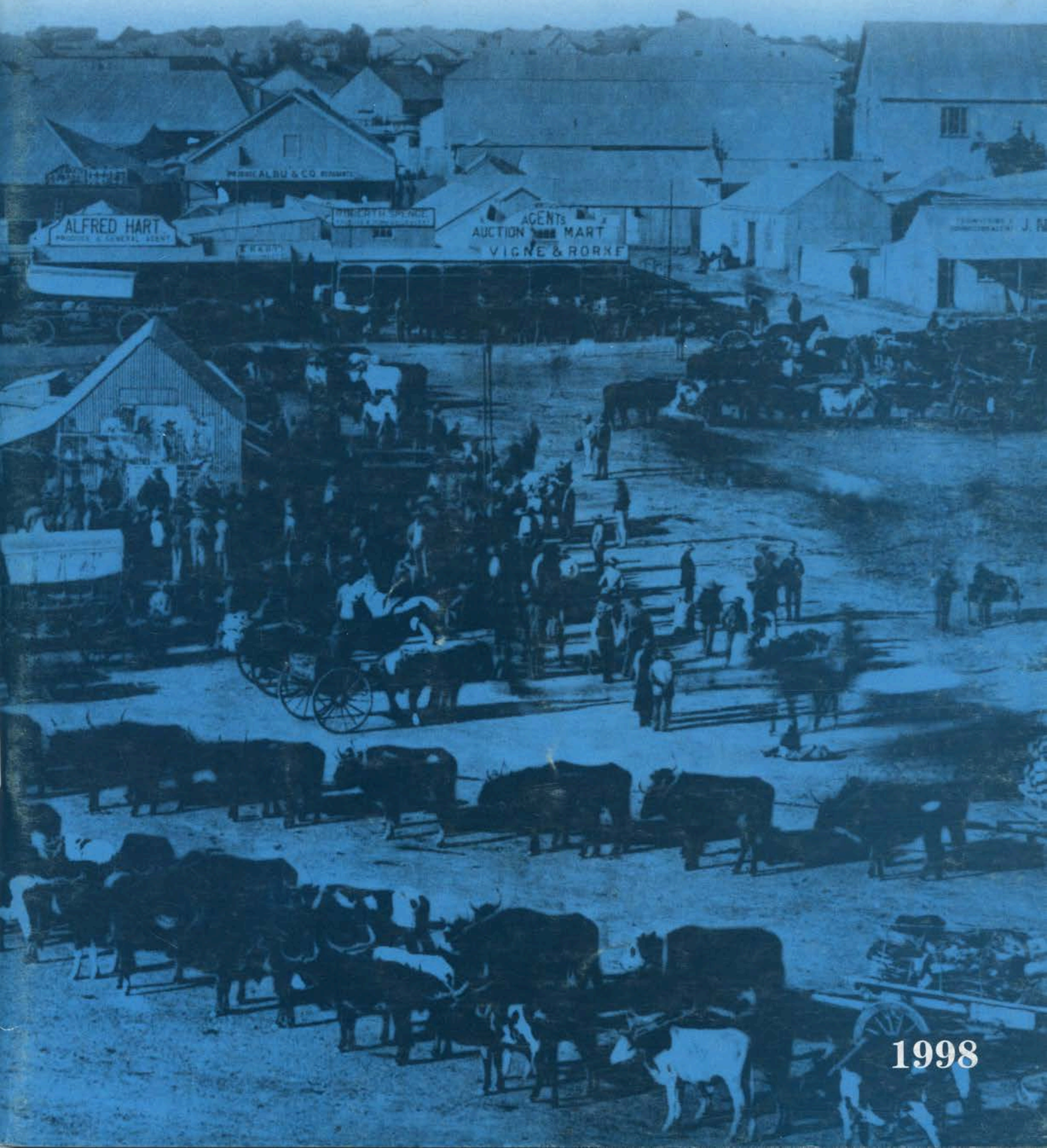
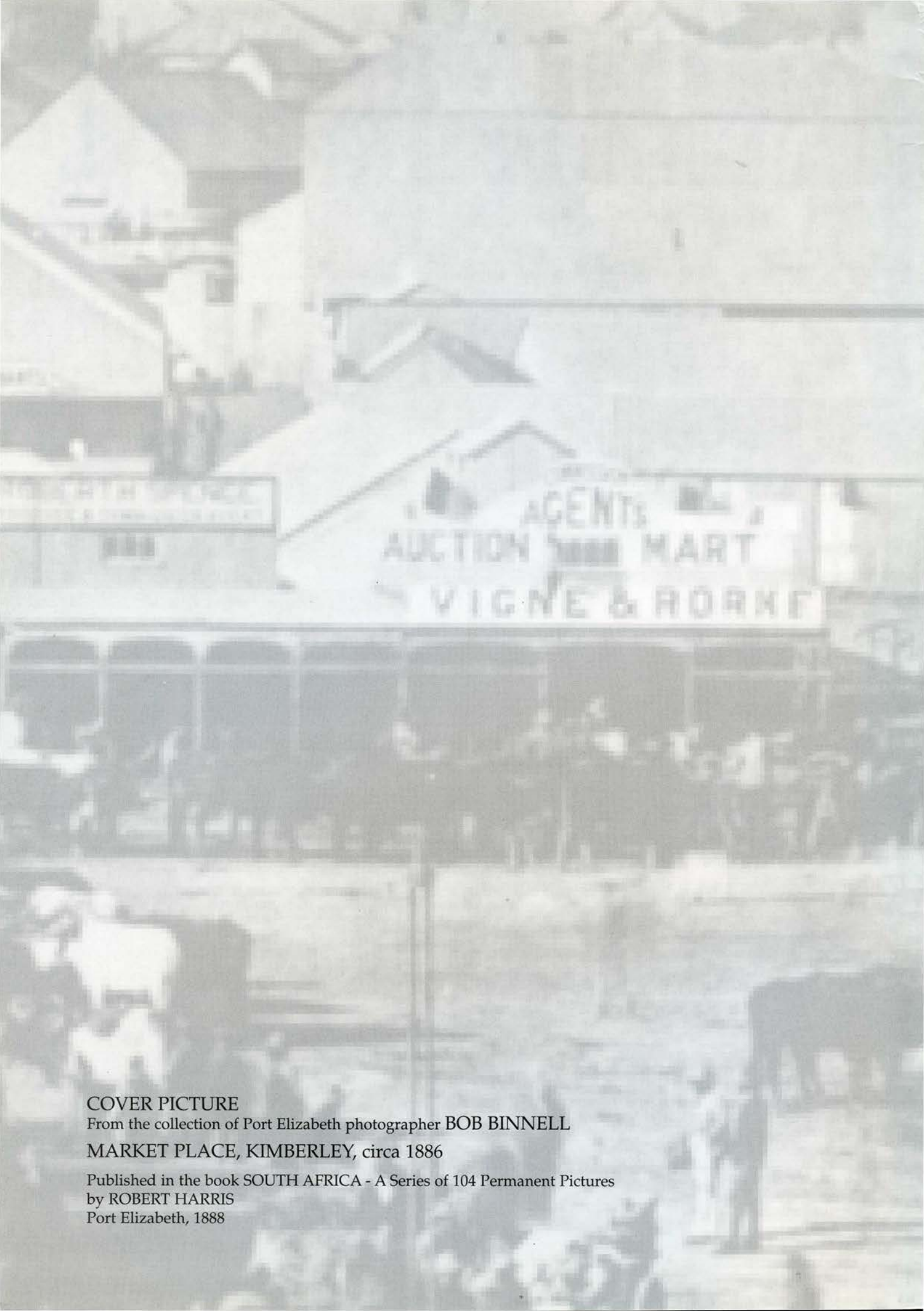


RESTORICA



1998



COVER PICTURE

From the collection of Port Elizabeth photographer **BOB BINNELL**

MARKET PLACE, KIMBERLEY, circa 1886

Published in the book **SOUTH AFRICA - A Series of 104 Permanent Pictures**

by **ROBERT HARRIS**

Port Elizabeth, 1888

RESTORICA

Stigting • Simon van der Stel • Foundation

Ingelyfde Vereniging sonder winsoogmerk
Incorporated Association not for gain

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Adres • Address

Harveystraat 7 • 7 Harvey Street
Sommerstrand Summerstrand
Port Elizabeth 6001
(041) 53-1481

Raad van Direkteure • Board of Directors

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Trudie Wegner

Subredakteurs • Sub-editors

Gail Snyman
Trudie Wegner

Redaksionele Adviseur • Editorial Adviser

Albrecht Herholdt

Uitleg en ontwerp • Lay-out and design

Caligraphics

Drukwerk • Printing

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From the editors

"The conservation of our historic buildings demands wise management of resources, sound judgement and a clear sense of proportion. Perhaps, above all, it demands the desire and dedication to ensure that our cultural heritage is preserved. Modern long-term conservation policy must concentrate on fighting the agents of deterioration. Our industrial economy cannot and should not be halted, but by combating waste, uncontrolled expansion and exploitation of natural resources, and by reducing pollution of all types, damage to historic buildings can be minimised."

Bernard M. Feilden

Former Director, ICCROM, Rome

In a period of transition heritage conservation is not stagnant. This issue of Restorica reflects clearly the move from preserving a colonial past only to incorporating the heritage of our diverse cultural heritage.

Stately Cape Dutch homesteads, gracious Herbert Baker buildings and modest settler cottages are all still appreciated and preserved by more people than only those with a colonial past. Proposed heritage legislation recognises the important role of the community. Recent and proposed proclamations of heritage sites acknowledge our immediate past.

Those of us with a colonial past are slowly being guided to understand Amasiko or the intangible memory of the majority of the peoples of South Africa. The enthusiasm of the people of the Richtersveld serves as an example to all of us when they say "culture should be something usable".

Redevelopment of the Bree/Shortmarket Street area in Cape Town is an excellent example of how cities can cope with the ever growing demand for development, without destroying their architectural heritage.

Despite the fact that some of our architectural heritage suffers, private enterprise still sets an example in many cases to preserve that which is historical and beautiful.

Mission stations like Amalienstein benefited from RDP initiatives and private individuals developed the potential of old buildings in the hinterland.

The numerous cultural groups of South Africa undoubtedly share one intangible collective memory and that is an pre-occupation with their past. All our cultures recognise the fact that to be able to know where you are going you have to know where you have come from. Heritage conservation can therefore thrive in our country provided all cultural groups develop an appreciation for that of the other.

The entire contents of Groote Schuur is a National Cultural Treasure



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PRETORIA

Posbus 11252
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Posbus 20549
Noordbrug 2522

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Posbus 818
Bloemfontein 9300

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Uitenhage 6230

A message from the new National Chairman ...

"Architecture is too important to be left to architects alone. Like crime it is a problem of society as a whole."

*Berthold Lubetkin (1951)
Russian architect*

If the proposed legislation for heritage conservation in South Africa becomes a reality the role of conservation bodies and all other non-governmental cultural organisations will become even more crucial in the preservation of South Africa's cultural heritage.

With the adoption of a new constitution by the Simon van der Stel Foundation in 1997, it has opened its doors to other conservation bodies to join hands should they wish to do so.

This will create a greater awareness and assure the spread of knowledge on conservation. An active campaign to promote this awareness is to be launched during 1998.

Education, not only of the young, but for all of those interested in their past is becoming increasingly important.

People need to be educated about architecture and Amasiko (living heritage).

Involvement

Conservation and cultural organisations should not hesitate to become involved and influence the contents of courses at tertiary institutions to see that their syllabi, in courses such as tourism for example, equip students with a background of heritage conservation.

The Simon van der Stel Foundation has played a crucial role in conservation in South Africa for almost 40 years. The member branches and the national body have done much to increase awareness of conservation.

The Eastern Cape branch member has awarded a bursary for a Masters degree to a Port Elizabeth student to research the history of

the Foundation itself. This dissertation will provide a critical overview of the Foundation's track record and provide pointers for the future.

The Foundation feels extremely confident that a person of the stature of Mr Patrick Lekota, Chairman of the Council of Provinces, has accepted the invitation to become its patron.

We believe that he will assist in widening our horizons.

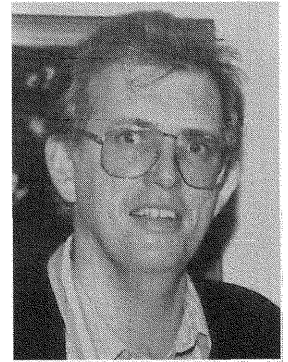
Quality of life

Heritage conservation adds to the quality of life. It is there for our enjoyment and it creates new visions. Alberti L.B. said in 1452: "But beauty will have such an effect even upon an enraged enemy, that it will disarm his anger and prevent him from offering it any injury."

An awareness of heritage conservation seems to be growing amongst all communities. It is indeed a joyful day when developers graciously bow out when the community expresses a desire to preserve history as is the case in Kliptown, Soweto, and even in the centre of Cape Town where the Cape Town Heritage Trust is in the process of restoring a whole city block.

The excellence with which restoration and rehabilitation of old buildings is still undertaken is proof of the reverence for the design and craftsmanship of a bygone era.

Heritage conservation in South Africa is without doubt growing and the Simon van der Stel Foundation will continue to play an important role.

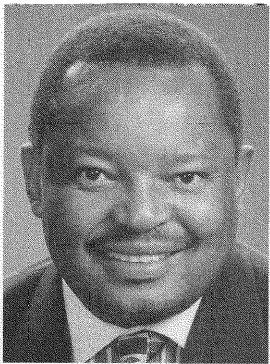


*Albrecht Herholdt
Chairman
Board of Directors
Simon van der Stel
Foundation*

**A warm
welcome to
our patron
Mr Patrick
Lekota**



Meet our patron



Mr Patrick Lekota

In November 1997 Mr Patrick Lekota accepted the invitation to become a patron of the Simon van der Stel Foundation. Now a family man and father of four, and Chairperson: National Council of Provinces, Mr Mosiuoa Gerard Patrick Lekota was born in the Senekal District in 1948.

He has been nick-named "Terror" and in 1972 was expelled from Turfloop (now University of the North) for his Student Representative Council (SRC) and South African Students Organisation (SASO) activities.

His political career which started in 1974 as Permanent Organiser for SASO, and continued with his appointment in 1990 as convenor of African National Congress (ANC) in South Natal, culminated in his election in 1992 as the first Premier of the Free State Province.

In October 1997 Mr Lekota was inaugurated as the First Chancellor of the Free State Technikon, and a month later Lekota Avenue in Bothaville was named after him. He was elected Chairperson of the African National Congress at the ANC Conference in December 1997.

Mr Lekota's message to the Board of Directors and members of the Foundation:

"It was a singular privilege for me to be invited to serve as one of the patrons of your institution. It is with humility that I accept this challenge. A challenge it is because the task of the Simon van der Stel and its publication Restorica is to restore and preserve our heritage of centuries. The contributions of all our communities to the wealth of courageous works and culture of South African society must enjoy all-round support. We must uncover and recover what has been ignored or neglected in the past; in order to restore the rainbow nation as it has marched along the path of history.

As we bring these realities to light in a balanced way they will help future generations to enjoy our past and, most importantly, to learn from such monuments, buildings and records the great and eternal truths about life."

Conservation excellence rewarded

David William Barton Yuill received the Gold Medal of the Simon van der Stel Foundation in Colesberg on 1 November 1997.

He has proved himself to be a champion of conservation over many years. As a student his interest in antiquity and ancient architecture was apparent in his travels to places like Cairo, Alexandria, Damascus, Rome and Athens.

Throughout his career David Yuill has been involved in and showed an interest in our architectural heritage, to the extent that he is to this day often criticised for the stance he takes against unsympathetic development. He often applies his architectural skills to conservation without any financial gain. An example of this is the restoration of the Lutheran Church Adamshoop on the Oppermans Gronde in the district of Koffiefontein and the mission church at Campbell in the Northern Cape.

Some other restoration projects he has been involved in are the McGregor Museum, Duggin Cronin Gallery, De Beers Headquarters, Dunluce and the Africana Library in Kimberley, the Dutch Reformed Church, Jacobsdal and the Anglican Cathedral in Bloemfontein.

In 1982 he received the EP Herald Conservation Award for the restoration of the Observatory in Grahamstown as well as the Priest's House which was then used by the English Literary Museum. In 1983 he received

the SA Institute of Architects Award for the Observatory project.

His interest in conservation was further demonstrated in his M. Arch dissertation The Architecture of Kimberley (1874 - 1914). With this dissertation David Yuill made a valuable contribution towards the documentation of the architecture of Kimberley.

In 1985 he received the Cape Times Award for various conservation projects in the Cape Province. Since that year he has served on the regional committee of the NMC in the Northern Cape and Free State Plans Committee. He has been a full member of the NMC since 1990.

In his capacity as a member of the NMC, and of the Regional Committee of the NMC in the Northern Cape, he has given freely of his time and talents devoting many hours towards the work of the NMC, thereby creating awareness of conservation and often winning over developers to the cause of conservation.

David Yuill has also contributed to the education of architects in South Africa. He has served on the Architectural Education Advisory Committee of the Ministry of Education and was a professor of architecture at the University of the Free State from 1986 - 1989. He has served as an external examiner at various universities as well as on university inspection boards.

Old problems and new challenges

There is only one old problem and that is that South Africans do not have common purpose in terms of what to conserve and indeed, whether it is necessary to conserve. One can simplistically assume that the South African population is made up of an educated minority that generally supports the notion of conservation and an uneducated majority that does not.

Nothing could be further from the truth - ours is a complex society of which the majority have simply not been exposed to concepts of conservation while the so-called educated minority is far from being of one mind. Some of the greatest threats to the conservation of our built environment come from the highly educated. There are for example the highly educated entrepreneurs, driven by short term profit motives to neglect or destroy valuable heritage. There are also the highly educated theorists with lofty but totally unaffordable objectives, whose demands often create an impression that conservationists as a group are out of touch with reality.

Many people hold the view that because our present legislation is inadequate, the enacting of new conservation legislation will solve all our problems. However legislation is not what good conservation practice is built on.

Attitudes are the real issue and attitudes are shaped by education and outlook. Our biggest challenge is to inform the greater part of the South African population in respect of our heritage or in the popular parlance of these days "empower the people and give them ownership of National Estate". Our secondary challenge is to develop a pragmatic and broadly acceptable conservation ethic tailored to South African needs.

The new South Africa has given us a new look National Monuments Council that is currently confronting the challenge of a wider range of conservation concerns than it did in the past, but for the purposes of this article I will confine myself to some thoughts on built environment related issues and challenges we face.

To set the scene let us contrast our situation with that of a typical developed country such as England. We have pressing national priorities such as health care and education that tax our national budget to its limit and beyond. They have an established welfare system and a tourist industry that contributes handsomely to the financing of conservation. We have to get by with virtually no state assistance. Even private and institutional donors are under increasing pressure to rather support what seem to be more socially deserving causes.

