the north portal.

records existed of most monuments, so work could proceed with a minimum of conjecture.<sup>43-48</sup>

**35,36** Gand, Stadhuis in 'gothique fleuri' with addition in Italian Renaissance style (detail). Mediaeval gate to Bruges, 1950's restoration using brick of different colour for new work. **37,38** Arch of Titus, Rome: Before restoration (painting). Present appearance. **39,40** Bruges; gabled houses on the Grote Markt, bird's-eye view from Belfort tower. Houses, Begijnhof. **41,42** Roman arena, Arles: mediaeval view of houses inside. As 'liberated' under Napoleon I. **43,44** Ypres: aerial view after 1914 war. Cloth Weavers' hall as restored. **45,46** S. Lorenzo, Rome: after 1939 war and restored. **47,48** S. Ambrogio, Milan: after 1939 war and restored.

### Some aspects of the Charter of Venice

Article 1 defines a monument as "not only the single architectural work but also the urban or rural setting in which is found the evidence of a particular civilisation, significant development or a historic event. This applied not only to great works of art but also to more modest works of the past which have acquired significance with the passing of time".

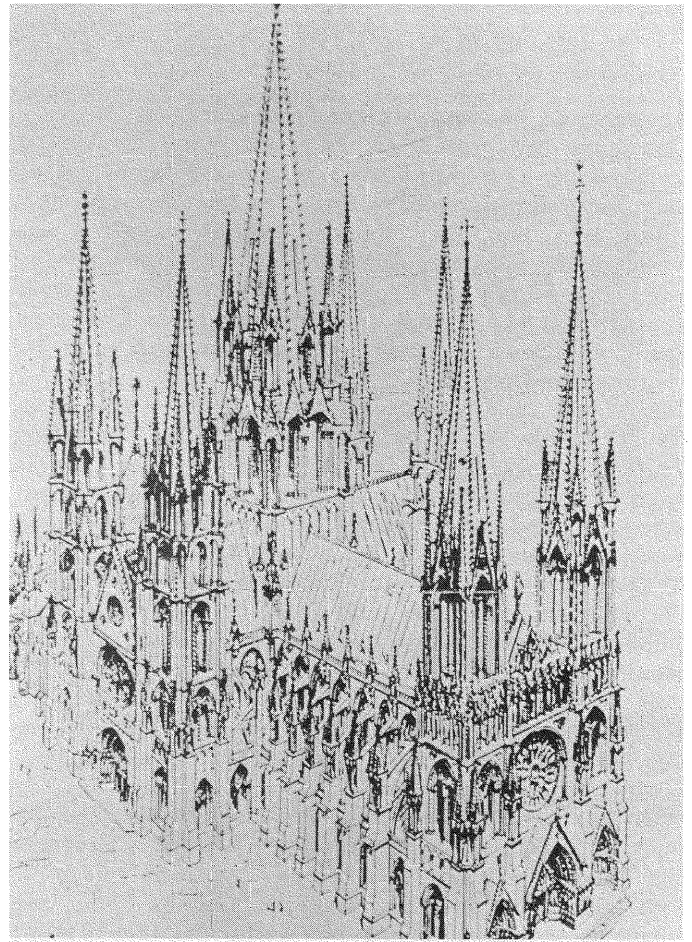
Both these principles are reflected in the latest conservation laws of a number of countries.

In complete contrast to the nineteenth century view, article 9 under "Restoration" reads "... It must stop at the point where conjecture begins ... any extra work which is indispensable must be distinct from the architectural composition and bear a contemporary stamp".<sup>49-52</sup>

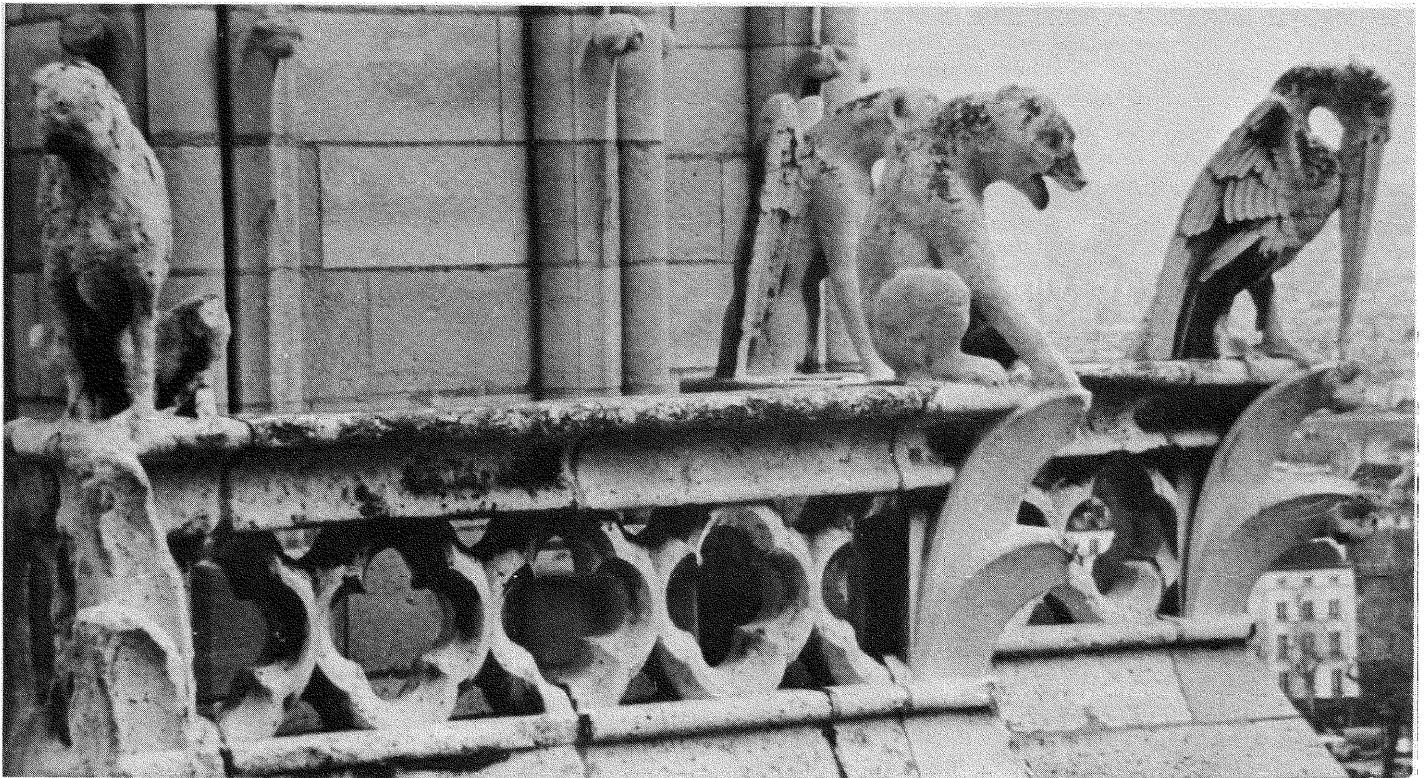
Article 11: "The valid contributions of all periods to the building of a monument must be respected since unity of style is not the aim of a restoration".<sup>53-56</sup>

Article 12 emphasizes that restoration should not falsify the artistic or historic evidence.<sup>57-58</sup>

**49,50** Metz cathedral: nave with mediaeval and eighteenth century stained glass. Windows by Chagall, 1954. **51,52** Bruges: Stadhuis, Gothic facade. Contemporary style sculpture in niche (detail). **53,54** Palace of the



*Viollet-le-Duc's ideal Gothic cathedral.*



*Nineteenth century Gothic sculpture by Viollet-le-Duc on the south tower of the Notre-Dame de Paris. Note the recently restored detail on the parapet, lower right.*

archbishop, Narbonne: mediaeval wall with Roman sculptures incorporated. Recent restoration, east wing. **55,56** Interiors: la Sainte-Chapelle, Paris with polychromy restored by Viollet-le-Duc. Church of the Jacobins, Toulouse, with polychromy left as found, 1970's restoration.