To set the scene further, let us look at a typical well conserved village in the Cotswolds in England. Although the village of Woodstock which I will use as an example has evidence of

19th and 20th centuries interventions, its essential character is that of the 18th century. The original buildings are of stone and other local materials that are no longer available. New buildings in the village are only allowed subject to very strict rules such as outer walls being of artificial or "reconstructed" stone to match the existing. The rules are strict and the cost very high, but the strategy works for Woodstock which generates considerable tourist revenue.

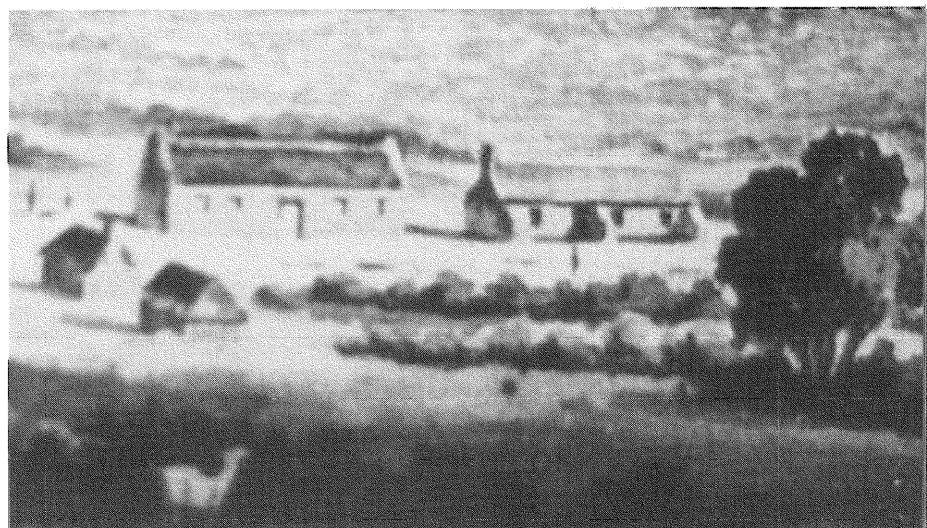
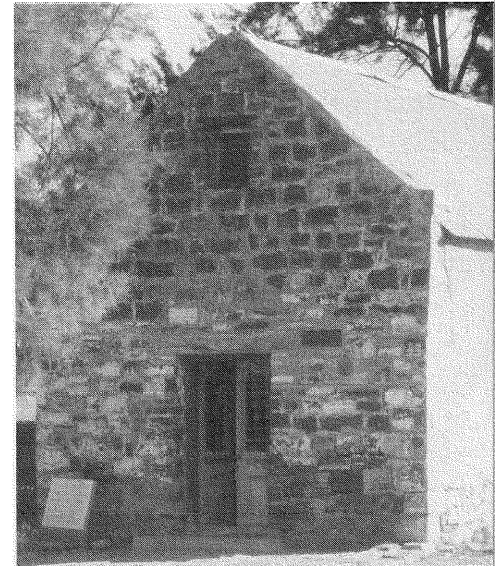
The first message is that the conservation of Woodstock is tourist-driven. We need to promote a tourist/conservation symbiosis and, like them, need to preserve important things like scale, colour, texture and silhouette. We have tended to get bogged down in excessive detail and made mistakes in the arbitrary boundaries demarcated around conservation areas.

We also suffer from the lack of common purpose I have already referred to. As an example, Bloemfontein's President Brand Street conservation area is without doubt our country's finest civic precinct. The NMC, fearful that inappropriate development could spoil the area, declared it a conservation area. Despite this, inappropriate development happened just outside the proclaimed conservation area in the form of the so-called Glaspaleis. From this we learn that the extent of conservation areas has to be carefully considered as well as the design guidelines for infill buildings in the area. The guidelines have also to be sold to those involved. We have not in the past been very good salesmen and as a result have failed to achieve widespread support for some of our conservation areas.

By David Yuill
Architect
Bloemfontein

*The mission station as it was in 1835
Sketch by Charles Bell
(bottom)*

The Campbell Mission Church before its most recent reconstruction at the hands of the NMC. The corrugated iron roof, the door and the steel windows were all later additions that in no way related to the building's past.



What is significant about Woodstock is that buildings several hundred years old are still being used with every prospect that this will continue to be the case for a long time, and that its oldest buildings were preceded by a building tradition of hundreds of years. The buildings of South Africa's colonial settlers lacked this tradition and were often built of inappropriate materials and assembled with little skill.

For example, the mission church at Campbell with which the NMC has long been involved was built in the 1820s by a missionary by the name of Bartlett, who started from scratch, with very limited resources. What he built had little chance of withstanding the ravages of time. Bartlett's mission terminated about 20 years after inception and the building then fell into rapid disrepair in the hands of a variety of users. The building could easily have been forgotten.

However, at the turn of the century, the ruins of the mission church acquired significance because of a brief association that the place had during Bartlett's tenure with the renowned missionary David Livingstone. Attempts were made to "restore" the church, and although well intended, the actions were inappropriate at a technical level and even more so at an ethical level. The turn of the century conservation sought to "improve" and romanticise what had been a very humble building. The building acquired features that had never been part of the original. The legend surrounding the building grew and it even became known in some quarters as the "Livingstone Church".

The NMC was confronted with a typical South African conservation scenario... a building vastly altered and in a state of near collapse, about which something had to be done with very limited funding.

Investigation revealed that all that remained of Bartlett's original building were the stones of the walls and even these showed evidence of rebuilding on more than one occasion.

The question that arose was, should an attempt be made to save the building as it was, or should it simply be reconstructed in stone as Bartlett had originally built it.

The latter was chosen. It was the affordable and sustainable option, particularly as it was possible to strengthen the reconstructed walls with a concealed cement mortar core. It was also felt to be the ethically justifiable option as it acknowledged the missionary period of the building.

What was done at Campbell challenges a very basic notion that conservation is all about minimal intervention and preservation of the total historical record. Conservation is, however, also about recovering the cultural significance of a place and to this end, there are times when we can't afford to be precious about later additions, particularly when these will be expensive or impossible to maintain and have little to contribute to the significance of the building.

Even in its reconstructed form, the Campbell Church tells us little about an early 19th century mission station and I would venture to suggest that in this case the process could be taken further and long gone buildings of which we have a record could be resurrected. The aim of doing this would essentially be to add greater value to the conservation of the place and its associated ideas. Such a suggestion would, of course, be unthinkable in a largely intact mission settlement such as at Kuruman or Genadendal. Reconstruction must of course also be honestly presented as such.

Unlike at Woodstock, many of our age old building traditions are being rapidly lost as less and less traditional buildings are built. While it is clear that the building traditions of South Africa's indigenous people are difficult to preserve particularly as their essential nature is ephemeral, there is a whole issue of the preservation of place such as Freedom Square in Soweto, where the Freedom Charter was presented, but where little or none of the original physical environment remains. The preservation of place is something that is fairly new to us in conservation circles in South Africa and will require a great deal of study if important places are to have justice done to them.

As a final thought the notion of coupling place with personality holds great promise in previously neglected areas where little or nothing of a material nature remains. Memorials to important personalities add value to associated places that we wish to conserve.

To return to my opening comment about the old problem being lack of common purpose; this is without doubt also the greatest challenge for the future. There has to be joint ownership of the national estate and a shared vision as to how it should be preserved. With common purpose the rest will fall into place.

Woodstock, a well-conserved village in the Cotswolds, England (bottom)

New buildings are built entirely of modern building materials that have the same appearance as original building materials that are no longer available



In step with the future

Shift in emphasis and redress in identifying places of significance has gradually been implemented in the activities of the National Monuments Council (NMC) during the past year.

In the past places of significance were often defined in terms of the colonial context. Recent declarations and provisional declarations as national monuments mirror the diverse cultures of South Africa. This is notable in the increasing number of declarations now being lodged with the Minister of Arts, Culture, Science and Technology, Mr L.P.H.M. Mtshali.

The activities of the regional managers of the NMC mirror the commitment of the NMC to inspire people and involve them in conserving their cultural heritage. This is also reflected in educational pamphlets and conservation kits that can be used by laymen and organisations to conduct their own conservation surveys.

Regional managers and council members have increasingly become involved in the community. Council also declared that it will not attempt to rewrite or sanitise history but will continue to act as a custodian of the South African heritage as a whole. The process of transformation and redress neither imply that the NMC is, or will be, neglecting its responsibilities regarding existing national monuments.

This reflects the sentiments of the Minister in a speech made to Council members on 12 November 1997. Amongst other things Mr Mtshali said that: "Heritage and legacy issues are intertwined with land attitudes, access to resources and acknowledgement of Ubuntu or African humanism. We all face the challenge of being forthright in dealing with the pain and hurt which was the lot of those who were previously trampled and trodden over.

"The immediate challenge which faces the present generation is to redress the heritage and legacy wrongs of the past. We should begin to build pride in other people's ancestry through community heritage programmes and cultural institutions."

While new legislation will make provision for greater participation by the public in identifying and declaring heritage sites and objects, the NMC is already moving in this direction. As part of its campaign to identify heritage sites in marginalised communities, Heritage Committees have for example been established in at least three communities in the Western Cape, namely Zwelatemba, Dwars River and Saron.

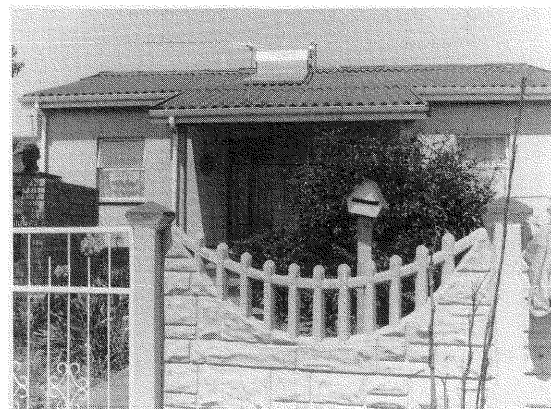
The Dwars River Heritage Committee, comprising members from the Pniel, Kylemore, and

Johannesdal communities has been set up. With the assistance of the NMC, this Committee intends to identify and record sites of cultural, historical, scientific, and environmental importance. In view of the need for conservation to be integrated with the planning and development of the area, the NMC and the Heritage committee intends to work together with the planning authorities in this regard. While the project will form part of the statutory obligation of the planning authorities to include conservation in the structure plan for the area, it will also serve to inform the local tourism plan.

The Heritage Committee of Zwelatemba has identified a public space known as Freedom Square. Since the establishment of Zwelatemba in the 1950s, Freedom Square has provided a space for all social and political gatherings, and is thus of great historical significance to the community. The history project will attempt to record the memories linked to events which took place at Freedom Square and the NMC and the Heritage Committee are investigating ways in which these memories can be commemorated. As part of the structure planning process for Saron and the need for the plan to include a conservation component, the NMC and the community have been working together through the Saron Heritage Committee to identify and record conservation-worthy sites. The old water mill has been identified as conservation-worthy. The mill forms part of the original farm complex of Leeuwklip. When the Saron mission was established it was sited at the existing farm complex and the farm buildings were incorporated into the mission complex. The watermill continued in use until 1945.

The objectives of the Saron Heritage Committee are to work together with the NMC, firstly in the assessment of what is of historical and cultural significance in Saron, and secondly in formulating appropriate management strategies for conservation.

The Eastern Cape regional office was also involved in an exceptional project during 1997 when the members of an impoverished community in the Balfour area identified a heritage site as means of uplifting and empowering their community.



Steve Biko's house in King William's Town was declared a National Monument in 1997

PICTURE: DIE BURGER

A group of community members later named Project Phulani initially approached the Provincial Museums and Heritage Resources Director for aid in restoring Fort Armstrong (a declared national monument). They identified a new utilisation for the old military fort originally built in 1835. The restoration of the fort was undertaken by about 20 members of the community who were otherwise unemployed.

Since its restoration the fort has been utilised as a market for local produce and as a training centre for teaching locals skills to enable employment. The community is very much aware of the advantage of attracting tourists, and to enhance the area it is planned to develop a forest area around the fort.

In addition a national campaign to identify heritage sites will be launched by the NMC towards the middle of 1998 whereby communities will be invited for the first time to propose sites of significance that can be considered as national monuments. They will also be requested to submit details of their favourite sites of significance that have already been declared National Monuments.

Explanatory text on the vision and the mission of the NMC, the value of heritage sites in nation-building and redress as well as the involvement of all sectors of the public in identifying places of national significance, will be part of the campaign. Questionnaires will be distributed. Included with the questionnaires will be a heritage map of South Africa with photographs of one or two national monuments in each province. Brief text will explain the significance of each site.

It is envisaged that feedback from the questionnaires will result in the compilation of a heritage map for each province while suggestions for new national monuments will lead to the declaration of at least one new national monument in each province on Heritage Day on 24 September 1998.

Proposed proclamations

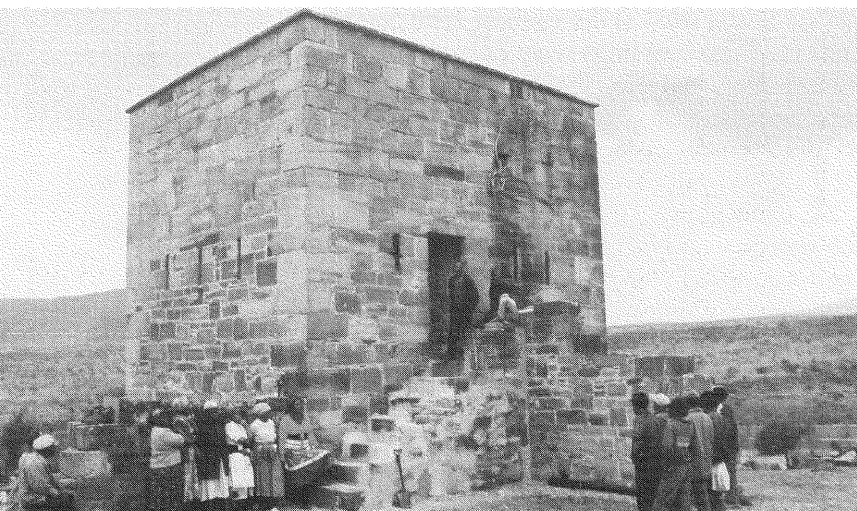
1998

1. The fossil beds on the Gats River in the area adjacent to the Owl House, Nieu Bethesda. If approved it will be the first fossil site to be declared in the Karoo.
 2. The Robberg Nature Reserve with the Nelson Bay cave and associated archaeological sites at Plettenberg Bay, which are important for its archaeological significance and natural beauty.
 3. The site known as Modimolle Mountain in the Nylstroom district. This site is of great significance to the Northern Sotho people, the Ndebele, Tsonga and the Venda who have historical links with this mountain. Apart from being a well-known landmark it is believed to be the dwelling place of the ancestral spirits.
 4. The Molema House in Mafikeng which is considered to be a valuable part of our country's heritage because of its association with Dr Seetsele Molema, a medical doctor, politician and author.
 5. The fossil site at the Buxton Limeworks, 240 km from Mmabatho, where numerous fossil deposits have been unearthed ranging from baboon bones to hominid fossils. After the discovery of the Taung Child Skull in 1924 the site became known and continues to be an internationally important site for scientific investigation on the origins of humans.
- * The Matloang settlement, in the Ventersburg district, which is important for its association with the early ancestors of Botswana who lived there. It is a site which outlines the settlement patterns, building material used and a way of life of the indigenous Setswana-speaking people.
 - * The Christian Union Hall which is one of the oldest buildings at the University of Fort Hare, where many prominent African and South African leaders received their education.
 - * The cemetery where Steve Biko was buried in 1977 at King William's Town.
 - * The Shri Siva Subranmanier and Marriamman Aulayam in Port Elizabeth is the oldest place of Hindu worship in the Eastern Cape. It is still used for religious festivals and serves as a reminder of the vibrant community that was once the old South End.
 - * The Robben Island embarkation building in the Waterfront, Cape Town, significant for the role it has played in recent history and which forms an integral part of the Robben Island experience.
 - * The 45 Victorian terrace houses which are one of the last remaining vestiges of District Six and which serve as a memory of the area.

Declared a National Monument in 1997: Site of Machel plane crash, Barberton



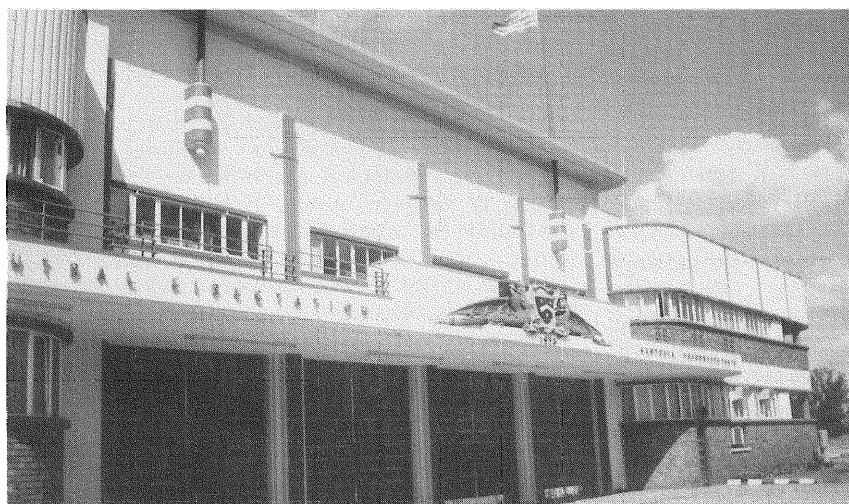
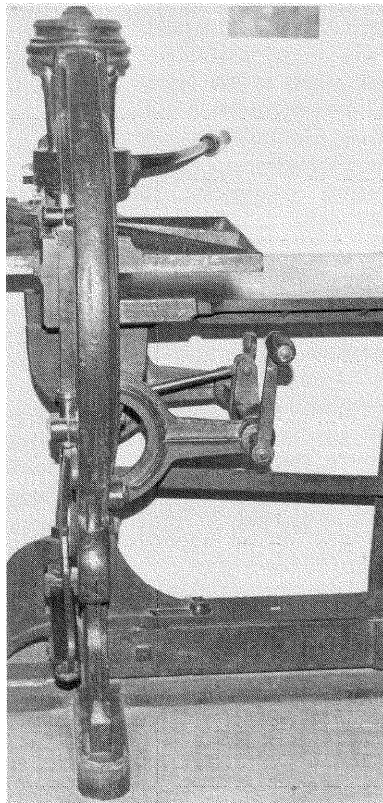
Community initiative Balfour





National Cultural Treasures:
Music Room, Grootte Schuur (above)
Moffat Press, Kuruman (right)

National Monuments:
Old Synagogue, Pretoria (below)
Old Fire Station, Springs (bottom)



Verklaarde Nasionale Gedenkwaardighede

1997

Wes-Kaap

1. Bartolomeu Dias Museum-kompleks, Mosselbaai
2. Tamboerskloof Ammunisiemagasin, Kaapstad
3. Evangeliese Lutherse kerk, Amalienstein, Ladismith
4. Welgelegen begraafplaas, Mowbray, Kaapstad
5. "The Mast House", Simonstad
6. Anglikaanse kerk, Prins Albert
7. Ou Landdroeskantoor, Clanwilliam
8. Dennehof woonhuis en buitegeboue, Prins Albert

Oos-Kaap

1. Naudesnekpas, Barkly-Oos
2. Huis van Steve Biko, King William's Town

Noord-Kaap

1. Die eiendom bekend as Fort Kumo

Kwazulu-Natal

1. "The Regency", Ladismith
2. "Passive Resistance"-terrein
3. Ou Hooggeregshof, Pietermaritzburg
4. Umhlatuzana rotsskuiling, distrik Camperdown
5. Ottawa-huis, distrik Inanda
6. Viktoriaanse gebou, 131 Pietermaritzstraat, Pietermaritzburg

Vrystaat/Noordwes

1. Florisbad-argeologiese-terrein, distrik Brandfort
2. Ou Gereformeerde kerk, Potchefstroom

Noordelike streek

1. Terrein van die vliegongeluk waarin Pres. Samora Machel verongeluk het, distrik Barberton
2. Vrymesselaarslosie, Barberton
3. Ou Brandweerstasie, Springs

Cultural diversity recognised

Heritage legislation which embodies a spirit of recognition of the cultural diversity of South Africa has been in preparation since 1994.