### Anastylosis, reconstructions, replicas

One might leave the subtleties of anastylosis for learned archaeologists or antiquarians to debate, and briefly discuss some successful examples of reconstruction and replicas.

When the Campanile in Venice collapsed in 1902 it was rebuilt at the insistence of the citizens, who considered the tower an important landmark. There was a good iconography — paintings by famous artists like Canaletto and Turner, engravings and photographs, so it could be accurately reconstructed.<sup>57-58</sup>

One of the Baltard pavilions from the demolished les Halles<sup>59</sup> (much praised by Viollet-le-Duc in his "Entretiens sur l'Architecture") was recently re-erected as a cultural centre in Nogent-sur-Marne.<sup>60</sup> The prefabricated sections were not modified although the structure had to be reinforced internally as it now stands by itself.

A new Pavillon de l'Esprit Nouveau, designed by Le Corbusier in 1925, was built in 1978 in Bologna at a building exhibition and is now used as an office. This has been correctly built from the original working drawings.<sup>61-64</sup>

Why do some architects find the idea unacceptable?

The 1929 Barcelona International Exposition has only one association for architects — the German Pavilion by Mies van der Rohe.

What has proved more enduring is the Pueblo Español. Built on 20 000 square metres by the architects Reventos and Folguera to represent a composite Spanish village<sup>65-66</sup> with buildings from the important regions in Spain, the village houses artisans plying their traditional trade in shops and workshops. All buildings are accurate replicas of existing buildings; the architects claimed that "nothing was invented", even though features of several buildings are sometimes grouped in a single new one.

The whole village is so cleverly designed that it does not lose credibility<sup>65-66</sup> — one has to look hard to realize that some buildings are only facades and most but one room deep.<sup>65-66</sup> The entrance gateway<sup>67</sup> is a full scale replica of the San Vicente gate in the mediaeval wall of Avila.<sup>68</sup> It is not obvious that the walls are of faked masonry, one has to search carefully to find a crack in the plaster to get photographic proof.<sup>70</sup> Only when walking round the back does one realize how phoney it really is.<sup>71-72</sup> But — who except a purist architect would walk round the back?

**57,58** Piazza S. Marco, Venice: Campanile being restored after lightning damage, eighteenth century (ink and wash drawing by Canaletto). Campanile, present appearance. **59,60** Les Halles before demolition. Reconstructed pavilion, Nogent-sur-Marne, 1978. **61-64** Pavillon de l'Esprit nouveau, exterior and interiors, Bologna, 1978. **65,66** Pueblo Español, Barcelona: Plaza Aragonesa with replicas of houses from Corleea and Albarracin. Mudéjar tower of Utebo (Zaragoza). **67,68** Puerte de Avila, Pueblo Español. Puerte de S. Vicente, Avila. **69,70** Faked masonry (detail). Cracks in 'stonework'. **71,72** Behind the scenes.

### Recent monuments

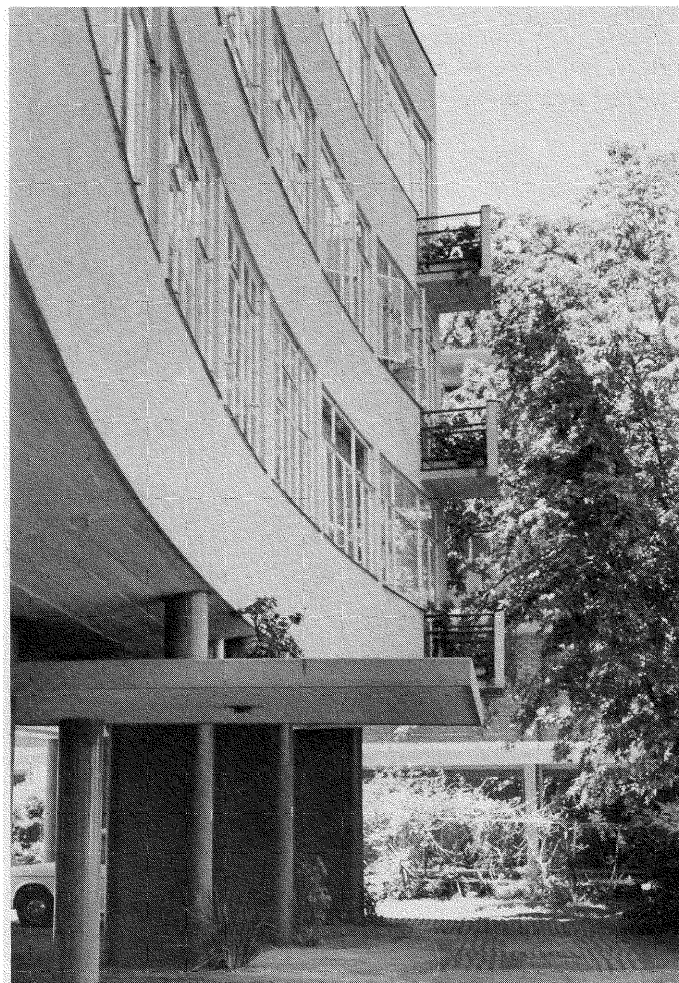
The older the monument, the higher the esteem seems to have been the case throughout history, which means that architecture of great merit has often been lost before it could acquire the patina and respectability of age. The nineteenth century has been in purgatory; it is only recently that some important buildings have been declared monuments.

Maxim's, the famous Parisian restaurant, was declared a monument a few months ago, not only for its fine belle-epoque wall paintings and art nouveau décor,<sup>75-76</sup> but rather for its consistent tradition of offering the best of French cuisine, or to quote the guide Michelin's three-star rating:

"Here one would find the best cooking in France, worthy of a special journey". Function, of course, is an important aspect of a monument - Maxim's would be meaningless in any other rôle than that of a temple of French haute cuisine. In some countries the work of an architect can only be declared a monument fifty years after his death, which is a debatable point.