The draft bill is in the process of being costed by a consultant to see whether the new Act is affordable. The proposed legislation in many respects differs significantly from the Act of 1969 and can have weighty financial implications.

One of the most significant changes foreseen in the new Act is a role and name change for the National Monuments Council (NMC). The name will be changed to reflect responsibility for a broader range of heritage categories than the term "monuments" implies.

■ The new legislation and structures are designed to protect "any place or object of cultural significance."

■ Redeployment of staff and assets of the NMC head office will take place and the organisation will be known as the South African Heritage Agency (SAHA). The agency will be accountable to a South African Heritage Commission consisting of between seven and fifteen members.

■ The Commission will be represented on the National Heritage Council (NHC). The NHC will co-ordinate policy, planning, redress and transformation in the heritage sector as a whole, including living heritage, archives, museums, geographical names and heritage resources.

■ The staff and assets of the NMC's six regional offices will be transferred to the respective provinces where each will form the core of the provincial heritage authority. Provinces that do not currently have regional offices may elect to have their heritage resources managed on an agency basis by a neighbouring province or the SAHA.

The structure of the draft heritage bill has established general principles for heritage resources management and a framework for an integrated national system for the protection and management of the national cultural heritage, referred to as the "national estate".

Management system

Provision is made for a 3-stage management system that will operate at local, provincial and national level.

Local authorities have the task to establish a system which is accessible to local communities. Significant buildings, sites and places should form an integral part of town planning functions with the assistance of NGOs. Local authorities are encouraged to identify heritage resources that are of significance to their community, so that these resources can be protected.

Provincial heritage authorities are empowered by the draft bill to draw up their own legislation to establish a provincial heritage authority. Within the framework set out in the draft bill a province may adopt the functions and powers which its staff and budget make it

competent to implement. The province will be responsible for the management of heritage resources that are identified as culturally significant in the province and will keep a register of all these places and objects. The province may declare significant places as provincial heritage sites and make recommendations to SAHA for national heritage sites or objects.

At national level SAHA will play an important role in the transformation of the heritage conservation system. It will be responsible for such matters as preparing national policy and monitoring performance of the national heritage resources system; promoting public awareness and promoting heritage education in schools. It will offer expertise to provincial heritage authorities; coordinate a national inventory of heritage resources, liaise with foreign international bodies and observe conventions. It will control the export and import of heritage objects, control permits for historical shipwrecks and care for South African heritage places, such as the graves of victims of conflict in other countries.

Protection measures:

■ Formal protection that identifies, lists in a register and declares specific places and objects as national heritage sites (formerly national monuments), heritage objects (formerly cultural treasures), provincial heritage sites, protected areas and heritage areas. Heritage sites and objects may also be provincially declared.

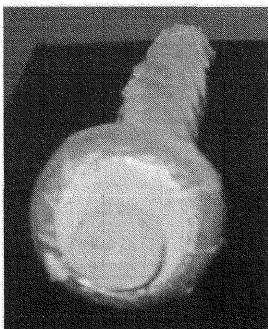
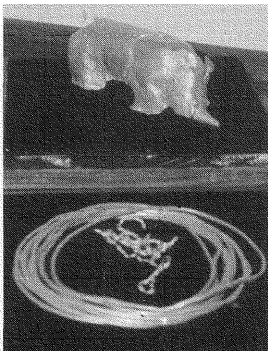
■ General protections that automatically "protect" a range of sites and objects by requiring a permit to: import heritage objects protected under the laws of foreign states; export heritage objects that are considered to be significant to South Africa; destroy, damage, alter, excavate, deface or remove archaeological and palaeontological sites and objects, burial grounds, graves and public monuments and memorials; or alter or demolish structures older than 60 years in areas that local authorities have not yet systematically surveyed.

■ If heritage resources are likely to be affected by certain categories of development, the provincial heritage authority may require an assessment of the impact and mitigation to be undertaken if this is not required by any other legislation.

■ The draft bill provides management tools such as an inventory of the national estate; a financial assistance programme to promote heritage resources conservation; and a process for the restitution of heritage objects. It allows for heritage covenants to be entered into with the community, individual or conservation body to ensure that a heritage site or object is cared for. It has planning incentives to encourage the conservation of formally protected heritage sites and objects.

■ A permit system will control the erection of permanent displays and interpretive material associated with protected heritage sites or objects; a compulsory repair order, expropriation if a heritage site is seriously neglected and provision for management plans for protected sites.

Declared as a National Cultural Treasure in 1997: Mapungubwe collection of objects in gold circa 1150 BC Messina district



Afwenteling van besluitneming

Die konsep erfenis-wetgewing wat tans in 'n proses van kosteberekening is, is opgestel na drie forums wat deur die RNG gereël is. Wetgewing sal hopelik teen die einde van 1998 gepromulgeer word.

Die ingrypendste verandering wat die beoogde nuwe wetgewing vir erfenisbewaring in Suid-Afrika aan die huidige bedeling beoog, is die afwenteling van besluitneming in verband met terreine wat vir plaaslike besture en gemeenskappe van belang is.

Plaaslike opnames sal ten opsigte hiervan onderneem moet word vir die identifisering van plekke wat gemeenskappe graag wil beskerm. Die resultate hiervan sal in ag geneem word in die verdere beplanningsproses.

In gevalle waar geen opname bestaan nie, sal alle strukture ouer as 60 jaar outomaties beskerm word. Nie-regeringsorganisasies en individue behoort druk op plaaslike besture uit te oefen om toe te sien dat sulke opnames gemaak word. Met die nuwe wetgewing word beoog om die huidige wanbalans reg te stel ten opsigte van nasionale gedenkwaardighede wat die koloniale geskiedenis begunstig. Provinsiale status sal aan alle bestaande nasionale gedenkwaardighede ingevolge die konseptwetsontwerp verleen word.

Provinsiale gedenkwaardighede

Die provinsies sal vervolgens sodanige provinsiale gedenkwaardighede wat die status van nasionale erfenisterreine verdien, identifiseer.

Alle argeologiese voorwerpe, skeepswrakmateriaal ouer as 60 jaar, fossiele en meteoriete word ingevolge die nuwe wet outomaties staatseiendom. Sodanige voorwerpe mag nie van hul oorspronklike terrein verwyder word of sonder 'n permit verkoop word nie. Individue wat in besit is van argeologiese materiaal, fossiele of meteoriete, moet hul versamelings binne twee jaar nadat die Wet aanvaar is, by die Suid-Afrikaanse Erfenisagentskap (SAEA) of provinsiale owerheid registreer. Indien hulle versuim om dit te doen, sal aanvaar word dat die items op onwettige wyse bekom is.

Mynbou-, landbou- en ingenieursbedrywighede sal nie langer vrygestel word van 'n permit vir die vernietiging, beskadiging, verandering, uitgraving of verwydering van erfenishulpbronne nie.

Alle grafte ouer as 60 jaar wat nie in 'n formele begraaftplaas geleë is nie (soos voorouergrafte in landelike gebiede), sal beskerm word en 'n permit sal benodig word om dit te versteur. Gemeenskappe met 'n belang by die grafte moet geraadpleeg word en ooreenkomste moet met hulle bereik word voordat enige versteuring mag plaasvind.

Benewens historiese oorlogsgrafte wat kragtens die huidige Wet op Nasionale

Gedenkwaardighede beskerm word, sal grafte wat met die Vryheidstryd geassosieer word, uitgeken en versorg word. Waar toepaslik, mag erfenisowerhede gedenktekens oprig wat daarmee verband hou.

Monumente en gedenktekens op openbare grond, of wat met openbare fondse opgerig is, sal dieselfde outomatiese beskerming geniet as plekke in 'n erfenisregister.

In gevalle waar 'n omgewingsimpakstudie nie ingevolge ander wetgewing vereis word nie, vereis die nuwe wetsontwerp dat 'n evaluering gedoen moet word om te verseker dat behoudenswaardige erfenishulpbronne nie vernietig word nie.

Erfenisterreine

Wanneer inligting oor nasionale en provinsiale erfenisterreine aan die publiek voorgelê moet word, moet die betrokke persoon die tersaaklike erfenisowerheid oor die inhoud en wyse van voorlegging raadpleeg.

'n Verpligte herstelbevel kan aan 'n eienaar bestel word om die agteruitgang van 'n beskermde gebou te voorkom. In gevalle waar dit ernstig verwaarloos is, kan die erfenisowerheid die eiendom onteien.

Die SAEA sal 'n register van erfenisvoorwerpe saamstel wat soorte voorwerpe sal insluit wat na behore versorg moet word en nie sonder permit uitgevoer mag word nie.

Die konseptwetsontwerp maak voorsiening dat die SAEA regulasies kan neerlê vir die registrasie van handelaars in erfenisvoorwerpe en vir die regulering van handel daarmee.

Hierdie maatreëls is daarop ingestel om die verlies aan kultureel betekenisvolle voorwerpe te voorkom. Indien die SAEA 'n uitvoerpermit vir die erfenisvoorwerp weier, kan dit 'n vertragingstydperk bepaal om geleentheid te bied om 'n koper binne Suid-Afrika te vind.

Wanneer die gemeenskap met 'n bona fidebelang in 'n kulturele voorwerp wat in 'n openbaar gefinansierde instansie bewaar word, 'n eis vir die teruggawe daarvan indien, moet die betrokke partye daarvoor onderhandel. Indien geen ooreenkoms bereik kan word nie, sal die SAEA as bemiddelaar optree en 'n finale besluit oor die toekoms van die voorwerp neem.

Die SAEA en elke provinsiale erfenisowerheid moet binne drie jaar na die aanvaarding van die Erfeniswet 'n algemene beleid aanvaar vir die bestuur van alle erfenishulpbronne wat hulle besit of beheer en 'n bewaringsbestuursplan vir elke terrein opstel. Enige planne moet vir die publiek toeganklik wees.



Voorgestelde proklamasie: Gedenkhuur waar Steve Biko begrawe is King William's Town

Participation is the key word

The proposed draft heritage bill for conservation makes provision for a "people-driven" system by giving new participation opportunities for non-governmental heritage organisations and community groups. Capacity building and public education are key concepts in building pride in local provincial and heritage sites.

The legislation follows the principal that heritage resources should be managed at the lowest competent level of government so that not only national but provincial and local levels can be involved as well.

Any organisation with an interest in heritage resources conservation will be able to register with the South African Heritage Agency (SAHA) and provincial heritage authorities who must maintain the list of registered conservation bodies and assist and co-operate with them.

NGOs may register a particular type of heritage resource which interests them such as ancestral graves, industrial sites, archeology or geology or may register an interest in all heritage resources in a geographical area like a town, magisterial district or province. Registration will bring rights, responsibilities and opportunities involved in decision making. It will require a high degree of commitment and active cooperation with the authorities and other NGOs to ensure that the system operates efficiently.

New role for NGOs

One of the most important departures from existing legislation is that provision is made for the involvement of NGOs and community groups at all levels. This allows for active participation in partnership with the authorities. It will provide NGOs with the privilege to:

- Develop skills and capacities in heritage resource management through workshops, public meetings and training sessions presented by heritage agencies. The draft bill obliges heritage agencies to develop such opportunities and to promote and encourage public understanding and enjoyment of the national estate and public interest and involvement in the identification, assessment, recording and management of heritage resources.
- Nominate people to serve on commissions and councils.
- Identify, assess, record and manage heritage resources.
- Apply for financial assistance for heritage projects from a national heritage resources fund.
- Be appointed as guardians of a heritage resource. This involves a guardianship agreement whereby the owner of a protected property

appoints an approved organisation as its guardian to provide for such matters as access to the site, entrance fees and maintenance responsibilities. The potential advantage is that it could help to persuade an owner who is not interested in heritage to co-operate in conserving a place by allowing an NGO to take care of it.

- Have access to information. All policy documents, principals or conservation management plans for heritage resources management will be available to the public for comment before being finalised.

- Monitor the competence of heritage authorities. NGOs will be able to approach provincial heritage agencies and local authorities and request a re-assessment of their competence.

- Ensure that local authorities identify conservation-worthy places and heritage areas. Whenever a planning authority compiles or revises a spatial development plan it will be required to submit a list of places of cultural significance to the provincial heritage authority for inclusion in the heritage register and to investigate the need to protect heritage areas. This gives local conservation organisations the opportunity to lobby the heritage authority if there are threats to conservation-worthy places or if the local authority is ignoring heritage resources in planning in a local area. If the local authority refuses or is unable to comply, the provincial heritage authority can investigate the protection of an area until conservation-worthy places in a local area have been identified and assessed. A permit from the provincial heritage authority will be required to alter or demolish any building older than 60 years.

The draft bill also enables NGOs to:

- Nominate places for declaration as national or provincial heritage sites and moveable items for protection as heritage objects. This will include specific objects and collections, as well as defined types of objects, such as categories of beadwork, antiques, geological specimens or industrial equipment.

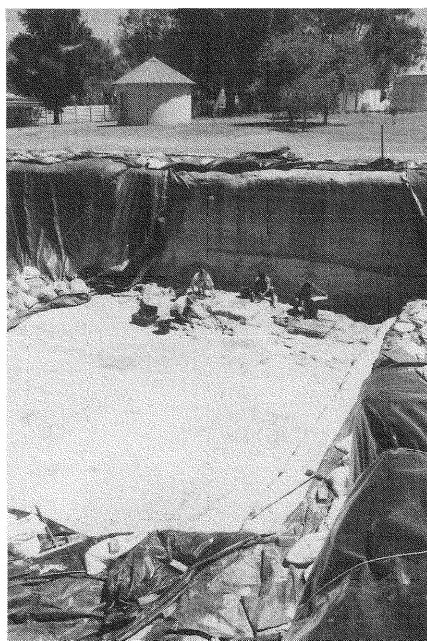
- Compile inventories of conservation-worthy places for listing in heritage registers.

- Make submissions about the declaration of national and provincial heritage sites. Before a place is declared as a national or provincial heritage site, the authority concerned must notify all conservation NGOs with a registered interest in the type of place concerned or the area in which it is situated. The registered organisations have 60 days to make a submission about the proposed declaration. All submissions must be taken into account before the place is declared.

- Be involved in plans approval for heritage registers and heritage areas. When a place has been listed or an area designated, the local authority must establish a system of special consent for alteration or development of the property. Such plans must be jointly approved by the provincial heritage agency and the provincial planning authority.

- Participate in all conservation decision making on provincial and local level. The draft bill specifies that when an application is received, the local authority must notify all conservation organisations that have registered their interest in the area or the type of place and give them a reasonable time to comment or object. These must be considered before any decision is made.

Declared a National Monument in 1997: Florisbad archaeological site Brandfort



Development bows to history

In June 1996, plans were well under way to build a shopping complex in Kliptown, Soweto. A large billboard was erected to this effect.

At the same time, arrangements were under way to celebrate the adoption forty years earlier of the Freedom Charter. In a report in the Sunday Times Metro of 26 June 1995, the following was mentioned: "Today the National Community Co-operative Union will host Walter Sisulu and other dignitaries at the Square to mark the anniversary of the Freedom Charter - for perhaps the last time before it is turned into a shopping centre."

Intended or not this suggestion that Freedom Square and its importance could be relegated to an insignificant place in the history books, through development of a modern shopping complex, proved to be unacceptable to the community.

Extensive discussions between the National Monuments Council (NMC), the owner and the developer of the Square followed. Clearly the general feeling was that the idea of "Freedom Square" should be appropriately celebrated. Debaters were not against development of the area as such, but stressed that the development would have to recognise the historic event of June 1955.

Freedom Charter

The drafting and adoption of the Freedom Charter at this site in Kliptown marked a turning point in the history of South Africa. The event was set in motion when Professor Zachariah Matthew proposed: "I wonder whether the time has not come for the African National Congress to consider the question of convening a national convention, a Congress of the People, representing all the people of this country irrespective of race or colour, to draw up a Freedom Charter for the democratic South Africa of the future."

This proposal was adopted by the ANC in 1951 and Nelson Mandela and Walter Sisulu were delegated the task of planning the campaign. The proposal passed through several stages until 1995, when chief Albert Luthuli invited all political parties to attend a meeting at Kliptown on 26 June 1995. Nearly 3000 delegates and 700 observers

gathered to adopt the Freedom Charter. The historical importance of the square has now become a reality as has the need to recognise the feelings of the community. As a result of this, there is a willingness on part of the stakeholders to re-conceptualise their original planning with respect to the Square. For history, this is a triumph in a country where history and conservation have repeatedly suffered in the face of development.

Commemorative space

The Greater Johannesburg Metropolitan Council, the Greater Kliptown Development Forum and the National Monuments Council, have come a long way to creating a meaningful commemorative space at and round Freedom Square. The Square is in the process of provisionally being declared a National Monument. The decision to proceed with this was taken by the NMC in November 1996.

In February 1998 students from the Department of Architecture at the University of the Witwatersrand, under leadership of Prof L. Bremner, set up a process leading to a series of events in which the community will be involved so as to come up with a meaningful design for the Square. Once the needs and desires of the community have been documented, a competition will be launched nationally for the development of Freedom Square.