Landmarks of modern architecture in France have been "inscrit a l'inventaire" (which means they may not be changed without government permission)<sup>77-81</sup> or declared monuments.<sup>82-84</sup> The degeneration of the 1926 housing scheme in Pessac, Bordeaux by le Corbusier (although some urban sociologists now maintain the additions and alterations to the white cubes of the first heroic style housing project are an improvement) show how important it is to have landmarks in architecture listed, if not declared monuments.<sup>85-86</sup>

**73,74** Gare d'Orsay, Paris. St. Pancras station, London. **75,76** Maxim's: interiors. **77-81** Buildings by le Corbusier of which the facades are listed: House la Roche-Jeanerret, Paris (1923). Pavillon Suisse, Cité Universitaire, Paris (1932). Armeé du Salut (Salvation Army hostel), Paris (1933). Unité d'Habitation, Marseilles (1952). Maison du Brésil, Cité Universitaire, Paris (1954). **82-84** Declared monuments: Les Heures Claires (Villa Savoie), Poissy (1932). Chapel of Notre-Dame-du-Haut, Ronchamp and pilgrims' lodgings (1955). Convent of la Sainte-Marie-de-la-Tourette (1956). **85,86** Houses in the rue le Corbusier, Pessac (1979).



*Whitecrook, Schoeman Street, Pretoria (1937). Architect W. Gordon McIntosh. In the thirties, a small group of Transvaal architects were among the first outside of certain European countries to design in the heroic style of the Modern Movement. Whitecrook embodies important principles of the movement also found in le Corbusier's Pavillon Suisse: building raised on pilotis, horizontal strip windows, staircase articulated in a separate block, a curved wall. This Pretoria building is of universal importance in the history of contemporary architecture and should be conserved as has been done with similar buildings in France. See the Architectural Review (London) Vol. LXXXVII, August 1940 for the Transvaal contribution to early modern architecture.*

### From philosophy to law

It is important to note how conservationists have, through lobbying perhaps or maybe by helping to change public opinion, managed to get their views incorporated into conservation legislation in the various countries.

The French law of 31 December 1913 was later modified to take the environment of a monument into consideration through the "périmètre de protection", a zone of one kilometre in diameter surrounding every classified monument or site, where no new buildings could be erected or modified without government approval. This gave negative control, as there is scarcely a historic town without a classified monument or site.

But post-war legislation reflects the new philosophy. Of these the Dutch Monumentenwet of 22 June 1961 was the pioneer one, generally considered the most advanced. It allows for groups of buildings, town and village views, trees, roads or bridges to be classified and emphasizes the "beauty or the character of the whole" (Chapter 1, section 1e).

One of the first laws to allow for the participation of public bodies in the restoration of groups or areas was the much discussed French law of 4 August 1962, known as the "loi Malraux". This allows for historic areas to be designated *secteurs sauvegardés*, usually in agreement with the local authority, but it can be imposed by the Ministry.

The effect of designation is to freeze all building or alterations in the area for two years (including the interior of buildings) while a detailed master plan is produced by the Ministry, assisted by local experts and commissioned consultants, indicating those buildings to be preserved or demolished. Possibly the best known *secteur sauvegardé* is the 125 acres of le Marais in Paris (centred around the Place des Vosges, built in 1605) which contains 176 classified and 526 listed buildings.

Nothing better demonstrates the increased international awareness and the changing views of monuments than the *Draft Outline Law (19 September 1970) for the active protection of immovable cultural property in Europe* passed by the Consultative Assembly of the Council of Europe. This document owes much to the Charter of Venice and the Dutch law. Section 1, article 3 for instance, refers to "A group or area of buildings of historic or artistic interest ... whose architectural unity and character as a feature of the landscape justify its *protection and survival as an amenity*."


Eventually this outline law will influence conservation legislation in those European countries whose laws have not been updated to comply with the change in approach, and also, one hopes, in countries further afield.

**87,88** A national monument, the first theatre in Cape Town (1800) and later the St. Stephen's church, dominated by a megastructure parking garage. Another monument, the Koopmans de Wet house (an eighteenth century town house), invalidated by adjoining multi-storey office blocks.

### Photographs

1. Hopper, R.J.: *The Acropolis*. Weidenfeld & Nicolson, London, 1971.
2. MacDonald, William L.: *The Pantheon - design, meaning and progeny*. Allen Lane, London, 1976.
3. Roger-Viollet, Paris
4. Du Colombier, Pierre: *Notre-Dame de Paris; mémorial de la France*. Plon, Paris, 1966. Daguerre type from the Musée Notre-Dame, Paris.
5. Aubert, Marcel: *Cathédrales et trésors gothiques de France*. B. Arthaud, Paris, 1958.
6. Viollet-le-Duc: *Entretiens sur l'architecture*, translated by Benjamin Bucknall as *Discourses on architecture*. Allen & Unwin, London, 1959.
7. C. Gerneke
8. C. Gerneke.

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# *The Development and Future of State Participation in the Conservation of the Built Environment*

Brian W. Bassett, Chief Professional Officer, National Monuments Council

There is nothing new about conservation. It was known in Pre-Christian Rome and in most developed societies since. In 1375 Henry Yevele did conservation work on Westminster Abbey and in 1560 an Elizabethan proclamation "Against breaking or defacing of Monuments" forbade the "defacing of monuments of antiquity". It was not until the mid 19th century that the Conservation movement as we know it today became important. The reasons for this were several. Firstly, the development of technology, which resulted in the architect's ability to alter an entire environment overnight, whereas previously it would have taken years, and secondly, greatly-increased size of structures which the technological development make possible. Then, changing social conditions, which made the creation of new environments essential, as well as the growth of a middle class, which wished to preserve traditional environments.

The catalyst for the translation of the above forces into conservation action was provided by the Society for the Protection of Ancient Buildings established in 1877 by Pugin, the architect and Ruskin the philosopher. Its work resulted in the passing in 1882 of Ancient Monuments Protection Act by Parliament.

This act was the ancestor of most of the subsequent British legislation, which has developed the idea of conservation planning control over the years to give Britain one of the largest and best-organised conservation planning control systems currently operating.

Heritage conservation in South Africa was commenced by the same stimuli as in England, namely social and technological change and advancement, the catalyst here being the S.A. National Society. This Society was established in 1905 and it grew out of a series of meetings involving people like Lord de Villiers and J.H. Hofmeyr in the so-called "Salon of Strand Street" run, between 1886 and 1903, by Marie Koopmans-De Wet at 23 Strand Street, Cape Town. The immediate stimulus for the founding of the Society came directly from threats to the Castle, which Mrs Koopmans-De Wet had managed to save by private negotiations, as well as the need to protect a rapidly dwindling rock art and floral heritage.

From its inception, the society had two major goals, the first being the creation of an indigenous botanic garden and secondly, legislation to protect rock art. Both were soon realized. In 1913 the Kirstenbosch Botanic Garden was founded, while in 1911 the "Bushmen Relics Protection Act" was passed. The Act protected rock art and archaeology and offenders could be punished, but no machinery was created to administer the Act.

The 1911 Act was never regarded by anyone in the National Society as more than a temporary measure and the passage of the 1913 "Ancient Monuments Consolidation Amendment Act" in England, with its formalisation of the role of the Public Works Department Commissioners, who had been established under the 1882 Act as the Historic Monuments Board, led to further pressure in South Africa, resulting in the Natural and Historical Monuments Act of

1923. This Act was an attempt to modernise legislation, as well as to create a body of commissioners, subsequently called the Historical Monuments Commission, on the English model.

The Commission was a *cultural body* whose task appeared to be mainly liaison with government and the persuasion of owners of the great, nationally-important buildings to continue their conservation work on such structures. The archaeological conservation work did not disturb the economy in any way, as would widespread conservation of the built environment and it was therefore allowed to continue as before.

In 1934 it was considered prudent to introduce a new "Natural and Historical Monuments Relics and Antiques Act" and it is at this point that the English and South African conservation *policies diverge* as a result of lack of knowledge of British legislation.

At this stage the English policy *divided its conservation into*:

(a) *ancient monuments*, which were very often ruined and in State ownership; and

(b) *buildings of historical architectural and environmental importance*.

By the *Ancient Monuments Act of 1931* the first category was made the province of the Ancient Monuments Board, while the latter was *acknowledged to be more a complex matter and was included in the Town and Country Planning Act, 1932*.

In 1934 the drafters of the "*Historical Monuments Relics and Antiques Act*" limited themselves as an example only to the 1931 Ancient Monuments Act, oblivious of the importance of the 1932 Town and Country Planning Act. Thus the term historical monument was taken over by the 1934 Act and applied to ancient monuments of archaeological nature as well as to the built environment. In other words we have, in South Africa, *administered the built environment since 1934 in the way the British administer ancient monuments. Therefore as something apart from the planning process. We now have reached the quite impossible situation* where one group of people, duly empowered thereto, plans the South African built environment, (*Department of Planning*) while a completely different group of people *running a cultural organisation* (the National Monuments Council) with no place in the planning process and no idea of what is being planned, attempts to conserve elements of the same environment.

The 1934 Act allowed the Historical Monuments Commission to make recommendations for declaration as historical monuments to the appropriate minister and to prevent subsequent alterations to such monuments, but it would appear that, since the 1920's, the *State has regarded the Monuments Council and its predecessors as cultural bodies* and has felt that their work would never really grow much in size because they were concerned mainly with the conservation of those few great buildings that remained. From this era comes the unfortunate *myth that conservation has to do only with the "preservation of old buildings"*.

Because of the above attitude the Historical Monuments Commission did not share in the planning explosion of the 1930's or of the post-war planning boom. It *remained a very*

*small body* with most of its work done by Councillors, who retained contact through a small staff. Indeed, all the growth at this period would appear to be the result of the hard work done by Council members. Thus much of the work was done on an ad hoc basis, which is not an ideal method for approaching any planning task. The Commission did, however, manage to put together about 300 declared sites. These were a haphazard collection composed of some of the obviously great buildings, but not all of them, as well as many others. No priorities appear to have been observed, except in a vaguest fashion, but the list is really a catalogue of what Councillors could manage to do over and above their profession and is a tribute to their hard work and dedication.

The 1969 Act made some attempt to recognise the realities of the situation. The Council now had a *small grant for conservation work*. The idea of a *preservation order* was introduced with provisional declaration and South West Africa was added to the Council's competence. The gap between planning and conservation was, however, not closed and the idea of the now National Monuments Council, as the preserver of the odd old building remained.

*Members still did most of the work* and finances, while they improved slightly, were still entirely unrealistic. This is hardly surprising as the task of the Council, within the framework of the administration of culture, was vague and its relationship to planning, non-existent.

The field of conservation grew tremendously from 1969 to 1979 and the 1979 Amendment appears to have been done as a result of public pressure, as well as considerable agitation from the Council itself, as Councillors were increasingly finding that their *task was nullified by previous planning decisions* taken by bodies of whose operations they knew nothing.

The 1979 Amendment in fact *does little* to the 1969 Act. The idea of the preservation order is continued and the initial "freezing" period is now 6 months and not 3. The 3-year provisional declaration period is extended to 5 years.

Another departure is the registration of conservation bodies with the National Monuments Council. Possibly this developed out of ideas on registration expressed in the English Civic Amenities Act of 1967. Other than this there are few other alterations.

What is needed now is a new look at the realities of the conservation field. Australia, with a far smaller heritage of important architecture, has listed several thousand buildings and has developed a conservation system to meet its needs.

We in South Africa, with a vast heritage of colonial architecture of fine quality, as well as much post colonial architecture of merit, seem to do little to ensure that what remains to us of this unique heritage is secured for future generations, as well as for the enjoyment of tourists who visit us and who spend valuable foreign exchange here.

To ensure that conservation comes to enjoy its rightful place in the spectrum of the nation's activities, a complete overhaul of conservation legislation is necessary.

The new legislation should close the gap between conservation and planning, because good conservation is in fact good planning. It should introduce a properly-organised system of conservation planning control, which allows the National Monuments Council its traditional, honoured place as arbitrator and policy maker but which also acknowledges the role local and provincial authorities play in the planning process.

All in all a new approach is needed to conservation. One which acknowledges the realities of the situation.

Perhaps the best place to begin is with a new definition of the State's function in this field. In this connection I offer the following suggestion: The State's function in the field of the conservation of the built environment is the identification, conservation and management of the architectural heritage of South Africa in the best interests of (a) the people to whom these relate; (b) the economy of which they are part; (c) the environment to which they contribute; and (d) their owners, to whom a special responsibility is acknowledged.

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*"Preservationists have long advocated the sensitive re-use of old buildings for its demonstrates the quintessence of preservation - the integration of our architectural heritage with present in a functioning relationship."*

*- James Biddle, President, National Trust for Historic Preservation U.S.A. 1980*

# The Sanity of Conservation

*Hugh Casson, President of the Royal Academy and member of the National Trust's Executive Committee*

*To keep things* — or perhaps more often not to throw them away — is (as everybody with an attic or a handbag knows) usually irrational, often infantile, probably lazy and certainly sentimental. It can also be selfish, obstructionist and evidence of loss of cultural nerve. Yet the wish to keep, to preserve habits, artefacts, rituals, old buildings, durable forms, time-honoured procedures — always bedded deep in human nature — has perhaps never been stronger.

Hardly a day passes without somebody springing to the defence of an old railway viaduct, a crumbling pub, or beloved Odeon. Sopwith aircraft, stuffed magpies. Edwardian boots, 1920's radios, coachmen's whips, diamanté hair combs, croquet mallets, ploughshares and petticoats stuff the cellars of provincial museums and the barrows of Portobello Road. Somebody always seems to want something or at least can't bear to let it go. (Robert Byron recorded once seeing a man in a Moscow market whose only merchandise was the Ace of Spades.)

The reasons — piety or love of beauty (often in conflict), curiosity, nostalgia — are many. Some are more defensible than others but the thread that binds them all together is strong and difficult to break ... it is, I suggest, nothing less than the lifeline to our identity.

We live, as we all know, in a time of great cultural unease. We know the symptoms — democracy threatened by intolerant minorities, initiative stifled by bureaucracy, the discovery that affluence leads to covetousness, discontent and open rivalry and the flowering of dishonesty at all levels of society. We have learned that public ownership does not, as we perhaps supposed, necessarily imbue every one of its servants with the habit of compassionate and selfless service; that our money-maniac physical environment seems to deny human personality, to discourage the participation of us — the non-experts — and to emphasize the apparent misjudgement and incompetence of the experts we consult. The result? Disenchantment, a reluctance to be further pushed about, a search for selffulfilment and above all for reassurance. The old sources of comfort and inspiration seem to be less helpful than they were. Religious belief is ignored or questioned. Scholarship has, it seems, degenerated into pedants' playgrounds; nature is impossible to find unpolluted by noise, development or people. The Arts seem alienating, aggressive and inexplicable, a private game which we have not been invited to join.