This approach is a benchmark for the handling of historical sites for development. The methods used are in line with the proposed heritage conservation legislation.



Die plattelandse moskee

Deur Prof. Schalk le Roux
Departement Argitektuur
en Landskapargitektuur
Universiteit van Pretoria

In Suid-Afrika is Islam feitlik so oud as die nedersetting van die VOC. Alhoewel Sjeg Yusuf (1626-99) nie die eerste Moslem aan die suidpunt van Afrika was nie, word hy as die simboliese stigter van die geloof en sy tradisies beskou. Tot met die ontdekking van diamante by Kimberley, was die geloof tot die suidkus tussen Kaapstad en Port Elizabeth beperk.

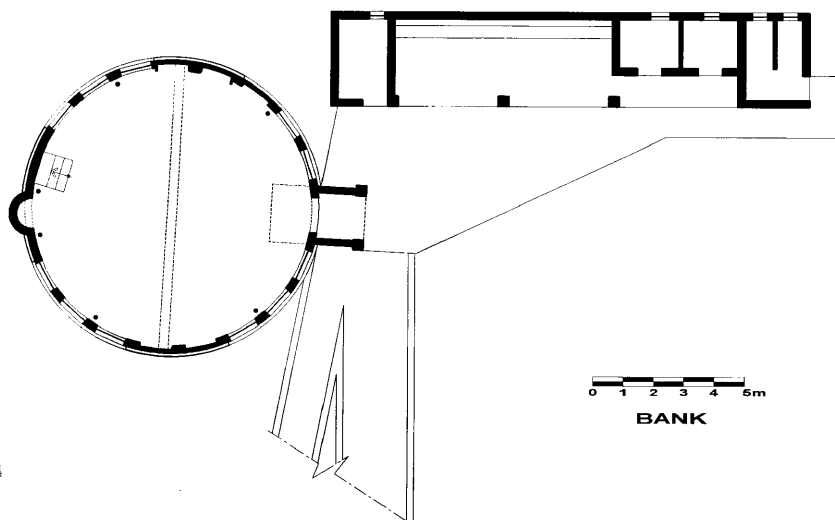
Sedert die vroegste eeue van die *hijra* (begin van die jaartelling), het Islam ook suid langs die ooskus van Afrika geloop. Tussen hierdie twee arms van die geloof het 'n derde indringing eers die destydse Natal bereik en mettertyd langs die handelsroetes tot in Botswana gegroei. Die eerste groep Indiese kontrakarbeiders het Durban in 1860 vanaf Madras bereik. Ander het van Kalkutta en Mumbaai na die destydse Natal gevaar.

Die immigrante het hulle vasgeloop teen vooroordeel en ekonomiese wedywering van vroeë immigrante. Ten spyte van die voorwaardes van die Londense Konvensie van 1884, is Indiese Suid-Afrikaners reeds die volgende jaar burger- en eiendomsregte binne die grense van die Zuid-Afrikaansche Republiek ontnem. Pretoria het, voor die ontdekking van goud, nogtans die sentrum van handelaars geword vanwaar hulle geleidelik na die westelike en noordelike gedeeltes van die land geskuif het. Teen 1911 was daar ongeveer 10 000 mense van Indiese oorsprong in die Transvaal gevestig. Van hulle was omtrent die helfte Moslem. In die volgende dekades is vrye beweging beperk en deur statutêre segregasie tot 'eie' gebiede vasgepen. In 1943 is die sogenaamde 'pegging act' in Natal en Transvaal aangeneem.

Ontwikkeling

Die gevolg hiervan en van die latere Groepsgebiedewet was algehele skeiding, die verwydering van handelaars en inwoners na nuutgeskepte Asiatiese Bazaars en dorpsgebiede, die isolasie van die moskee, die disintegrasie van die stadswefsel daarom en die oprigting van 'n tweede generasie moskees nader aan die hervestigde gemeenskap.

Die moskee van Bank,
1957
Maattekening:
Nico Botes



Ten spyte van wette, beperkings en geldelike gebrek is bedepleske tussen die Vaal- en Limpoporivier gebou in elke dorp of stad waar Moslems gevestig het. In hierdie proses het 'n eie hoëveldse siening van die moskee as gebou ontwikkel: gemaak van plaaslike materiaal, opgerig met plaaslike vakmanskap en leunend op 'n plaaslike begrip vir argitektuur - maar ook die ouer, gevestigde tradisie van die geloof se hartlande. In Johannesburg (1918) en Pretoria (1928) is twee belangrike moskees opgerig, geboue waarvan die argitektoniese strewe teruggevoer kan word na 'n wêreld buite die grense van die Transvaal en Suid-Afrika. Hulle ontwerp sluit aan by die tradisie van moskees in Natal en het groot invloed uitgeoefen op latere geboue in Ermelo, Delmas, Lydenburg en Zeerust.

Selfs in die kleiner dorpe en gemeenskappe is plekke vir aanbidding ingerig of gebou. Die moskee van Rustenburg is 'n sjarmante verstrengeling van die Indiese agtergrond en die plaaslike boukennis; in Lichtenburg word teruggehuur na die perdeskoenboog; in Zeerust is daar 'n doelgerigte poging om die verband tussen gebou en tuin by die Mogol-erflating te laat aansluit.

Afgesien van die duidelike leenbou is dit egter in die ongekunstelde moskee waar die werklike Islamitiese presedent gesoek kan word. Die Profeet Mohammed was onbeïndruk deur argitektoniese strewe en dit was die gebruik van sy woning in Medina wat tot die daarstelling van die bedepleske as tipe aanleiding gegee het, en nie die voorkoms daarvan nie.

Moskeebou is dus oral gelei deur plaaslike bougebruik - wat uiterlik tot 'n groot verskeidenheid lei, maar verenig word deur die eenvormige gebruik daarbinne. Kenmerkend van die vroegste moskees is die aanvaarding van streeksgeboutjies en die geleidelike omskakeling daarvan tot die verlangde beeld.

Die oprigting van die drie bedepleske wat hier illustreer word, was die gevolg van die strewes van klein groepies gelowiges. Hulle verandering is die gevolg van politieke siening, geldelike vooruitgang en die herstel van die regmatige plek van die moskee binne die gemeenskap.

Die moskee in Coligny was in die jare tagtig moontlik die mees Suid-Afrikaanse van almal; 'n nette simmetriese ruimte onder 'n sinkplaat-skilddak en veranda om drie kante. Onder die veranda is in 1950 plek vir ablusie ingerig; dit is toe dat die gebou, wat skynbaar in 1946 opgerig is, as bedepleske begin diens doen het, nadat dit vir vier jaar as *madrasa* (skool) gebruik is. Die gebou is nie self na Makkah gerig nie, met die gevolg dat daar diagonaal tot die voormuur aanbid moet word. Die minbar is vrystaande.

Die eerste Moslems - die Angamia-familie -

het Swartruggens circa 1910 vanaf Johannesburg bereik. Hulle het aan huis aanbid tot 1942 toe 'n *jamaat khana* (bidkapel) opgerig is.

Die gebou het sy funksie in 1974 verloor toe die omringende inwoners na die nuwe dorpsuitbreiding verskuif is waar 'n moskee opgerig is. Omdat dit nie die beskerming van 'n moskee geniet het nie, is dit demoleer. Dit was egter moontlik om die gebou te rekonstrueer na aanleiding van die steeds bestaande fondamentmure en inligting wat deur inwoners voorsien is. Weereens is die gebou uiterlik simmetries, maar agter die stoep pragmaties funksioneel. Twee klaskamers bied ruimte vir die Koranskool op grondverdieping. Op die eerste vloer was 'n groot bederimte.

Die moskee van Bank het 'n ewe ryk geskiedenis. Dit is in 1957 gestig vir 'n gemeenskap versprei tussen Venterspost, Oberholzer en Welverdiend. Die Groepsgebiedewet het nuwe bouwerk vir Asiatiese okkupasie verhoed, maar nie die aanpassing van bestaande strukture daarvoor nie. 'n Dam op die eiendom van 'n geklassifiseerde 'Maleier' vrou is vir die doel aangepas. Die mure is hoër gebou, deure en vensters is ingebreek, 'n *mihrab* is gemaak en 'n minaret oor die ingang opgerig. Volgens mondelinge tradisie was die Groepsgebiedinspekteurs sodanig beïndruk dat toestemming onmiddelik gegee is vir die oprigting van reinigingsgeriewe.

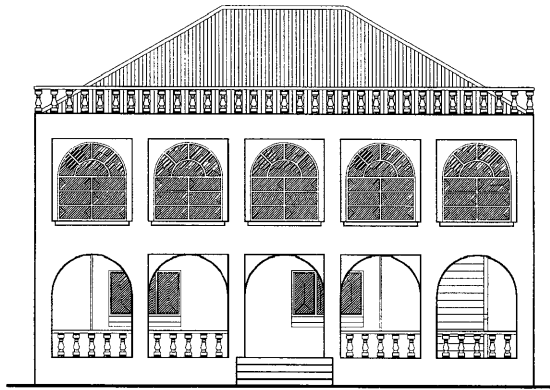
Probleme

In 1969 is die gebied na 'n geologiese ondersoek onveilig verklaar en het die inwoners weggetrek. In die vroeg negentigs was pogings steeds aan die gang om die moskee te red. Vandalisme en 'n gebrek aan onderhoud was twee van die grootste probleme waarmee die gemeenskap, nou meestal in Carltonville, gespartel het.

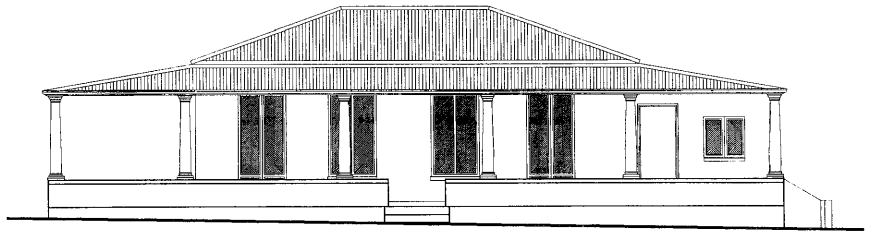
Dit is ironies dat die moskee - as simbool van protes - apartheidswetgewing kon oorleef, maar dat die nuwe Suid-Afrika nuwe gevare bring vir die voortbestaan van die geboue soos dit oor drie eeue konseptualiseer, gebou en bewaar is. Druk as gevolg van die groei van die geloof en die vrye beweging van gelowiges plaas druk op die weefsel self.

Uitbreiding en verandering het in vele gevalle nodig geword om die gelowiges te akkommodeer of om die moskee tot 'n simbolies verlangde argitektoniese uitdrukking te omvorm.

In Kaapstad is die eerste moskee, die Auwal, deur wysiging en uitbreiding, onherkenbaar verander. In Johannesburg is die ou Kerkstraatmoskee gesloop, dit ten spyte van vele proteste. Dit is vervang met waarskynlik die mees indrukwekkende plaaslike Moslem bedeplek tot op datum, 'n ontwerp wat aansluit by die Egiptiese weergawe van die gebou, eerder as 'n logies lokale ontwikkeling van tipe. In Pretoria het dit nodig geword om 500 nuwe bederimtes te



*Bidkapel,
Swartruggens
1942, nou afgebreek
Rekonstruksie deur
argitektuurstudente
Universiteit van Pretoria*



Moskee, Coligny 1946

voorsien, 'n noodsaak wat die gebou, as gevolg van die beperking op ruimte, sal moet aantas indien die probleem nie met omsigtigheid en visie benader word nie.

Oral word die moskee weer wat dit moet wees: gebedeplek, fokus en sentrum van die gemeenskap. Dit verlang ook 'n sigbare ingryping - wat moontlik die grootste gevaar vir die bewaring van die bestaande inhoud.

Behalwe vir die moontlike gebrek aan onderhoud is daar min wesenlike redes waarom die moskee in kleiner gemeenskappe dramaties moet verander. Hierdie gemeenskappe krimp eerder as wat hulle groei en daar is weining druk om geboue te vergroot. Beeldverbuiging skyn 'n groter gevaar in te hou. So byvoorbeeld is die pragtige moskee van Lydenburg oor die laaste klompie jare belangrik gemaak deur die byvoeging van 'n koepel.

Bewaring

'n Studie van die benadering van Islam tot die bewaring van die moskeevesel dui daarop dat weinig aandag aan die uiterlike gegee word. Die betekenis en gebruik van die moskee word benadruk, nie die historiese, monumentale of estetiese voorkoms nie. Terywl hierdie waardes nie onbelangrik geag word nie, speel hulle ondergeskikte rolle ten opsigte van die funksie, en solank die Moslemgemeenskap dinamies bly sal veranderende begrip en vereistes vir gebruik die bestaande bouwerk moet bedreig. Dit is bedegrond wat bewaar moet bly, nie die tydelike strukture daaroor nie. In sentral Moslemlande soos Sirië, Irak en Egipte het die ontwikkeling van die eerste patrone gelei tot die geboue wat vandag as prototipes nagevolg word. In Iran en Turkye sou ander invloede tot ander ontwikkelings lei. Ook in Suid-Afrika behoort die kans gegun te word vir moskee om as plaaslike tipe te ontwikkel.

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'n Paar van Suid-Afrika



Suid-Afrika se besit van ongeveer veertig besondere geboue in Europa en die Britse eilande is 'n bewys van ons lang verbintenis met die vasteland en omstreke. In hierdie artikel word gepoog om inleidend 'n keuse van geboue aldaar aan die leser voor te stel.

Ons begin op Trafalgar Square in Londen, waar Suid-Afrika Huis 'n vorstelike tuiste gevind het tussen geboue soos St. Martin in the Fields en die National Gallery.

In die laat twintigerjare het Sir Herbert Baker opdrag gekry om die ambassade te ontwerp. Die ses-verdieping gebou (maksimum hoogte wat die tyd in Londen toegelaat is), neo-klassiek met sy majestieuse suile, pediment en geprofileerde pleister-afwerking, is in 1933 ingewy.

Deesdae word daar daaglik toere van die gebou aangebied. Nie alleen die pragtige interieur van die gebou kan op so 'n toer besigtig word nie, maar onder andere ook pioniersmeubels en -gebruiksartikels, kleurvolle matte en Pierneef-muurpaneel.

Nederland

Op die Europese vasteland sit ons die toer voort met 'n besoek aan Den Haag, waar drie Suid-Afrikaanse juwele te sien is, naamlik die kansellary, die konsulaatgebou en die residensie bekend as Villa Simpany. Aldrie hierdie geboue is, na 'n aansoek deur die Rijksdiens voor de Monumentenzorg deur die Minister van Welsyn, Volksgesondheid en Kultuur van Nederland, verklaar tot Nasionale Monumente.

Die kansellary - 'n nagenoeg reghoekige gebou - op die hoek van Wassenaarseweg en Oostduineweg is deur die argitek B.J. Ouendag ontwerp en as vrystaande kantoorgebou in 1913 opgerig. Dit is in 1972 deur Suid-Afrika aangekoop en word sedertdien as ambassadegebou gebruik. Dit is nagenoeg vyf-en-twintig meter breed en vyftig meter lank en bestaan uit 'n keldervloer, grondvloer en 'n eerstevloer, wat oordek is met 'n hoë pandak. Staan jy buite die gebou, weet jy werklik nie waarna om eerste te kyk nie. Miskien na die plint van gedresseerde klip of die siersteenwerk in flaamse verband. Of die klipbalkonne. Maar dan is daar ook die ryk geprofileerde houtfassie wat gedra word deur uitgeboude steunstukke van gesnede klip en die groot uitgeboude erkervenster aan die voorkant, waaroor 'n verdere kapelvormige dakvenster troon. Ook is daar die vierkantige lantern daklig in die hoofnok, met sy bolvormige koepel.

Binne die gebou is 'n sierlike marmertrap en val die lig deur die pragtige gebrandskilderde vensters. 'n Tradisionalistiese, deur die 'Um Achtzehnhundert Bewegung' beïnvloede gebou uit die tweede dekade van die twintigste eeu is die beskrywing wat die Rijksdienst voor de Monumentenzorg daaraan gegee het.

Frankryk

Op reis suidwaarts kom ons op die Noord-Franse platteland in die Somme-vallei waar onder andere die dorpies Rancourt, Combles, Guillemont en Logueval lê. By laasgenoemde het daar op 16 Julie 1916 'n hartverskeurende oorlogsverhaal hom afgespeel toe daar van 3 500 soldate en 'n vierkante kilometer bos slegs 400 soldate en een boom oorgebly het.

Deur Manie Groenewald
Argitek
Afdeling Erfenisgeboue
Departement Openbare Werke, Pretoria

se gebouskatte in Europa

Hierdie stuk grond is deur die Franse regering aan Suid-Afrika geskenk en in 1926 is 'n Nasionale Oorlogsgedenkteken daar opgerig en die bos herplant.

In 1980-81 is 'n Gedenkmuseum (foto regs) bykomend op die Delvillebos-terrein opgerig om saam met die Oorlogsgedenkteken en die Wydingskruis 'n harmoniese geheel te vorm. Die ontwerp van die museumgebou is gebaseer op die uitleg van die Kasteel de Goede Hoop in Kaapstad. Die wydingskruis neem 'n sentrale plek in die museumkompleks in, word daardeur omsluit en beskerm, en is deurentyd deur die glaspaneel sigbaar.

Italië

Ons voorlaaste besoek is aan Rome waar die residensie, 'n ou klassieke gebou, en die kansellary pronk. Die kansellary (foto links) is in die laat sestigerjare opgerig en in 1984 deur Suid-Afrika aangekoop. Dit is geleë aan die Via Tanaro, net suid van die Piazza Mincio, wat die fokuspunt van die uitsonderlike Coppede area is, 'n bewaringsgebied in Rome. Die imposante gebou bestaan uit 'n keldervlak en vier verdiepings met verskeie uitbouings, balkonne, terrasse en 'n toring op die dak. In die gebou is daar heelwat dekoratiewe elemente soos muurpaneel van keramiek, vloere van verskillende kleure marmer, beeldhouwerk, friese met basreliëf, versierde plafonne en 'n groot marmertrap in die ingangsportaal.