No wonder we are tempted to look over our shoulder at the past, to search for, recognize and recapture if we can the confidence, the collective wisdom, the natural skills and the values which once seemed so effortlessly to have been ours. We know what we want from an environment — the psychological necessities of shelter and security, evidence of craftsmanship (of personal love), conditions which permit us to have selfrespect — to be what we want to be, a sense of place. We know too that they are hard to get. They involve an acceptance of change... an acknowledgement for instance that we have new needs — (e.g. airports and supermarkets) — which demand expression in unfamiliar physical forms, that the economics of mass-production — long runs, centralized controls — may involve restricted choices, that declining sources of energy demand new attitudes. All involve change. Managers and experts resist change — why upset the 'status quo'? — and lack (as a rule) visual awareness. They managed (i.e. most of us) tend to be self-oppressed and be nervous of the responsibility that any

change implies.

Are we then condemned to read nothing but the Doomsday book? Of course not. Pessimism is the escape hatch of the lazy — just as extreme radicalism is the refuge of the timid. So what's to do? Well in times of unease it is always sensible to listen to women. They are the true carriers of our culture and for obvious biological reasons, more aware than men of the value of continuity, of the indivisibility of past, present and future. Read Nan Fairborth on landscape, Jane Jacobs on the problems of the city, Simone Weil on the recipes for social ills. **They know instinctively and wisely that it is from our environment that we draw our moral and intellectual strength ... and that when that environment is mutilated or destroyed by money-mania or political dogma — there are many political movements dedicated entirely to this end — we become disruptive or (almost equally sadly) apathetic.**

No wonder then the power of the conservation movement ... that cry of protest against what our environment has become when we know — or at least suspect — what it might have been. Of course it's difficult — conflicts between piety and merit, antiquity and taste, national need and private enjoyment. Of course social and economic pressures must be allowed other outlets if for good reason they are prevented from flourishing in one. Of course we realize that conservation must be positive and continuing — as concerned with the future as much as with the past. Of course good husbandry — make-do and mend — giving prolonged life to still healthy structures — is not only good sense but today essential. Of course we know — I hope! — the social prices that must sometimes be paid — such as the risks of gentrification and the banishment of the less rich to outlying areas. (Most preservation problems have powerful social, moral and political ingredients.) We know we must keep our a clear head, put our money where our mouth is — how easy to put other people's! — keep our eyes in training. But there's lots on our side. At last the educational establishment has begun to accept that art and design are serious disciplines and not just weekend hobbies. At last architects and planners are learning to be more humble and to welcome participation and debate with those whose needs they serve. At last — despite delays and bureaucracy — we have a foundation of good preservation legislation, plenty of skilled professional advice and a reasonably efficient network of watchdogs both professional and amateur ... and a huge army of well-wishers. There is no need to despair — indeed much to rejoice over. And if you should ever think that it's all too difficult ... and anyway what can I do? ... just think for a moment of the National Trust.

Three public-spirited, not very rich individuals, decided in 1895 to buy a field for the perpetual enjoyment of everybody. Today we, nearly 900 000 strong, protect 400 miles of coastline, half a million acres of land, over 200 houses plus innumerable islands, lakes, mills, dovecotes, bridges, bird sanctuaries and bridle-paths.

What a success story ... and how vividly it illustrates our inexhaustible need for reassurance and stability, for contact with beautiful places and things ... and reinforces our belief — dotty (if you like), sentimental (no doubt) — that it is wise and necessary, to quote Willem Morris, to keep 'what we know to be useful or believe to be beautiful'!

*From: National Trust Autumn, 1980*



## Het Fort Zeelandia in Suriname

- C. de Jong

Paramaribo, de hoofdstad van Suriname (voorheen Nederlands Guyana, sinds 1975 een republiek) is ontstaan en gegroeid onder bescherming van het fort Zeelandia en daarom door de plattelanners in hun gecreoliseerde Engels "foto" (fortress of fort) genoemd naar de vesting welke de stad beschermde. Zeelandia was ook de naam van het veel grotere Nederlandse fort op Formosa, thans Taiwan, en dat bestaat eveneens nog als monument. Het Surinaamse Zeelandia ligt op een strategische plaats, waar de westelijke oever van de Surinamerivier uitspringt, zodat de kanons op de muren zowel de rivier als de landzijde bestreken. De stad strekt zich uit stroomopwaarts langs de westoever, voorbij het fort, en landinwaarts.

De ietwat afzijdige ligging van het fort ten opzichte van de stad heeft voordelen. Rondom het fort was ruimte voor de latere bouw van officierswoningen, een wachthuis en een groot magazijn, het "Gebouw 1790", en zijn vele bomen geplant. Ik heb menige wandeling over het ruime Oranjeplein (thans Onafhankelijkheidsplein) langs het paleis van de Gouverneur naar het fort gemaakt en in de schaduw der oude bomen in de frisse wind gekeken naar de historische gebouwen en de brede rivier, waarop grote zeeschepen aan- en afvoeren. Dat is een der aangenaamste herinneringen aan de 3½ jaar in 1959-62, welke ik in Suriname heb doorgebracht. Ik heb het fort echter nooit aan de binnenzijde gezien, want het was toen nog huis van bewaring.

Zeelandia is eenzelfde soort fort als het Kasteel in Kaapstad, maar veel kleiner. Anders dan het Kasteel is het een toneel geweest van verscheidene hevige gevechten met invallers, miterij, terechtstellingen en bloedvergieten, nog in Wereldoorlog II, welke overigens Suriname gespaard heeft. Suriname is als kolonie gesticht aan de "Wilde Kust", een niemandsland, alleen door een klein aantal Amerindianen bewoond, ook Guyana geheten. Het is een onafzienbaar oerwoudgebied tussen Noord-Brazilië en Venezuela, doorsneden door vele brede rivieren. Het was weinig aantrekkelijk voor de schatzoekende Portugezen en Spanjaarden. Daarom hebben Britten, Fransen en vooral Nederlanders hier vaste voet gezocht, eerst als ruilhandelaars met Amerindianen en als zeezoekers, later als planters. Zij hebben plantages gesticht voor de verbouw van tabak, suiker, koffie en cacao met uit Afrika ingevoerde neger-slaven. Evenals elders in West-Indië hebben de kolonies in Guyana, waaronder Suriname, herhaaldelijk van landsvlag gewisseld, want er is in West-Indië 300 jaar gevochten met een felheid welke elders in de wereld niet geëvenaard is.

Een aanzienlijke Britse planter op Barbados, Sir Francis Willoughby, heeft in 1650 een schip uitgerust en uitgestuurd om een kolonie in Suriname te stichten. De hoofdplaats werd Thorarica, stroomopwaarts van het huidige Paramaribo aan de Surinamerivier, nogal ver van de zee om veilig te zijn voor vijandelijke aanvallen en om te bouwen op hoge, droge grond, daar de kuststreek drassig was. De Engelsen bouwden bij de mond van de rivier ongeveer 25 km van de zee een fortje van stenen, Fort Willoughby

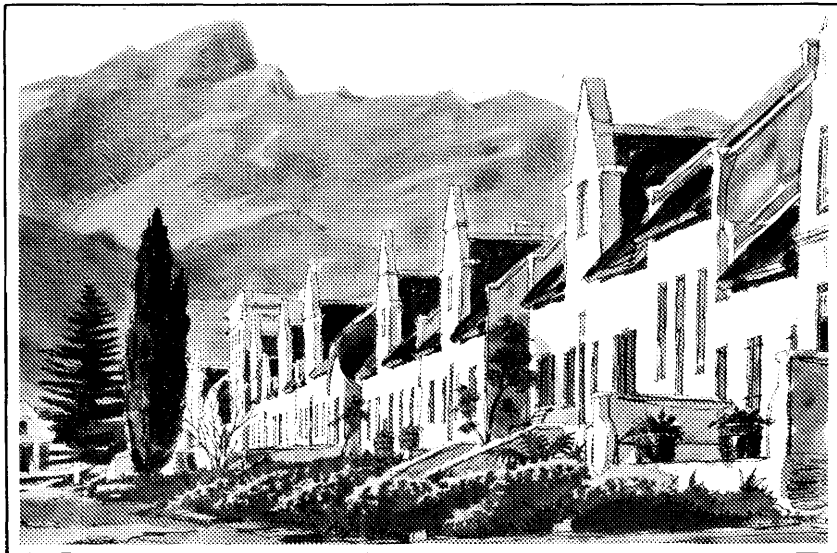
genoemd. De nieuwe plantagekolonie breidde zich snel uit. In 1666 was de tweede Engels-Nederlandse oorlog (1665-67) aan de gang en zonden de Staten van Zeeland 7 oorlogsschepen onder admiraal Abraham Crijnssen naar West-Indië om daar te veroveren en te plunderen. Een van zijn doelwitten was Suriname. Het Fort Willoughby was onvoltooid, de muren waren laag en met 12 kleine kanons en weinig kogels slecht bewapend. De Britse gouverneur, William Byam, was dapper, maar Crijnssens zwaar geschut schoot op 27 februari 1667 de Britten weg achter hun stukken en Byam moest spoedig met zwaar verlies capituleren. Crijnssens eiste schatting, liet Maurits de Rama als gouverneur achter en zeilde naar huis.

Op 14 Oktober van hetzelfde jaar heroverde de Britse admiraal, John Harman, het fort. Het drama van 27 februari herhaalde zich. De Rama was moedig, maar moest spoedig de witte vlag hijsen. Ditmaal leden de aanvallers gevoelig verlies.

Inmiddels was de vrede in Breda getekend en Brittannië moest Suriname afstaan. Crijnssen werd weer uitgestuurd om deze kolonie in bezit te nemen. Vóór de overdracht der kolonie namen de Britten alles mee wat verplaatsbaar was en vernietigden het overige van waarde. Crijnssen werd gouverneur van de kaalgestroopte kolonie.<sup>1</sup> Hij overleed reeds in 1669. Mede wegens stroperijen der Amerindianen verkochten de Staten van Zeeland het verarmde Suriname voor f.260 000 aan de West-Indische Compagnie (WIC.). Crijnssen en zijn opvolgers lieten hard aan het Fort Zeelandia — de nieuwe naam van Fort Willoughby ter ere van de Staten van Zeeland — werken, want meestal was er oorlog met Brittannië of Frankrijk of beide landen. Wij weten niet, hoe Fort Willoughby eruit gezien heeft. Latere afbeeldingen daarvan berusten op fantasie en stellen het meestal veel te groot voor. De Nederlanders hebben waarschijnlijk een geheel nieuw fort ontworpen, want in het huidige fort is niets van Britse oorsprong gevonden. Thorarica werd als hoofdplaats verlaten.

### Beschrijving van het fort

Zeelandia is een kleine vesting met vijf bastions, ontworpen volgens de strikt meetkundige beginselen van de oude Nederlandse vestingbouwkunde, evenals het Kasteel in Kaapstad. De binnenzijden van de vijfhoek zijn elk 17 tot 18 meter lang. De muren zijn gebouwd van blokken harde schelpkalk, gehakt uit de nabije schelpgronden, waarop later verscheidene straten van Paramaribo zijn aangelegd. De muren zijn zeer dik en 6 m hoog. Tegen de binnenzijde der vier courtines of gordijnen (rechte zijden van de vijfhoek) zijn vier gebouwen voor woon- en opslagruimte gezet. Aan de vijfde courtine is een poortgebouw opgetrokken. Enige afbeeldingen tonen een donjon (keep) binnen het fort, maar dat is waarschijnlijk fantasie. De drie bastions aan de rivierzijde zijn Zierikzee, Middelburg en Veere naar drie Zeeuwse steden genoemd. Ik heb de namen der overige twee bastions — in 1781 afgebroken — niet gevonden. Zij heetten waarschijnlijk naar andere Zeeuwse steden, misschien Vlissingen en Brouwershaven.



KERKSTRAAT, TULBAGH

## Wandel in een dag deur 250 jaar

Kyk saam met Willem Adriaan van der Stel op 't Land van Waveren — vanuit die proteapoort deur die Obiquaberge. Hier waar die Witzenberg soos 'n Alp in die winter staan, is Witzenberg, die Boland se eerste natuurlike landswyn, gebore. Ry die kalkwit dorpie van Tulbagh binne, en ontdek 'n lewende beeld uit die beginjare van die vallei. 'n Hele straat vasgevang uit die verlede — gered uit die puin, deur 'n deelgenootskap van mense, private en openbare kragte.

Beantwoord die welkomsgroet van ouds — die stralende aansig van die Roodezandkerk, nou die Oude Kerk-Volksmuseum. Stap af in die “wapad van die predikant” — Kerkstraat, waar gewels rustig in gelid troon tot by die pastorie. Herken ouwêreldse blomme tussen leivoor en stoep, tuinerwe tot onder aan die rivier.

Loer in by nr. 22 — gemoedelike eenvoud in 'n binnehuismuseum. Ontspan vir 'n streekeie ete by die Paddagang-Wynhuis, met natuurlike wyne so sierlik en eg soos hul kontrei van oorsprong.



DE OUDE DROSTDY

Span dan die kroon en beleef die swier van die Oude Drostdy — statige Thibault-erfenis uit 1804, toe Waveren die landdrostdorp Tulbagh geword het. Stap deur gasvrye vertrekke tot onder in die kelder. En geniet Drostdy-sjerries van tradisie, geskep deur tyd en die Tulbagh-vallei, onderskei as Wyne van Oorsprong, Superieur.

# TULBAGH

**Geskiedryke setel van die Oude Drostdy  
en tuiste van Drostdy-Sjerries  
verwelkom u**

Besoekure by die Oude Drostdy:  
Ma. — Sat. 10 — 1 en 2 — 5. So. 2 — 5.

TD233/600A



Fort Zeelandia te Paramaribo. Rechts het poortgebouw voor de restauratie.  
Foto: C. de Jong, 1962



Weg van de Kleine Coméweg nabij het Fort Zeelandia. Rechts van het midden het poortgebouw vóór de restauratie, links officierswoning.  
Foto: C. de Jong, 1962

Interessant is, dat het onderste deel der vier gebouwen rood geschilderd was, met daarboven een zwart geteerd plint en daarboven over de hoogte van 1½ meter een wit gemaakt gedeelte. Niet toevallig paste men deze kleurencombinatie ook op Zeeuwse boerderijen toe.