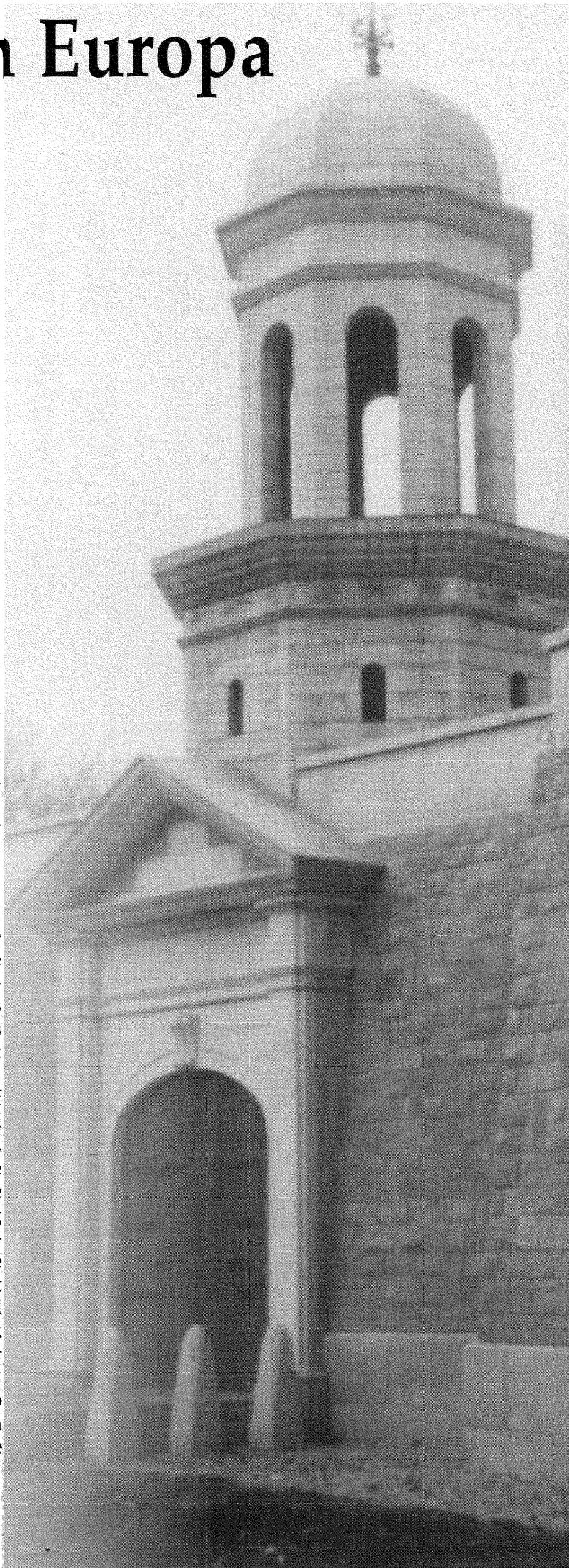
Suid-Afrika verdien tereg 'n Italiaanse pluimpie met die behoud van hierdie mooi gebou. Weens swak bouwerk was die gebou se voorland sloping. Deur 'n intensiewe restaurasie program wat gedurende 1985-86 deur die Suid-Afrikaanse Departement van Openbare Werke uitgevoer is, is dit egter van ondergang gered.

Griekeland

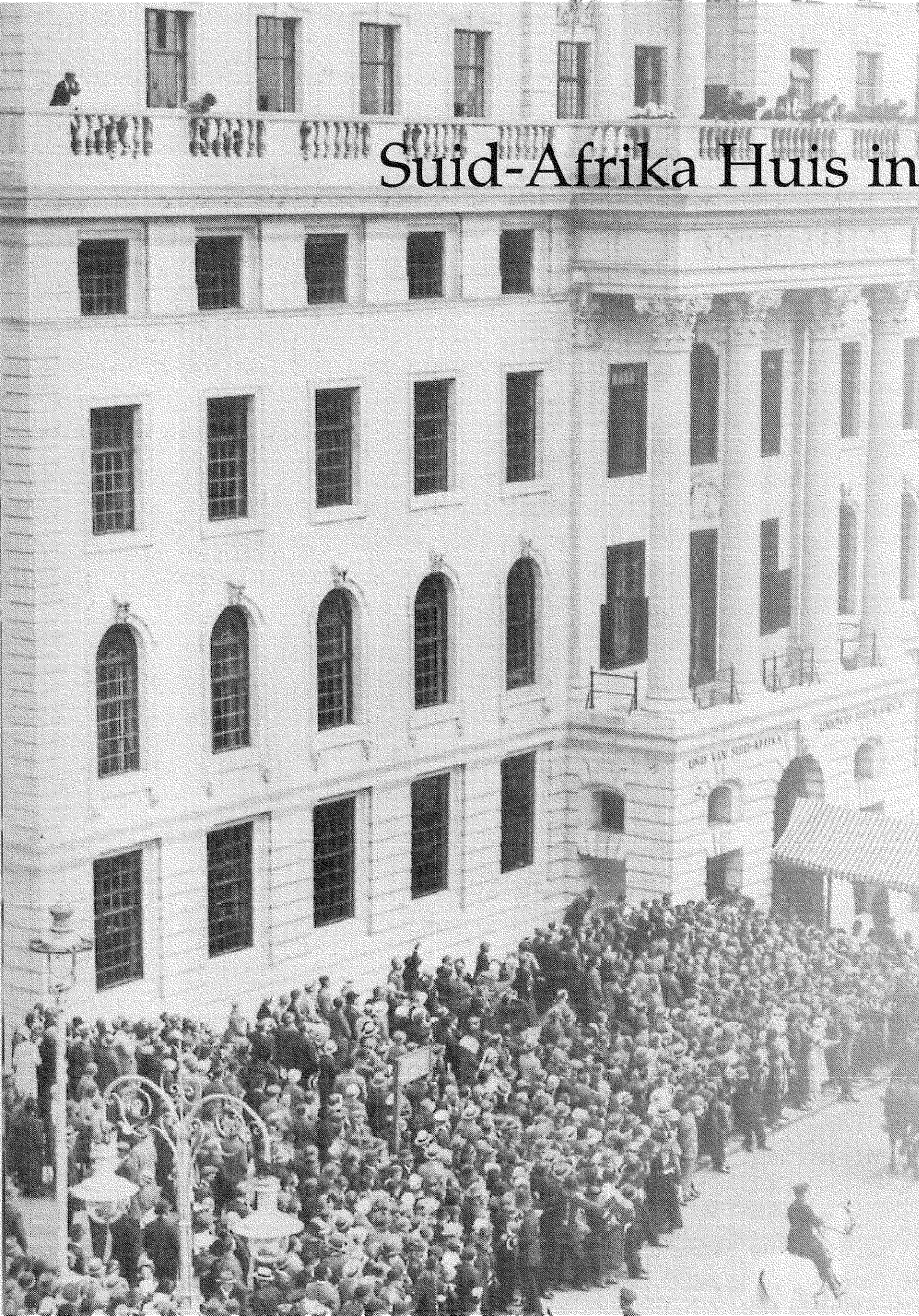
Ons laaste besoek is aan Athene. In die dertigerjare het die destydse koningin van Griekeland, tydens haar besondere vriendskap met Jan Smuts - toe eerste Minister van Suid-Afrika - self hierdie huis uitgesoek om te dien as Residensie van die Suid-Afrikaanse ambassadeur. Die huis is geleë te Diamitidou 5 in Pale Psychico, 'n voorstad wat bedoel was vir konings.

Die Suid-Afrikaanse residensie staan op 'n baie ruim erf (6 760 vierkante meter) in die middel van 'n pragtige, formeel uitgelegde tuin. Dit bestaan uit 'n keldervloer, twee vloere en 'n ruim teëldak met wye dakoorhange. Die huis is skitterwit afgewerk soos al die huise in die omgewing en het aanvanklik 'n simmetriese uitleg gehad. Latere aanbouings aan die agterkant, het die simmetrie effens versteur. Die huis is voorsien van pragtige marmervloere en muurpaneel. Die grondvloer area is uit en uit vir onthaal ontwerp. Uit die ruim ontvangsportaal lei daar na regs 'n studeerkamer wat aan 'n biblioteek herinner en na links 'n sitaal. 'n Reuse dubbelswaaideur verbind die ontvangs aan die eetlokaal voor.

Elemente aan die eksterieur wat opval is die breë trap aan die voorkant, wat met twaalf treetjies na die ruim aantrede lei en die ewe ruim balkonne met 'n uitsig oor die Akropolis en ander Atheense heuwels.



Suid-Afrika Huis in Londen



In die laat twintigerjare het die Unieregering van Suid-Afrika toestemming gekry om in Londen op 'n prima stuk grond, wat driehoekig lê tussen Charing Cross-, Strand- en Duncannonstrate, 'n ambassade te bou.

Sir Herbert Baker wat onder andere verantwoordelik was vir die ontwerp van die Uniegebou in Pretoria, het destyds in Londen gewerk na sy verblyf van een-entwintig jaar in Suid-Afrika (1892-1913). Hy is aangestel om die ses-verdieping gebou te ontwerp. Dit was die maksimum hoogte wat in Londen toegelaat is.

Die koninklike inwyding van Suid-Afrika Huis het op 22 Junie 1933 plaasgevind (foto links).

Die gebou is onder die Britse wet gelys as 'n bewaringswaardige gebou. In 1997 is druk op Suid-Afrika geplaas deur Golden Cross House, 'n besigheidsfirma wat 'n gedeelte van Suid-Afrika Huis onder kontrak beset, om 'n ekstra vloer bo-op die bestaande gebou aan te bou. Na lang beraadslaging is uiteindelik by die Westminster City Council aangesoek gedoen vir so'n aanbouing. Die antwoord het gou en in geen onseker terme nie, gekom: "Due to the neo-classic architectural design of South Africa House and the fact that it is listed as a building of historic and architectural interest, there is no possibility that planning permission would be granted to add an additional floor to South Africa House."

Die Council sou geen duim afwyk van sy beslissing nie en daarmee is die onderhandeling afgesluit.

Den Haag: Die kansellary

Hierdie gebou is deur die argitek B.J. Ouendag ontwerp as vrystaande kantoorgebou vir die Nederlandsch Indische Spoorweg Maatskappij en is in 1913 opgerig op die hoek van Wassenaarseweg en Oostduineweg in Den Haag. Sedert 1972 word dit as Suid-Afrika se ambassadegebou gebruik.

Die pragtige gebrandschilderde vensters in die lantern ligkoepel (foto regs) is sentraal tot die gebou.

Verwysings

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Culture and custom

The icons of our collective memory as inhabitants of our part of the globe have been books (their impact has been dramatic only in the last 500 years), documents, audio-visuals and objects of art; as well as immovable or outdoor sites, places, landscapes, structures or sculptures. Our icons have even served as indices of our various cultures and more broadly of civilisations.

It should be noted that when an individual participates in a culture, she/he is particularly aware of doing so; whereas in participating in a civilisation (an aggregate of contiguous cultures) one is not particularly conscious of it, e.g., when one is circumcised it is different from switching on a light.

The tangible aspects of our collective lives do not operate and exist independently of intangible modes of existence and memory. They are intertwined with intricate permutations of our values, voices, traditions, languages, oral histories, folklife, creativity, adaptability and distinctiveness.

As we live we carry within our minds ancient memories as our living heritage of our people's arts - as it were, in the centre of the matrix illustrated by the accompanying diagram representing a holistic picture of cultural Heritage Resources (Amaswar Galla, p.84, National Arts Coalition Documents, 1995. Bringing Cinderella to the Ball).

Therefore when we translate the English phrase 'Living Heritage' as the Nguni word 'Amasiko' we are not merely referring to 'Bantu customs'. We are referring to, perhaps the memory of at least fifty thousand years of human existence in this part of the globe - a memory we carry in our heads and genes as valuable messages from the past. This construct is a succinct definition of Amasiko or Living Heritage.

The dictionary definitions of Amasiko in the eleven official languages of South Africa bring out the meaning of Amasiko or Living Heritage as follows:

- Nguni Xhosa = Amasiko
- Zulu = Amasiko
- Swati = Amasiko
- Ndebele = Amasiko
- Sotho Pedi = Meëtlo
- Sotho = Ditso
- Tshwana = Mashekgo
- Venda = Not found by me yet
- Tsonga = Not found by me yet
- English = Living Heritage
- Afrikaans = Lewende Kultuur

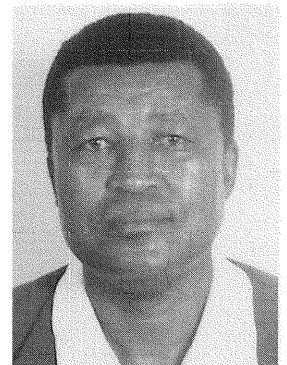
The dictionary definitions in all the languages are brought out succinctly in G. Kropf's dictionary as: "Lit. a cut; Fig. fashion, habit, manner, custom: ngokwesiko and okusesikweni: according to the recognised order of fitness, according to correct procedure" (Kaffir-English Dictionary, 1907, p.388).

Living Heritage or Amasiko, the ACTAG process agreed, has the power to provide both inspiration and vitality for arts and culture. In so far as the conventional understanding of Amasiko as custom - even 'Bantu Custom' - goes, it has to be recognised that every generation re-negotiates the basic tenets of beliefs and values in the light of social development processes. Thus while the basic premise of the marriage contract, lobola (bridewealth), invariably had been exchange of cattle as part of gift-giving, the value and importance of the custom remained stable among the Xhosa, even when the medium of the transaction had largely changed to cash - still called cattle in this context. Amasiko enables practitioners to see life steadily and see it whole.

There are some six institutions which may be regarded as the hallmark of African cultures viz. arts, technologies, production and distribution, kinship systems, polity or governance, religion or ideology. Of these, the central institution which animated and sustained the others, was the governance or chieftaincy. As a pervasive ideology the notion of divine kingship had resonances in arts, technologies, production and kinship systems or family structures.

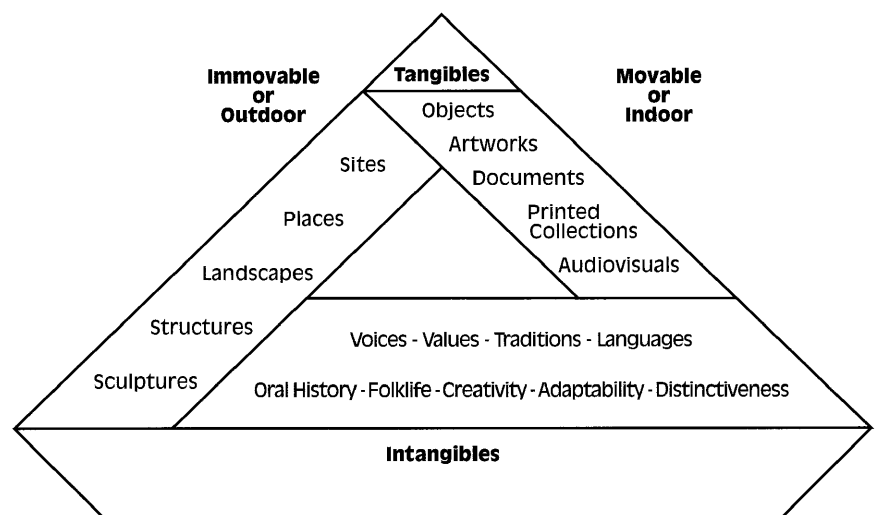
With the impact of the worldwide commercial and industrial civilisations on all the civilisations that had ever existed in Africa, the polities of these cultures and civilisations were the primary targets of colonialism. It is of grave concern that the African kings and chiefs are being clearly marginalised by our constitution which had promised to be a significant reversal of historic negative tendencies.

Traditional leaders constituted the custodians of the African cultural heritage or Amasiko.



Dr W F Kuse
Department of
Literature
University of Transkei

A Holistic Representation of Cultural Heritage Resources



Beskerming vir lewendende kultuur

Deur dr. Lita Webley
Argeoloog
Albany Museum
Grahamstad

Die nuwe Erfeniswet wat tans bespreek word in die Parlement, is baie breër as die huidige wet. Dit maak voorsiening vir die beskerming van 'Amasiko' of 'Lewende Kultuur'. Ook sal plaaslike gemeenskappe aangemoedig word om hulle eie erfenisbronne te identifiseer en die wat van belang is, voor te stel vir provinsiale en nasionale monumente.

Gedurende Augustus verlede jaar is 'n reeks van vyf werkswinkels gehou in die dorpe aan die grens van die Richtersveld Nasionale Park. Hierdie werkswinkels was van die eerste pogings om die klousules van die nuwe wet in werking te stel en sodoende die aanbevelings van die nuwe wet ten uitvoer te bring.

Die werkswinkels is aangebied deur die skryfster en me. Jill Gordon, 'n sosio-ekoloog van die Richtersveld Nasionale Park. Dit is befonds deur Transform, 'n Duitse plaaslike ontwikkelingsprogram wat die betrokkenheid van plattelandse gemeenskappe in die volgehoue ontwikkeling van hulle natuurlike hulpbronne ten doel het.

Die hoofdoel van die werkswinkels was om die belangrikheid van kultuur as 'n ewe belangrike hulpbron te beklemtoon.

Verder was die doel om plaaslike gemeenskappe te betrek in die identifisering,

optekening en bestuur van hulle kultuur- en erfenisbronne.

Die inwoners van die dorpe in die noordelike Richtersveld (Kuboos en Sanddrif) is afstammelingen van 'n Khoekhoe stam bekend in die geskiedenis as die Klein Namaqua. Die Khoekhoe was veeherders wat ongeveer 2000 jaar gelede vanaf noordelike Botswana tot in Suid-Afrika getrek het. Die Khoekhoe het verskil van die San omdat hulle skape en beeste gehad het en kleipotte vervaardig het. Teen die 17de eeu was daar verskeie Khoekhoe stamme versprei in die Wes- en Oos-Kaap.

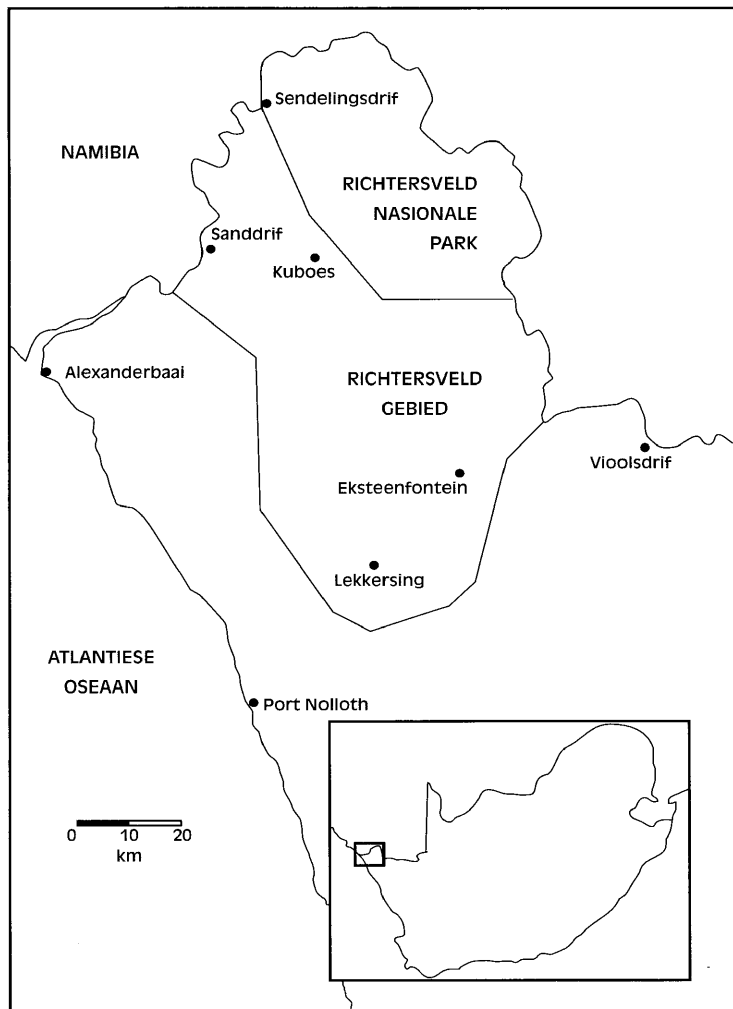
Maar vandag is dit net in die Richtersveld waar afstammelingen van die Khoekhoe nog steeds Nama - hulle oorspronklike taal - praat. Hier bou mense steeds dieselfde matjieshuise wat hulle voorouers 300 jaar gelede ook opgerig het. Die veeherders in die Richtersveld trek nog seisoenaal met hulle vee en hulle veeposte kan in die Richtersveld Nasionale Park gesien word.

Volgens hulle kontrak met die Nasionale Parkeraad mag die veeherders nog gebruik maak van weiding in die Park. Baie van die inwoners van die suidelike Richtersveld is afstammelingen van die sogenaamde 'Bosluis Basters' wat in 1949 in die gebied ingetrek het. Hulle is van blanke plase soos Bitterputs en Bosluis in die Boesmanland afgesit en het hier heencome gesoek. Verhoudings tussen die twee groepe het partykeer in die verlede gelei tot wrywing en daar was besorgdheid dat die werkswinkels twis sou bring.

Werkswinkels is in elk van die vier dorpe om die Park gehou. Om mee te begin is inwoners in klein groepies verdeel en daar is aan hulle gevra: "Wat beteken die woord kultuur vir jou?" en "Hoekom is dit vir jou nodig om jou kultuur en erfenis te bewaar?"

Die inwoners het baie belangrike begrippe bespreek gedurende die sessies. Baie het die belangrikheid van die oorlewing van die Nama taal goed besef en het daarop gewys dat "die kultuur sonder die taal sal niks beteken nie". Verder het hulle ook besef dat die oorlewing van hulle kultuur nou gebonde is aan hulle voortbestaan. "Ons wil ons kultuur gebruik as 'n middel om die verliese wat ons in die verlede gely het, te herwin," het hulle gesê en een vrou het opgemerk: "Ek wil myself in my kinders sien."

Alhoewel die aanbieders besorg was oor die teenwoordigheid van ander groepe by die Khoisan werkswinkels, het dit gelei tot baie positiewe gevolge. Die werkswinkels het die vertrekpunt geword vir belangrike gesprekke oor nasiebou. 'n Xhosa-sprekende vrou by Sanddrif het gesê: "Mens moet mekaar verstaan en mekaar aanvaar al kom jy van watter plek, maar dit bly Suid-Afrika."



“Kultuur is altyd bruikbaar. Hy word nooit oud nie. Ons kultuur moet ‘n lewende kultuur wees, ons moet ons kultuur gebruik. Ons in die Richtersveld het, as gevolg van onteiening en mynbou, baie van ons tradisionele gronde verloor. Maar ons tradisionele kultuur en die argeologie kan ons help om ons grond te herwin, sodat die erwe van ons vaders vir ons kinders erwe kan bly. Elkeen van ons moet ons beywer om soveel - en indien moontlik alles - rondom ons kultuur te wete te kom. Hierdie kultuur kan en sal toerisme geweldig stimuleer en sodoende die Richtersveld.”

*- Meester Johannes Cloete
Afgetrede skoolhoof van Sanddrif*

Na algemene gesprekke oor die waarde en belangrikheid van kultuur, is daar gepraat oor die term ‘Khoisan’ en die tasbare oorblyfsels van die Khoisan in die Richtersveld.

Inwoners van die dorpe is aangemoedig om hulle eie mening te gee oor die voorwerpe (soos kleipotte, pype van klip, volstruiseierdopkrale, ens). Die voorwerpe uit museum versamelings het gelei tot gesprekke oor die verlede en die feit dat baie van die oorblyfsels wat vandag in museums voorkom, wel deur die Khoisan gemeenskap gebruik is.

Verder is die nuwe Erfeniswet met die inwoners bespreek en hulle is daarop gewys dat onder die wet sal ‘Lewende Kultuur’ of ‘Amasiko’ ook beskerming geniet. Inwoners is gevra om handwerke wat hulle beskou as Lewende Kultuur voor te stel en lyste is opgestel waar die name van mense wat die kunste nog kan beoefen, neergeskryf kan word.

Ander name is ook opgeskryf: vroue wat nog die inisiasie seremonie as jong meisies ondergaan het; vroue wat kan matjies steek, kappies en seep maak; ook mans wat kan klip-pype, swepe en kieries maak.

Verdere werkswinkels in die toekoms sal gebruik maak van die lyste om mee te help in die ontwikkeling van tradisionele handwerk met die vestiging van afsetgebiede vir die handwerk as oogmerk.

Met betrekking tot die beskerming wat grafte onder die nuwe Wet gaan geniet, was van die inwoners baie ongelukkig oor die vernietiging van hulle voorvaderlike grafte, in besonder die in gebiede waar mynaktiwiteite aan die gang is.

Elke werkswinkel is met ‘n praktiese sessie afgesluit. Die inwoners van elke dorp het ‘n plek gekies en die aanbieders het dit gesoek. Daar is aan hulle gewys hoe om die vindplaas op te teken. In die meeste gevalle is die aanbieders gevra om grafte op te teken. Baie van die grafte het geen kopstene nie en dit is ook die eerste keer dat die inligting oor die ontslapenes opgeskrywe is.

By die vyfde en laaste werkswinkel wat gehou is te Sendelingsdrift by die hoofkwartier van die Richtersveld Nasionale Park, is verteenwoordigers van elke dorp gevra om belangrike insethouers te identifiseer en planne te bewoerd om die erfenisproses “vorentoe te neem”.

Belangrike doelwitte sluit in:

■ Om voort te gaan met die opname van belangrike kulturele, historiese en argeologiese vindplase deur die plaaslike gemeen-

skap en parkwagte, en om ‘n manier te vind om hierdie inligting beskikbaar te maak vir die toerismeroetes deur die Park.

■ Om die geskiedenis van elke dorp op te teken en die inligting beskikbaar te stel in gemeenskapsale vir toeriste maar ook die plaaslike gemeenskap self.

■ Om die tradisionele kultuur van die gebied toeganklik te maak vir toeriste en plaaslike besoekers deur middel van uitstallings en pamflette.

■ Om die volhoubaarheid van die kultuur- en erfenisbronne vas te stel.

■ Om ‘n mediaveldtog te loods sodat die publiek ingelig kan word oor die unieke kulture van die Richtersveld.

■ Om markte te soek vir die tradisionele kunswerke.

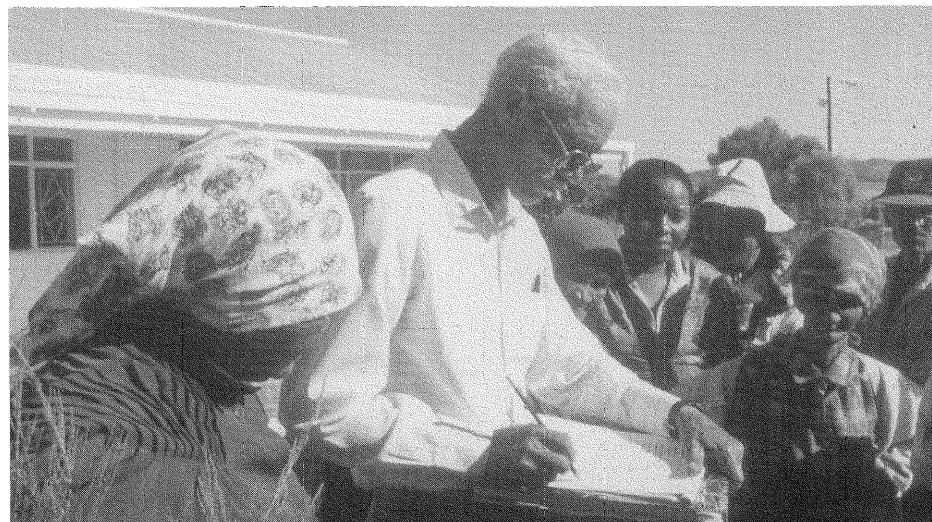
■ Om plaaslike, provinsiale en nasionale monumente in die Richtersveld te registreer.

■ Om voort te bou op die inisiatief om die Richtersveld as ‘n Wêreld Kulturele Erfenisterrein te laat herken.

■ Om die bestuur van die kultuur- en erfenis vindplase in die Richtersveld in te sluit by die Bestuursplan van die Park.

Tradisionele matjieshuis vir inisiasie

Meester Cloete skryf inligting oor grafte op



Is it still worth planning?

By Jonathan Mercer
Assistant City Engineer
Planning
PE Municipality

Cities in South Africa today are faced with an ever-growing demand for development. In many cases developers take the law into their own hands and proceed with development without necessary consent from the authorities. What is happening in Port Elizabeth can possibly be viewed as an illustration of what is taking place elsewhere...

One of the many aims of urban planning within a City's local authority is to ensure that land uses complement one another as growth and development occurs. It also aims to protect the interests of the broader community against what might be selfish interests of an individual developer. To achieve this, certain regulations and by-laws have been put into place over the years and these provide the necessary authority to ensure that persons who transgress them can be prosecuted.

However, in our fledgling democracy, many persons have interpreted the political change for the better as the right to do what they please, where they please, whenever they please, without any sense of responsibility and with apparent impunity. The blanket of lawlessness that has settled over South Africa has also affected town planning in the city of Port Elizabeth and all its neighbourhoods. The crime situation at the moment is such that the judicial system is inundated with cases of murder, rape, armed robbery, etc. These are considered to be far more important than transgressions of land development ordinances, by-laws and regulations. This means that persons who transgress the law as far as land development matters are concerned stand little chance of being prosecuted for the time being.

What is happening?

People are changing land uses on properties without obtaining prior permission and, in instances, without obtaining permission at all. Development occurs before approval is granted and in certain cases buildings are demolished, trees are removed, boundary walls are torn

down. Buildings are also being altered without prior authority and in some cases, without any authority at all. Undesirable advertising is manifesting itself in all areas of the City.

There is a lack of discipline amongst land owners and developers (and their advisers who very often have no vision or concern for the City) who all too often ignore town planning and building legislation and do their "own thing" in the hope of either not being noticed or, if challenged, being successful with applications after the fact.

Planning staff in the local authority are beginning to question the worth of planning and even trying to ensure that development of the City takes place in a coordinated manner.

Long term impacts

The long term impacts could be inappropriate land uses springing up where they ought not to, not only from the point of view of a clash in uses but also from a traffic generation and servicing point of view. Buildings that are altered are often those that have historic value to the City and when alterations are carried out insensitively that value is lost. Residential areas are being negatively impacted upon by business uses that attract traffic into what should be quiet and safe living environments. Advertising is detracting from the general townscape.

When prosecution does take place the process is long and tedious and requires a considerable amount of time and finance which could have been devoted to more productive outputs.

People desire the security of knowing what is going to happen to their properties and to their residential areas. They need to know whether it is worth their while maintaining a property or not. If there is uncertainty it results in a lack of investment in property maintenance and property development and the area tends to become blighted and unkempt. In the long run we, as residents, lose. The City becomes poorer as its townscape is eroded.

Need for enforcement

If it is still accepted that "control" is one of the functions of personnel management, then surely "development control" is one of the functions of development management. Urban development policies are meaningless without a proper framework for implementation.

Development Control (or "facilitation") provides exactly that: i.e. it is the mechanism for implementing planning policies and guidelines by way of legal, administrative and technical procedures including an ability to discipline those persons who will not cooperate.

There is a desperate need for enforcement of the laws in our City. If we cannot enforce, the point of planning becomes questionable;

Shopping complex in Cape Road, Port Elizabeth: It replaced a gracious Victorian home which was demolished without a permit



the point of any law is lost without an ability to successfully prosecute. Communities follow by example. If some get away with offences, others will follow suit and also try to get away with it. Eventually no one will apply for permission to carry out any development, a large source of revenue will be lost but worst of all, development in the City will degenerate into chaos. Enforcement must be strong and immediate because once an illegal situation starts it becomes entrenched and even accepted to a certain degree (precedent is claimed) and consequently more difficult to get rid of.

As an example of the need for enforcement: the City requires a Transport Development Levy (TDL) for most changes in land use where peak hour trip generation is going to increase as a result of the change. The purpose of this TDL is to collect enough funding to upgrade the transport infrastructure that serves the very uses that are generating the traffic. There are, however, many properties which do not have approved development rights or approved building plans because, to obtain these would require the payment of the transport development levy. Cape Road and Walmer in Port Elizabeth have typical examples. This can be expected to increase in the future to other areas where TDL's are now required. Improved enforcement is needed and it will result in an increase in revenue for the Council.

Individual responsibility

All individuals have a responsibility to ensure that our City does not just become a complete mix of inappropriately located uses that result in traffic congestion and under-provision of parking which good planning would have circumvented. The average individual sees what is happening but does nothing to mobilise a collective response against this kind of indiscriminate development. In the past the more privileged component of our society had its rights protected by authorities and it is not accustomed to having to stand up against what is undesirable in society. Planners in a local authority need the public to be vigilant and not complacent - they must complain to the local authority and be prepared to stand up against illegal uses in their areas. The inhabitants of a residential area are the best watchdogs as the Municipality does not have the resources to fulfil that function comprehensively all the time. Often cases that are prosecuted fall flat either because people wish to complain and remain anonymous or are only prepared to phone in a complaint but not to appear for the complainant. When it comes to the "crunch" we need concrete evidence and proof that people have complained and are not satisfied with what is happening around them.

The point of this is we need to get closer to putting a Rand value on enforcement. To arrive at this point requires the hard work and dedicated effort of those who believe in the value of conservation and protection of environments in their broadest sense.



Freedom to choose?

There is of course always a lobby that feels that less control is a good thing; that the struggle against oppression has finally been successful and the last thing we need now is more control. But this would only be good in a responsible society that is concerned about the overall impacts of its actions and not one where the selfish interests of each member is paramount. Furthermore, when it comes to development matters, it is the former privileged group that has adopted the "disobedient" approach to life in South Africa today, flouting and challenging authority at every turn.

The way ahead

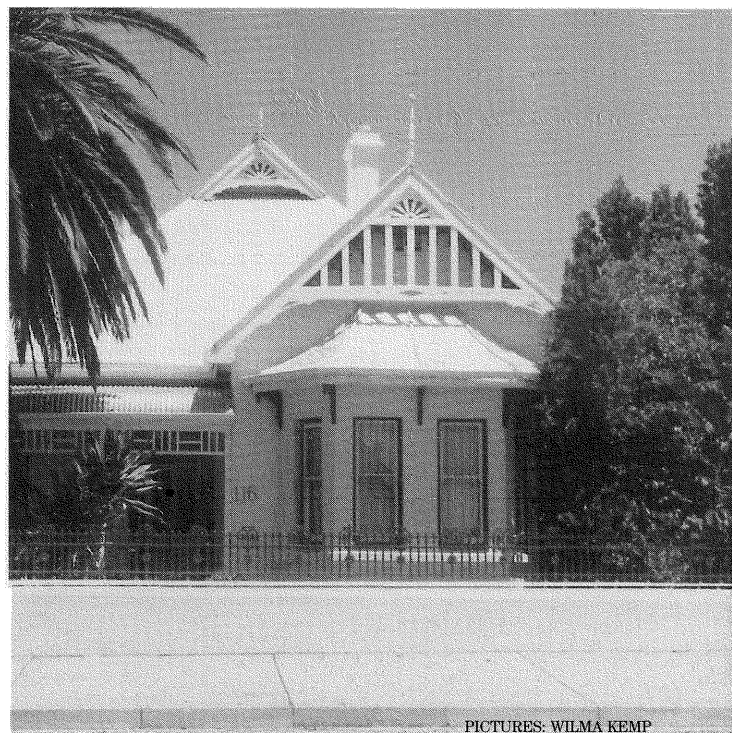
Apathy needs to be overcome. The days of having it all "done" by someone else are over. People need to become actively involved in community life. If people really believe in something, they need to stand up to be counted, to send a strong and clear message to the authorities that chaos is not what is desired.

Furthermore, education is required; education in all spheres and at all levels; education about the value of conservation and protection of living environments against the slow cancer of business intrusion.

The planners also need the support of the community when it comes to prosecuting offenders. The broader community needs to support the call for serious enforcement. If this can be achieved then the sense of planning will return and the City will be the better for it.

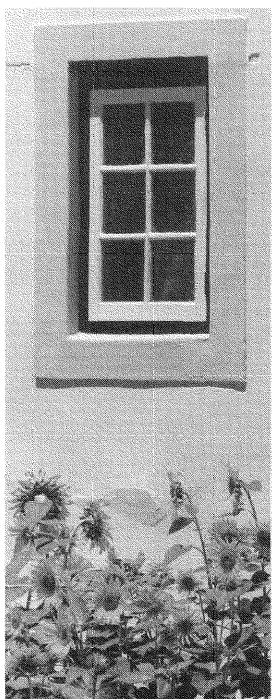
The slow cancer of business intrusion: Cape Road dwelling devoid of character, border wall and vegetation

One of the few remaining Cape Road gems



PICTURES: WILMA KEMP

Epic restoration effort



Many of the platteland's most beautiful old farmhouses are disappearing through neglect. Understandably, farmers have other priorities. However, Prince Albert's Dennehof has had a happier fate. This is the history and story of the rescue and restoration of the 1835 farmhouse which was declared a National Monument last year ...

For 160 years Dennehof has stood at the foot of a koppie looking eastwards across the fertile valley named Kweeckvalleij by loan farmer Zacharias de Beer in 1762.

Fed by abundant water from natural springs in the Swartberg, the area rapidly produced excellent fruit and wines. More farmers settled here and, with time, a church was built and a village grew at its feet.

By 1826 the original farm had passed to the Bothma brothers. Although the original farm was first formally subdivided in 1843, it is thought that Dennehof had already been built in 1835, a few hundred metres from the original Kweeckvalleij homestead.