Op flinke afstand van het fort is een gracht gegraven, waarlangs aarden wallen zijn gemaakt als buitenste verdedigingslinie. Over de gracht is een losse brug gelegd, welke in 1781 door een ophaalbrug is vervangen.

De Nederlandse bezoeker, Jan Reeps, heeft in 1693 het fort aldus beschreven: "Drie à vier mijl van de mont (der Surinamerivier) ligt het fort Zeelandia, van groote witte stenen die men even buijten 't fort uijt de gront graeft en hackt, is van schulpten t'samen geset en soo hart, dat een kogel daer even ingaet sonder de steen te morselen. 't Fort heeft vijf bolwerkjes, de muren zijn dick genoeg, de poort is laeg maer sterck, daer is een faussebrai<sup>2</sup> van hout en een gragt en daer over een aerden buijtenwerck met tenailles<sup>3</sup> en baterijen voorsien met swaer canon en daer buijten noch een gragt"<sup>4</sup>.

De harde arbeid aan het fort en de slechte verzorging maakten de garnizoenssoldaten opstandig tegen de energieke Gouverneur Cornelis van Aerssen van Sommeldijk (1682-88). Op 19 juli 1688 schoten zij hem dood en

verwonden de garnizoenscommandant Verboom dodelijk tussen het fort en het Gouvernementshuis. De muiters bezetten en plunderden daarna het fort en begroeven daarin Van Sommeldijk. Officieren en burgers overweldigden de onenige muiters en elf raddraaiers werden in het kasteel terechtgesteld.<sup>5</sup>

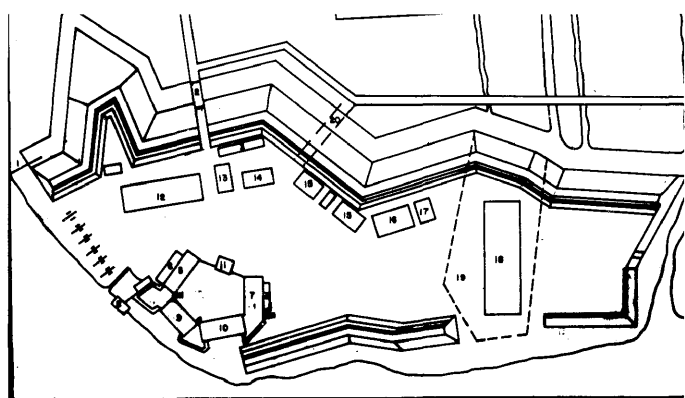
Het garnizoen van Zeelandia sloeg in mei 1689 de aanval van de Franse admiraal Du Casse en in mei 1712 de Franse kaper Jacques Cassard met success af. Maar nog in oktober 1712 keerde Cassard met een grotere vloot terug, zeilde Zeelandia voorbij en landde stroomopwaarts. Tenslotte moest de Gouverneur capituleren en Cassard trok eerst na een zware brandschatting af.

Deze capitulatie toonde de ondoeltreffendheid van Zeelandia als beveiliging der kolonie aan. De WIC. besloot daarom een groter en sterker rivierfort dicht bij de zee te bouwen. Dat is begonnen in 1734 en voltooid in 1747. Het heet Fort Nieuw Amsterdam. Zeelandia's militaire betekenis werd daardoor verkleind. Het werd in de eerste plaats kazerne en magazijn.

Bij het begin van de Vierde Engels-Nederlandse Oorlog (1780-84) in 1781 werden de twee bastions van Zeelandia aan de landzijde afgebroken om onder meer de rivieroever te versterken, werd de losse brug over de gracht vervangen door een ophaalbrug en een nieuw hoofdwachthuis met fraai torentje gebouwd. In 1790 verrees het naburige, nog bestaande, fraaie magazijn "Gebouw 1790".

Gouverneur De Friderici, geboren in Kaapstad en bekwaam militair, heeft in 1799 zonder tegenstand Suriname aan Brits bestuur overgegeven, omdat hij Oranjegezind was en omdat zijn krijgsmacht te klein voor zinvolle tegenstand was. Op 28 november 1802 gaven de Britten Suriname aan Nederland terug, maar in 1804 herbezetten zij de kolonie na korte tegenstand. In 1814 verrees de Nederlandse vlag weer boven Zeelandia. Zij wapperde daar tot zij op 25 november 1975 voor altijd werd gestreken, omdat Suriname toen een republiek werd.

In 1838-40 werden het officierspaviljoen en het wachthuis gesloopt om plaats te maken voor officierswoningen. Ook de gracht en brug zijn in de 19de eeuw verdwenen, omdat de gracht overbodig en een broeinest van muskieten was. In



HET FORT OMSTREEKS 1838

- |                                     |                                    |
|-------------------------------------|------------------------------------|
| 1 Toegangshek                       | 11 Toegangspoort met kruitmagazijn |
| 2 Ophaalbrug                        | 12 Officierspaviljoen              |
| 3 Keuken                            | 13 Hoofdwacht                      |
| 4 Batterij voor saluutschoten       | 14 Officiersmess                   |
| 5 Burger gevangenis                 | 15 Officierswoning                 |
| 6 Ciperswoning                      | 16 Bakkerij                        |
| 7 Militaire gevangenis              | 17 Bakkerswoning                   |
| 8 Gemakhuysje                       | 18 Kazerne ("Gebouw 1790")         |
| 9 Magazijn                          | 19 Gedempte gracht                 |
| 10 Kleer- en schoenmakerswerkplaats | 20 Voormalige ophaalbrug           |

1862 werd het fort gevangenis, onder andere voor uit Frans Guyana ontsnapte ballingen. Daar was in 1852 het Duivelseiland berucht verbanningsoord geworden. De binnenplaats van Zeelandia diende tot 1863, het jaar waarin de slaven werden vrijverklaard, als strafplaats voor het geselen van slaven en daarna als schavot, waar veroordeelden aan de galg werden opgehangen. In de Wereldoorlog 1940-45 zijn daar politiek verdachte personen, onder anderen nationaal-socialisten, uit Nederlands Oost-Indië in bewaring gehouden. Op 6 november 1942 zijn twee van hen, Ir. L.K.R. Raedt van Oldebarneveldt en L.A.J. van Poelje, om onopgehelderde redenen neergeschoten en ze zijn kort daarna overleden.

Als gevangenis was Zeelandia een somber oord. Het leek meer op een kooi dan op een behoorlijk huis van bewaring wegens de kleine ruimte der cellen en de kleine binnenplaats. In 1967 zijn de gedetineerden daarom overgebracht naar een nieuwe, betere gevangenis te Santo Boma en kreeg Zeelandia de waardiger bestemming van nationaal monument en museum. In december 1968 begon de restauratie. Het plan daarvoor was gemaakt door prof. Ir. C.L. Temminck Groll te Delft. De architect was Van Oerle & Schrama, het werk werd uitgevoerd door N.V. Aannemersbedrijf Woudenberg, beide gevestigd in Nederland.