The house and its outbuildings formed an orderly *werf* with a pleasing geometry. The house was just two rooms deep under thatch, with mock chimney gables. At right angles stood a small barn and dairy with gables to match the house. The *waenhuis* was built in similar style behind the house, and nearby stood another small outbuilding with a forge and chimney. A long, low barn completed the cluster, standing a little way away, north east of the house.

Very early on, a kitchen was built adjoining the house at right angles, with the resulting space being enclosed to make a larger living room. Clues to this alteration lie in the addition of a massive beam, the obscuring of a tall casement window in one of the original rooms, and a change in direction of the beam and quirk beams in the living room. At about this time too, the main house and the outbuildings were linked by a flat-roofed room in the front, creating a courtyard between the "new" kitchen and the former outbuildings alongside. The house must have been occupied by two families as a second kitchen was built on the north side of the former outbuildings.

To complete the picture, a splendid 22-metre long verandah with bell-cast roof was built along the front, eastern facade of the house. Dennehof, although giving the appearance of a large single dwelling comprised two individual dwellings with independent access.

After the Bothmas, Dennehof passed through the hands of numerous owners - Greeff, Snyders, Luttig, Marais - until it remained with the Rossouw family for about 50 years.

A 1982 photographic survey by the National Monuments Council shows the house in a sorry state. Shortly afterwards, the roof was replaced with corrugated asbestos sheets salvaged from the Laingsburg school boarding house after the floods. The capping was not completed, however, and within a few years the main house had lost the ceilings and floorboards in several rooms to rain damage.

In November 1989 the property was bought by Gay van Hasselt who did extensive repairs.

And in July 1993, the present owner Elaine Hurford, journalist, author and former Cape Town public relations consultant began negotiations to buy the house.

Mrs Hurford tackled the job with a limited budget and the help of Cape Town architect, Stuart Hermansen who, she says understood immediately that Dennehof should be restored with simplicity and integrity. The envelope of the house has not been tampered with and improvements have focused on restoration rather than alteration.

Building started in January 1994. Major work included the installation of sewerage, plumbing and electrical systems throughout. This included new floors of cement or Batavian tile, agricultural drains, new ceilings where necessary and three new bathrooms.

For six months Elaine Hurford sourced appropriate fittings for the house, scouring Cape Town's back streets and salvage yards. Fifty square metres of Batavian floor tiles for the living room floor were transported to Prince Albert on an eight-ton sheep truck.

"At one stage I made three 800 km trips in ten days with copper pipes, sinks and lavatories lashed on the back of my bakkie. The only

Dennehof: One of Prince Albert's 20 National Monuments

PICTURE: CORRIE HANSEN



problems were distance and material supplies, but we got them there and Stuart Hermansen and I alternated site visits," said Mrs Hurford.

All the work, apart from the electrical installations, has been done by local labourers using many traditional methods and materials. Dennehof has retained its white limewash finish with yellow ochre plaster trim, and timber painted traditional blackish green.

Original features include low, wide yellowwood, satinwood and Oregon pine doors, reed-and-gumpole ceilings with original clay insulation above, ornate black iron stoves still in working order and an indoor "bakoond" in the kitchen of the main house.

The verandah is supported on slender timber uprights with charming semi-circular wooden decoration along the top and simple balustrades and brackets. The semicircular pattern is repeated in plaster moulding above the doors and below the roofline, emphasised in yellow ochre. Three solid double doors are spaced along the verandah, with tall 24-paned sash windows on either side of the main house door. These are fitted with louvered external shutters and panelled internal shutters with original brass bar closures. The verandah has also been restored with its original "leiklip" or local shale.

Elaine Hurford stresses that Dennehof was never a grand house - a gentleman's residence. It was very much a working farmhouse.

"I think many people incline towards over-restoration and old buildings become self-conscious and too pristine. Aside from budget constraints, which dictated that I use about 50% recycled materials, I wanted the house to be comfortable with itself. We re-used doors, windows and frames, cut window sills and wooden lintels out of yellowwood planks found in the waenhuis, and fitted old windows into new openings so that they would be almost indistinguishable from what the originals would have been. "The house has been made sensibly functional and should stand for another 100 years."

Elaine Hurford moved into the incomplete main house in April 1994, and raced to finish the small unit which opened as a guest-house the following month in time for the town's annual Olive Festival. Work has continued, on a smaller scale, ever since. The extensive loft and roof repairs have still to be completed.

In the interim, vast quantities of rubble have been flattened into level terraces, now lawned, which also serve to check the flow of water and loss of topsoil from the sloping erf.

The barren veld around the house has become a beautiful garden, and the groundwork has been laid for an olive orchard to be planted along stone-packed terraces behind the house. This will provide shade and shelter from the west sun and strong southerly winds. A dam-style swimming pool will be built.

Planting has included the re-introduction of cypress trees on the west boundary, underlining the origins of the name Dennehof.

She hopes to start work on the outbuildings soon. The waenhuis has a magnificent ceiling of yellowwood planks laid over poplarwood beams and old cattle horns, used as hooks, embedded in the clayblock walls. The second smaller outbuilding will become a store room and laundry. In both cases the buildings will be made sound and functional without altering exterior appearances.

Restoration has been an epic effort spanning almost four years and culminating in Dennehof's declaration as a National Monument in October 1997.

Dennehof: Restored with simplicity and integrity



NMC photographic survey - 1982



Toekenning bou gemeenskapstrots

"The riches of our land do not belong to only one generation. If we do not zealously guard the diversity of our cultural heritage, our future may become that of a faceless mass. It is our duty, indeed our privilege, to be in a position to preserve our fine heritage."

- Dr. Anton Rupert

Sanlam is reeds meer as dertig jaar betrokke by die restourasie van verskeie ou geboue van historiese belang. Dwarsoor ons land is daar talle pragtige geboue wat daagliks gebruik word, maar dringend gerestoureer moet word. Ongelukkig het talle waardevolle ou geboue reeds in onbruik verval of is selfs gesloop as gevolg van 'n gebrek aan fondse.

Die 1997-Toekenning word aangewend om die Sendingmuseum op Genadendal te restoureer.

'n Waenhuiskrans-vissershuisie voor restourasie.

Clarkson se skooltjie is tot sy oorspronklike vorm gerestoureer.



In 1994 het Sanlam die inisiatief in die private sektor geneem om waardevolle ou geboue te restoureer met die aankondiging van die eerste Sanlam Restourasietoekenning. Hierdie projek wat in samewerking met die Raad vir Nasionale Gedenkwaardighede en die Stigting Simon van der Stel aangebied word, kon reeds 'n bydrae lewer tot die restourasie van waardevolle geboue van besondere historiese en argitektoniese belang op Clarkson (1994), Bethanie (1995), Waenhuiskrans (1996) en Genadendal (1997). Hierdie toekenning poog om gemeenskapsbetrokkenheid te bewerkstellig en gemeenskappe toenemend bewus te maak van die verantwoordelikheid wat elke mens het ten opsigte van die bewaring van Suid-Afrika se ryk erfenis.

1997-Toekenning

Die 1997 Sanlam-Restourasietoekenning het aan die sendingmuseum, Hernhut Huis, op Genadendal gegaan. Genadendal, oorspronklik bekend as Baviaanspoort, is aan die voet van die Sonderend-berge geleë en is in 1738 deur Georg Schmidt gevestig. As die oudste sendingstasie in die land, is Genadendal 'n skatkis van religieuse, kulturele, opvoedkundige en argitektoniese geskiedenis.

Behalwe die geestelike werk wat daar verrig is, het die Morawiese Kerk op Genadendal ook bygedra tot die ontwikkeling van die onderwys en nywerheid. In 1838 is die eerste opleidingsinrigting vir onderwysers in Suid-Afrika daar gestig. Reeds in 1796 is die meule opgerig wat 'n waardevolle diens aan die inwoners gelewer het.

Alle aktiwiteite het op die sendingstasie se werf plaasgevind en dit is vandag steeds 'n herinnering aan die lewe in die vorige eeu. As museum dien die sendingstasie as 'n opvoedkundige- en navorsingsentrum. Dit speel 'n belangrike rol in die toerisme van daardie omgewing, nie net ten opsigte van die dorp nie, maar ook die hele Overberg. Dr. Isaac Balie, 'n bekende geskiedkundige, is in beheer van die sendingstasie en kurator van die museum.

Die belangrike taak van restourasie word hoofsaaklik oorgelaat aan enkele instansies soos die Raad vir Nasionale Gedenkwaardighede en die Stigting Simon van der Stel wat met weinig fondse en min ondersteuning 'n reuse taak vermag. Sanlam glo dat hierdie toekenning 'n verskil sal maak aan Suid-Afrika se ryke skat van pragtige ou geboue.

1996-Toekenning

Die vissermanskuisies by Waenhuiskrans (Arniston) het die toekenning van R50 000 ontvang. Die gemeenskap het waarskynlik reeds in 1820 ontstaan, ongeveer vyf jaar na die stranding van die skip bekend as die Arniston. Die grond wat aanvanklik aan die Swart en Pratt-families behoort het, is in 1937 aan die Waenhuiskrans Vissershuisunie geskenk. Dit is een van slegs 'n paar tradisionele vissersdorpies wat behoue gebly het in die volksboukundige styl wat vroeër volop in die Suid-Wes Kaap was.

Die geld is vir die restourasie van sommige van die mees verweerde vissershuisies aangewend. Hierdie gemeenskap se bron van inkomste is geweldig beperk en die toekenning het ook as 'n tydelike werkskeppingsprojek gedien deurdat plaaslike mense self die werk gedoen het.

Clarkson

Die Morawiese Sendingkompleks te Clarkson in die Tsitsikamma was in 1994 die ontvangers van die eerste Sanlam-Restourasietoekenning.

Op 6 September 1997 het hierdie gemeenskap fees gevier toe die ou skoolgebou wat in 1993 deur 'n brand in puin gelê is, weer amptelik in gebruik geneem is. Die skool bestaan reeds sedert 1884. Dit is waarskynlik die oudste skool in die Oos-Kaap wat steeds in gebruik is.

Eerwaarde Löttering, die hoof van die Morawiese Kerk in Suid-Afrika, het gesê 'n eens ondenkbare gedagte en droom het werklikheid geword. "Die Sanlam-Restourasietoekenning wat Clarkson in 1994 te beurt geval het, was die nodige motivering en 'n tydelike hulp om die droom te verwesenlik. Clarkson-skool is 'n voorbeeld vir Suid-Afrika van wat samewerking kan vermag."

Die historiese geboue, waarvan die ou skool en kerk die fokuspunt is, is 'n homogene kompleks en pragtige saamgroepering van geboue. Mfengo-families word tans daar hervestig wat die gemeenskap aansienlik vergroot en geen ontspanningsgeriewe bestaan vir die jongmense nie. Die skool voorsien nie slegs in hierdie broodnodige behoefte nie, maar huisves ook die gemeenskap se biblioteek. Mnr. Govan Mbeki, vader van adjunk-premier Thabo Mbeki, is op Clarkson gebore.

Bate vir Suid-Afrika

Mnr. Francois Strydom van Sanlam het by die feesgeleentheid gesê dat die restourasieprojek weerspieël werklik die gees en gevoel van die Restourasietoekenning. "'n Waardevolle argitektoniese en historiese gebou is hier met die hulp van kundiges, die gemeenskap en die private sektor herstel. Dit is nie slegs tot voordeel van die plaaslike gemeenskap nie, maar ook 'n bate vir die hele Suid-Afrika."



Mnr. Jean Brown (regs) van Sanlam oorhandig die Restourasietoekenning vir 1997 aan eerw. Löttering (middel), hoof van die Morawiese Kerk in SA wat die toekenning namens Genadendal ontvang het. By hulle is mnr. Gawie Fagan, voorsitter van die beoordelingskomitee.



AWARD FOR RESTORATION

in collaboration with the National Monuments Council and the Simon van der Stel Foundation.

Applications are being awaited for the 1998 award which amounts to R100 000 and will be administered by the Restoration Fund of the National Monuments Council.

The conditions are as follows:

1. The property concerned must provisionally or permanently be declared a national monument.
2. The award is for a restoration project or for extensive renovations which will bring about lasting results. Routine maintenance will not be considered.
3. The project must be to the benefit of the community, and it should be supported and used by the community.
4. The extent of the project should be such that the prize-money will make a meaningful contribution towards its completion.
5. The project must be completed by 31 March 1999.
6. The prize-money may be awarded to more than one project, at the discretion of the judges. All decisions taken by the judges will be final. No correspondence will be entered into.
7. The recipient(s) of the prize-money must give visible recognition to Sanlam.
8. Photographs as well as negatives of the building must be included.
9. Entry forms may be obtained from all offices of the National Monuments Council, the Simon van der Stel Foundation or at Sanlam Head Office, Cape Town, at telephone (021) 947-3836.

Applications must be submitted before 14 August 1998 to:

Mrs Adriana Andersen
Corporate Communication
Sanlam
PO Box 1
SANLAMHOF 7532

Fax: (021) 947-3838



Passion for preservation

By Roline Norval
Arts Editor
Die Burger
Port Elizabeth

It took an Australian to open the eyes of South Africans to the cultural heritage of Georgian architecture in South Africa.

When Ronald Lewcock arrived in South Africa in the 1950s as a young student of architecture the only architectural heritage South Africans thought worth preserving was the Cape Dutch style.

Lewcock's parents settled in Grahamstown where he was instantly enchanted by the colonial architecture. It reminded him of Sydney, the city where he grew up. The only difference was that the Australians realised that it was worth preserving. In Sydney restoration had already been in full swing for decades at that time and he knew what Grahamstown was supposed to look like.

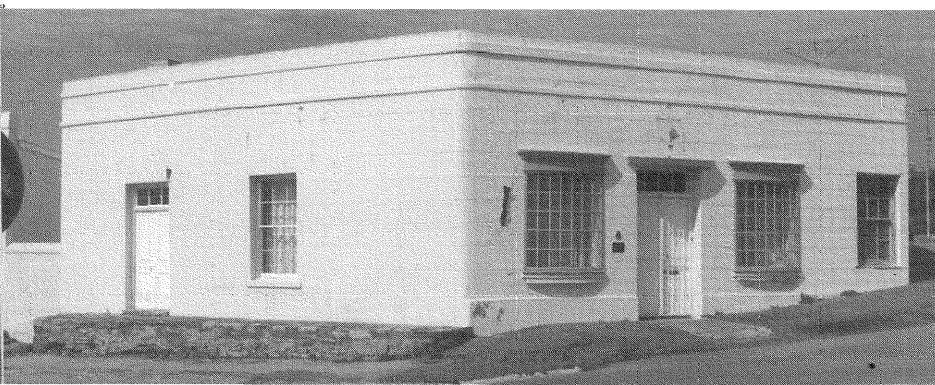
He completed his architectural studies at the University of Cape Town and chose a doctoral thesis to start the campaign to preserve colonial architecture. With the aid of the publisher A.A. Balkema, the only publisher who was prepared to publish books for their cultural value rather than financial gain, his thesis was published as a glossy edition attractive to the general public. Titled *Early Nineteenth Century Architecture in South Africa*, the price was affordable to ensure a wide readership.

With the aid of sponsors, Lewcock approached various companies but only Standard Bank donated a substantial sum of money. The book was published in 1963, according to the author's memory, at R6 a copy. After six months every copy of the 2000 print order was sold out.

Historic Grahamstown

His book created awareness but it was not published in time to stem the destruction. Buildings were torn down, especially in Grahamstown, at an alarming rate and Richard Lewcock realised that something drastic had to be done. He initiated the founding of Historic Grahamstown, an organisation that is still going strong in its task of restoring Grahamstown's historical buildings. He felt so strongly about the restoration project that he invested his own money, and got other individuals, companies and a construction company interested in starting a major restoration project in Grahamstown. Old buildings were bought, restored and sold again to mainly the business sector. In this way Lewcock's vision of restoring whole neighbourhoods lead to the preservation of areas like Artificers Square in Grahamstown.

Regency cottage on Artificers Square



Anton Rupert became interested and restored a street of cottages and the Anglo American Corporation provided the money to restore the building that today houses the Observatory Museum. The restoration of buildings caught on in Port Elizabeth, where people also became motivated to restore in earnest.

It spread wider to the Western Cape where a similar organisation to Historic Grahamstown was founded to extend preservation to forms of architecture other than strictly Cape Dutch. Richard Lewcock visited South Africa recently for the first time after 23 years by invitation of the South African Council of Architects. He held a workshop at the University of Natal in Durban and lectured in Port Elizabeth and Cape Town. He was pleasantly surprised at what he found in South Africa since he had left in 1974. "Grahamstown is a miracle as far as conservation is concerned," he said.

He attributes this miracle to the political situation and subsequent isolation. "Progress and the Americanisation of so many places in the world left South Africa virtually untouched."

Port Elizabeth

Compared to a city like Sydney which has been totally altered and according to him spoiled by American money he finds that even a city like Port Elizabeth - a city he knew before insensitive city planning spoiled the gracious old city centre with hideous highways - is livelier and has more to offer than 20 years ago.

City planning is one of Richard Lewcock's many specialities. He left South Africa in 1974 for Cambridge University in England on a Whitehead Fellowship after lecturing in architecture at the University of Natal and practising as an architect. He designed university buildings, churches, mosques and museums in Durban, East London and Grahamstown.

He conducted research into Islamic architecture and has conducted research into Islamic culture. Richard Lewcock specialises in many fields. His doctoral and post doctoral studies cover European colonial architecture and urbanisation in the West Indies, Africa and Asia. He also studied indigenous African and Asian architecture, and is an expert on Islamic, Hindu and Buddhist architecture.

He is an avid conservationist and restorer. One of the biggest restoration projects he has worked on was for Unesco and the Egyptian government to restore monuments in Cairo. He coordinated Unesco's international conservation projects in Yemen and was manager of a Unesco and UN project for the conservation of historical areas in Central Asia.

This tireless restorer intends to come back to South Africa soon to revive interest in what he started. He feels it is time to update his book on early South African architecture and publish a revised edition. Sponsors would be needed for this project though.

Heritage gem in heart of Cape Town

Once destined to be a parking garage, the Bree/Shortmarket block in central Cape Town has now taken on a new guise, Heritage Square.

In the largest project of its type undertaken in the Mother City, the group of eighteenth century town houses, associated outbuildings and a warehouse have been restored by the Cape Town Heritage Trust and Shortmarket Properties. The restored complex includes a fifteen bedroom hotel, restaurants, retail outlets, offices and an operating blacksmith.

The evolution of the saga of the Bree/Shortmarket restoration project has its origins in a proposal to develop an extensive ring road system for the city. This proposed scheme would have entailed the demolition of the entire Bree/Shortmarket block for a parking garage, as well as numerous old buildings on Hout and Shortmarket Streets to allow for road-widening.