Het fort is in drie eeuwen veel veranderd, uitgebreid, ten dele afgebroken, overgeschilderd en bepleisterd: Ingrijpende restauratie was nodig om late, overvloedige toevoegsels te verwijderen en Zeelandia geschikt voor een museum te maken. De oorspronkelijke vensters en dakbedekking van leien zijn hersteld. De vestingwal aan weerszijden van het poortgebouw is in 1781 afgebroken en na 1968 herbouwd om de rondgang over de muren weer mogelijk te maken. Een ontbrekende bastion — in 1781 gesloopt — is weer kenbaar gemaakt door de omtrek tot enige decimeters hoogte op te metselen. Op 25 September 1972 is het

gerestaureerde fort door de Regering overgedragen aan de Stichting Surinaams Museum.

Ook aan de omringende gebouwen, dat zijn de vroegere officierswoningen en "Gebouw 1790", is veel zorg besteed om de omgeving van Zeelandia een waardig aanzien te geven. De gracht is niet hersteld.

Suriname heeft in Zeelandia een fraai museumgebouw, rijk aan geschiedenis, verworven.

## Noten

1. Er bestaat een degelijk werk over Abraham Crijnsens twee expedities naar Suriname van J.C.M. Warnsinck, *Abraham Crijnsen, De verovering van Suriname en zijn aanslag op Virginia in 1667*; N.V. Noord-Hollandsche Uitgeversmaatschappij, Amsterdam, 1936, 183 pp.
2. fraussebrai is een onderwal tegen de buitenzijde van een vestingmuur, dikwijls bestaande uit paalwerk, waarachter schutters werden opgesteld.
3. Reeps bedoelt waarschijnlijk de wallen aan de buitenste gracht van Zeelandia; tenaille is een eenvoudige inspringende hoek van een schans of linie.
4. G. van Alphen, *Jan Reeps en zijn onbekende kolonisatiepoging in Zuid-Amerika 1692*; Van Gorcum, Assen, 1960.
5. Een biografie van Cornelis van Aerssen van Sommeldijck is gepubliceerd door Fred. Oudschans Dentz onder de titel *Cornelis van Aerssen van Sommeldijck, Een belangwekkende figuur uit de geschiedenis van Suriname*; Patriaserie, P.N. van Kampen & Zn., Amsterdam, 1938. Oudschans Dentz heeft vele jaren in Suriname en Zuid-Afrika gewoond en is verdienstelijk historicus van beide landen. Hij is een der personen die een schakel vormt tussen Suriname en Zuid-Afrika.
6. Zie over Fort Zeelandia ook: J.C. Volders, *Boutekunst in Suriname*; G. van Sanne, Hilversum 1966, p. 63, pp. 106-109. Naamloos, "Restauratie Fort Zeelandia", in *Bauwco Nieuws*, uitgegeven door Suriname Aluminum Company te Paramaribo, jaargang 19, Nr. 3, maart 1969, pp. 4-8. Jos Fontaine, *Zeelandia, geschiedenis van een fort*; De Walburg Pers, Zutphen, 1972, 192 pp.: dit boek is het uitvoerigste en fraaiste over Zeelandia, geen doorlopend geschiedverhaal, maar korte aantekeningen afgewisseld met documenten betreffende het fort en vele afbeeldingen; het is een leemte, dat een kritische bespreking der somtijds onwerkelijke afbeeldingen ontbreekt.

## Monumentenwacht

- Ton Koot

Voor de restauratie van monumenten in Nederland wordt door de Staat — via het Ministerie van Cultuur — honderd miljoen gulden per jaar beschikbaar gesteld aan subsidie. Dat is voor de ± 42 000 geregistreerde, dus beschermde, monumenten en de monumenten, die behoren tot de beschermde stads- en dorpsgezichten. De Staat stelt zich op het standpunt dat monumenten een soort van openbaar-kunstbezit vormen waar wij allemaal van profiteren. Dus moeten wij allemaal, via de Staat, daar wat voor over hebben. Ik meen dat het een grief is in Zuid-Afrika dat men bij de bescherming van zijn monument wel verplichtingen krijgt opgelegd, maar dat daar geen hulp of steun tegenover staat.

Dat bedrag van honderd miljoen betreft de Rijksbijdrage, maar het Rijk stelt doorgaans als voorwaarde voor het verlenen van subsidie, dat ook de provincies, de gemeenten en de particuliere eigenaars zelf hun bijdrage in het herstel leveren. Dat betekent dat er jaarlijks voor **vier honderd miljoen gulden** gerestaureerd wordt in Nederland. En daarmee kan nog niet aan alle aanvragers voldaan worden en moet men wel jaren wachten voor men aan de beurt is. Toch is Nederland met deze overheidssubsidies zeker koploper in de landen met beschermde monumenten. Ook in ander opzicht met betrekking tot de monumenten is het land uniek en voor vele anderen een voorbeeld.

Er is namelijk een **monumentenwacht**. Dat is een organisatie van vrijwilligers in alle elf de provincies. Er zijn

door hen al ruim 5 000 inspecties verricht aan 2 000 panden. Gecontroleerd wordt of er voegwerk los zit, noklood is opgewaaid, dakpannen los zitten, hout verrot is of kiert, ruiten zijn gebroken of dergelijke kleinere gebreken aan het monument zijn. Kleine gebreken, maar met grote gevolgen als die niet snel verholpen worden. Weliswaar moet iedereen die subsidie aanneemt, ook de bepaling overnemen dat men zijn pand moet onderhouden in de staat waarin het door de restauratie of het herstel is gebracht, maar dat wordt wel eens nagelaten! Dat dit soort van controle op den duur kostenbesparend werkt, laat geen twijfel.

Een ieder die zelf in een monument woont kan lid worden van de vereniging Monumentenwacht. Dat betekent dan dat er driemaal in de twee jaar controle wordt uitgeoefend en men een beroep kan doen op de Monumentenwacht en op deskundige voorlichting betreffende het onderhoud. De Monumentenwacht heeft nu enkele inspectiebussen ter beschikking waarin men er op uitgaat ter controle. Een voorbeeld dat navolging verdient!

Mij dunkt dat verdient de aandacht van de afdelingen van de Stigting Simon van der Stel, die hiervoor bij Provincie en Staat beroep zouden moeten doen om financiële bijstand door bemiddeling van de Nationale Stigting. Het komt mij voor, dat dit een uitstekend begin zou zijn voor de Staat om mee bij te dragen in het behoud van de monumenten van het land.

# BOU U TOEKOMS OP DIE SUKSES VAN HIERDIE BANK

U grootste waarborg teen die onbestendigheid wat môre kan bring, is 'n standvastige bank wat tog buigzaam is om elke probleem op meriete te behandel.

En dis goed om te weet dat dieselfde bank ook 'n sukses van sy eie bedrywighede maak.

Volkkas het 'n geskiedenis van sukses en vertroue, juis omdat hulle vertroue het in die toekoms.

Maak dit ook u eie suksesverhaal. En sien op hoeveel maniere Volkkas u kan help.



(Geregistreerde Handelsbank)

## U EIE BANK

KMP 5606/a



*Elke Sigaret  
'n Meesterstuk*