There was considerable opposition to the proposed Buitengracht Freeway and the demolition of the various buildings concerned, principally from the Simon van der Stel Foundation and the Institute of Architects, but also with vociferous support from City Councillor Joan Kantey and various journalists, including Victor Holloway. A re-appraisal of the supporting planning criteria, and a recognition of the need to conserve the buildings, led to the abandonment of the proposed parking garage and road-widening scheme.

The Cape Town Heritage Trust was set up in 1987 and fourteen properties in Hout, Shortmarket, Loop and Long Streets, acquired by the City Council in connection with the scheme, were donated to the Trust. Lengthy negotiations with the City Council led to the donation of the council-owned properties on the Bree/Shortmarket block in 1996. The agreement of the Provincial Administration to the envisaged scheme was critical, for it had contributed 80% towards the cost of acquiring the properties.

By far the largest project undertaken by the Trust, the scheme necessitated another partner and the Trust was excited to enter into a joint venture with Sam Montsi, Chairman of Montsi Properties. Through this involvement the project became the first post-apartheid development in the inner city involving a black developer.

Given the complex nature of the project, an initial precontract investigation lasting six weeks was undertaken and did much to inform the conservation aspects. During this phase builders cleared away collapsed walls and the associated mess of years of neglect. At the same time exciting discoveries were made, including an eighteenth century door with its original lock and handles bricked up on both

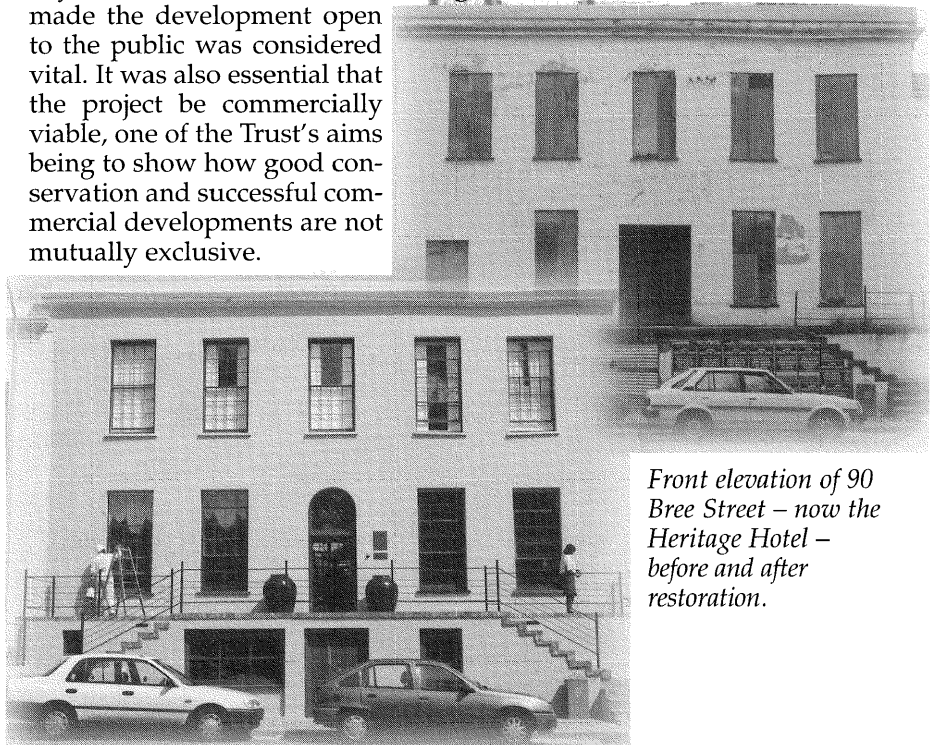
sides. Archaeological excavations and scraping to uncover historical wall decorations were also very worthwhile. Removing this aspect from the main building contract reduced the cost implications of delays.

The principal building in the development at 90 Bree Street had long been the focus of attempts to save the block. Unfortunately decades of neglect had reduced it to a shell, only saved by the erection of a temporary roof during the 1980s. In the yard of the building is to be found the oldest surviving grape vine in South Africa, estimated to have been planted in the 1770s.

As the project progressed it was found that 108 Shortmarket Street, with its much altered external appearance, offered the best opportunity for a traditional approach to restoration. Other buildings allowed for an exciting mix of approaches. As far as possible each building was handled so as to allow as many elements from the various changes over the years to be retained as possible. The result is an eclectic mix of building styles reflecting the character of Cape Town during the early nineteenth century.

The Trust views itself as not being a preservation body, but rather one which engages in the overall integration of economic development and conservation. In this way the Bree/Shortmarket project aimed at making a contribution to the revitalisation of the inner city. For this reason a mix of usages which made the development open to the public was considered vital. It was also essential that the project be commercially viable, one of the Trust's aims being to show how good conservation and successful commercial developments are not mutually exclusive.

By Ashley Lillie
Director
Cape Town Heritage
Trust



Front elevation of 90 Bree Street – now the Heritage Hotel – before and after restoration.

■ The professional team on the project included conservation architects David van den Heever of GAPP and Trevor Thorold. Hennie Fagan, the structural engineer, had been involved in investigations on the buildings for the City Council during the 1980s. The builders, Resnekov & Nielsen, responsible for projects including the Castle and Groot Constantia, once again illustrated their abilities on complex restoration projects. The involvement of project manager Tony Davenport was also critical to the overall success of the development.

Restourasie in die Klein-Karoo

Deur Nia Coetzee
Vryskutjoernalis
Ladysmith

Die historiese sendingdorpie Amalienstein is reeds grootliks bevoordeel deur die regering se Heropbou en Ontwikkelingsprogram. Uit die diskresionêre fonds is R300 000-00 bewillig vir die pragtige Luthers-Berlynse kerk.

Naspers het gevolg met R7 500-00 om die begraafplaas waar die Duitse sendelinge begrawe lê, in ere te herstel. Beide projekte is suksesvol afgehandel en die herinwyding van die kerk het op 27 Maart 1997 met groot feesvieringe plaasgevind.

Die Landelike Ontwikkelings Maatskappy is reeds meer as twee jaar by die ontwikkeling van die gemeenskap van Amalienstein betrokke en ses projekte is al suksesvol aangepak. Dit sluit in, onder meer, die omskepping van 'n ou woning in 'n gastehuis, die inbedryfstelling van 'n teekamer en kontreiwinkel waar die plaaslike gemeenskap handwerkartikels en tuisgebak verkoop en die aanbied van donkiekarritte vir toeriste.

Hierdie ontwikkeling van die afgelope tyd het reeds die toerismepotensiaal aansienlik verhoog. Daar word beplan om die Amaliensteinse plaaswerf in 'n opelug-plaasmuseum te omskep.

Volgens mnr. Boets Smuts, bewaringsargitek van George wat in beheer was van die restourasie van die projek, het die kerkkompleks oor die afgelope dertig jaar baie agteruit gegaan. Geen omvattende onderhoud het in die tydperk plaasgevind nie. 'n Gebrek aan geld en dalk ook politieke inmenging was die hoofoorsake hiervan. Die geld wat die staat vir die projek bewillig het, het die restourasiekomitee onder voorsitterskap van mnr. Daniel Hofmeyer, voormalige eienaar van die plaas, die geleentheid gebied om die hele kompleks te restoureer.

Vir hierdie restourasieprojek is dit belangrik om deurlopend aandag aan die onderhoud van die gebou te gee. Die kerkgebou is tussen 1853 en 1873 onder leiding van Duitse sendelinge in die neo-Gotiese boustyl gebou, gekenmerk deur lansetvormige boogvensters en steunbere. Weens die beperking van die halfgebakte kleistene kon hoë torings nie gebou word nie. Tog verleen die toringkie in die middel op die voorgewel en kleiner torinkies op die vier hoeke aan die bopunte van die steunbere 'n kenmerkende vertikaliteit aan die gebou.

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Die aardse pastelkleure van die kerk is 'n uitstaande kenmerk. Dit is presies soos die van die oorspronklike verf wat gebruik is toe die kerk gebou is. Toe die dik lae verf tydens die restourasie afgekrap is, is die oorspronklike rooi en geel okerkleure ontdek. Dit is gemaak van plaaslike grondstowwe.

Met die herinwyding van die kerk het mnr. Lampie Fick, LUR vir Landboubeplanning en Toerisme in die Wes-Kaap, die plakiet van die Raad vir Nasionale Gedenkwaardighede onthul. Hy het gesê dit wat eie aan Amalienstein is, moet ontwikkel en beklemtoon word. Dr. Hans Heese, 'n afstammeling van een van die Duitse sendelinge op Amalienstein, het die deur oopgesluit.

Danksy die skenking wat die Nasionale Pers daarvoor bewillig het kon die begraafplaas, waar alles erg vervalle was, ook in ere herstel word.

Nagenoeg 250 bome is in die begraafplaas al teen die draad langs, asook in die middel in die vorm van 'n kruis geplant. Die baie kindergraffies vertel die tragiese verhaal van wat die vroue van die sendelinge alles moes opoffer.

Volgens die boek *Die Berlynse Sendelinge in Suid-Afrika en hul Nageslag* deur Lindor Zollner en Johannes Heese (RNG, Pretoria, 1984) het ongeveer 130 van hierdie sendelinge 'n nageslag in Suid-Afrika gelaat. Die outeurs wys op die belangrike bydrae wat die sendelinge op haas elke terrein in die land gelewer het. Onder hul nageslag tel onder meer skrywers, regters, professore, taalgeleerdes en dokters.

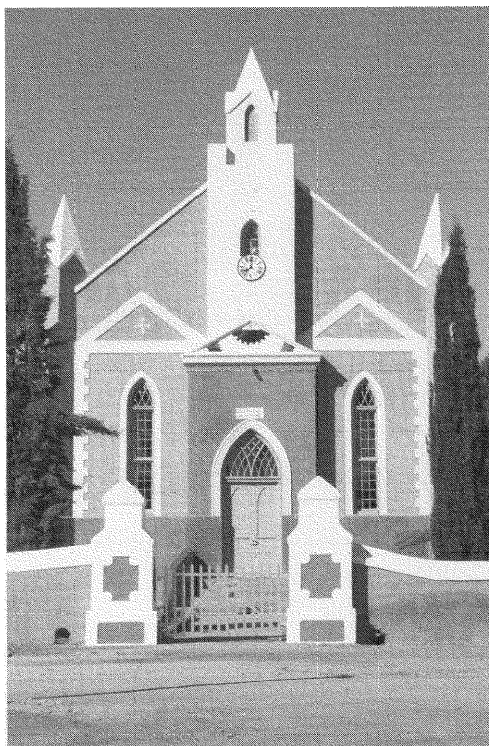
Die eerste vaste standplaas van die Berlynse Sending in die Kaap Provinsie was op Amalienstein. Aan die begin van die 19de eeu het sowat 100 bruinmense op die plaas Doornkraal gewerk. Die SA Sending het onder hulle gewerk. Baie gou was hulle egter in geldelike moeilikheid. Die Berlynse Sending het aangebied om 'n leraar te stuur.

Grond is deur die regering as 'n konsessie aan die Sending gegee en baie bruinmense het daar kom woon. Die naam van die sendingstasie is verander na Zoar. Omstreeks 1842 het daar al so baie mense gewoon dat die konsessieplaas te klein geword het. Die Berlynse Sending het die buurplaas Elandsfontein bygekoop.

Geld vir die doel het gekom uit die boedel van Amalie von Stein, hoof van die Vrouehulpvereniging wat 'n groot som geld aan die Berlynse Sending nagelaat het. In 1853 is die gemeente op Amalienstein gestig.

Die inrigting van die kerk, soos byvoorbeeld die kruis op die altaar, was die direkte oorsaak van 'n bittere vete tussen die twee sendinggenootskappe. Daar is toe besluit dat die SA Sendinggenootskap Zoar weer sou oorneem, terwyl die Berlynse Sending op Amalienstein sou bly.

Amalienstein
se kerkgebou



Active involvement

The Simon van der Stel Foundation is well into its next phase of development and activities under a new constitution which gives branches complete autonomy.

This autonomy was made possible by the decision at a special AGM in August 1996 in Worcester to create a Section 21 company. Apart from the old branches which will join the company as member branches, it will be the aim of the Board of Directors to entice other organisations with similar objectives to join as members.

With new heritage legislation in the pipeline it is imperative to attract as members those NGOs upholding the common concerns of preserving the cultural heritage of South Africa.

The first AGM under the new constitution took place in 1 November 1997 in Colesberg. All but two of the old Foundation member branches were represented. What became apparent through the reports presented by the chairmen of the member branches, was that where they do operate they play a major role as watchdogs in their various cities and towns. Most member branches either have representation on aesthetic committees or act as advisers to their local authority. In this respect the member branches of Stellenbosch and Pretoria have always done excellent work.

The Potchefstroom member branch of the Foundation is timeously preparing for the centenary celebrations of the Anglo Boer War by mapping the battlefields round the town. Last year they were also in the position to give cash prizes to home owners who undertook authentic restoration projects.

The Southern Cape member branch is possibly the fastest growing organisation within the Simon van der Stel fold. They now have more than 300 members. In the past year they funded the thatching of cottages at the Southern Cape village of Melkhoutfontein and were also instrumental in the restoration of the old stone walls built by the Italian prisoners of war in the Montagu Pass.

At least two member branches encourage awareness in the people of their cities by erecting blue plaques on conservation-worthy buildings with architectural merit or historical significance. Pretoria in the past year aimed their focus on Art Deco. Not only did they identify two fine examples of Art Deco namely Elma and Rene Court but they, together with the NMC and the Arcadia Residents Organisation, were instrumental in stopping demolition of these buildings.

Elma Court was designed in 1934 by Fraser Laurie. The building, designed around a central courtyard, contains elements from the tropical-deco style. Rene Court designed in 1938 by Ernest Victor Geere is a combination of elements of the Bauhaus and Art Deco as dis-

played in its zig-zag balconies. At the time that it was built the flat roof behind the pediment wall, the curved balconies with geometric forms such as circles, and the rectangles and parallel lines were new to Pretoria.

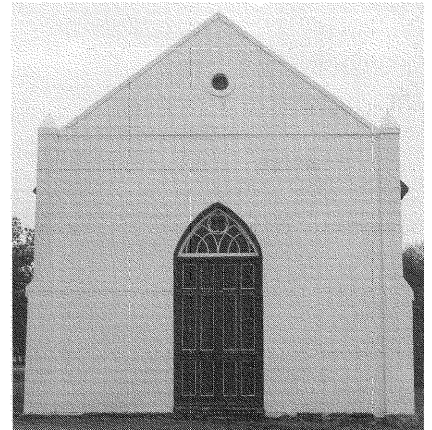
In Cape Town five plaques will be erected in The Gardens soon. This member branch has a proud tradition of creating awareness for the country's built heritage. Last year they teamed up with the Cape Town Heritage Trust and other conservation organisations to present yet another successful conservation seminar for pupils and teachers of the Cape Peninsula.

Member branches always seem to come up with imaginative and interesting ideas for taking their members on outings. The Eastern Cape branch for example took their members on a township architectural tour in Walmer, Port Elizabeth. This member branch has now built up a collection of historical photographs of Port Elizabeth which they plan to put together in a permanent portable exhibition which will travel round educational institutions.

The member branch of Uitenhage is preparing for the town's bi-centenary anniversary in 2004. They have prepared various pamphlets on the architecture and history of Uitenhage.

Boekenhoutfontein, the farm of President Paul Kruger in the Rustenburg district has been sold. This relieves the Foundation of the responsibility of administering and maintaining the property which due to the fact that there is no member branch in Rustenburg, made it - from a practical point of view - extremely difficult.

The Foundation however will continue to play the role of custodian as it will have a representative on the Board of Trustees of the new owners. The Trust consist of Messrs B.G. Theunissen and D.J. Joubert and Mrs N. Bodenstein. Mr Theunissen's great-grandfather N.J. Theunissen was the owner of Boekenhoutfontein from 1862-73. The farm will stay accessible to members of the public as a museum. To this effect the Foundation has made the contents of the main house available to the Trust on permanent loan.



Die Ou Gereformeerde Kerk - Potchefstroom declared a National Monument in 1997



Elma Court in Schoeman Street, Pretoria

Daar's Bewaring en bewaring ...

Hoekom laat hoofletter Bewaring my aan desperate petisies voor supermarkte, grys skoene, Heidi se Juffrou Rothenmayer en 'n ewige, pateties ewige, gebrek aan geld dink?

Is dit omdat my geslag grootgeword het met die swaartillende opdrag om feitlik alles te eer wat ons voorafgegaan het: ons Kultuur, ons Waardes, ons Helde. Die subteks was natuurlik dat ons 'n volk aan't boue was en elke nasionalistiese druppel moes benut word, want, so het ek in my destydse stryd om Afrikaans in Durban geglo, daarbuite was 'n falanks vyande wat my van alles wat vir my dierbaar was wil ontnem.

Toe my Ma in haar onbesonnenheid (en eerlikheid) gesê het die Voortrekkermonument lyk vir haar na 'n Zenith radio, het 'n oom so deeglik ontplof dat ek terstond in Voortrekkerdrag en kappie gestuur is om by familie aan te sluit om die opening van die monument by te woon. Te jonk om die gewig van die okkasie te verstaan maar darem oud genoeg om 'n penmaat uit te slaan. Dalk omdat sy van Koekemoer was.

Vandag is die Voortrekkermonument met sy versamelings 'n intens private genot. Buite mag dit miskien nog na 'n ou Zenith radio lyk, maar binne gryp die wydse stilte aan. En, wie het daardie kappies gedra, watter jong seun daardie broek, wie het met daardie Sanna gekorrel? Ure se wonder en bewonder kan daar verwyl word.

Bewaring het eers lekker bewaring geword toe dit duidelik word dat dit nie net jou kultuur en herinneringe was wat deur dese en gene (veral die ower-

heid) bedreig word nie. My toetrede tot die voor-die-stootskraper-gaan-lê rebellie was met die stryd om die Wesfasade op Kerkplein te behou.

Pas aangekom in die ou Transvaal en goed bevoordeel teen die ryk, kultuurlose Noorde was die intensiteit rondom die Beweging Red Kerkplein intimiderend om die minste te sê: vanaand nog sit die "sloper", Administrateur Sybrand van Niekerk, langs die "redder", Volksmoeder Johanna Raath, by amptelike geleenthede hoflike praatjies maak, more petitioner sy hom om te besin en die "enigste oorblywende eenheid van ons Europese boustyle in gans Afrika" te red. Redder en Sloper, twee verbete Afrikaners, in 'n verbete stryd om ontwikkeling en bewaring. Taai, taai.

Wyle dr. Willem Punt was weer uitgesproke tot duskant die lasterhof maar sy aanhang het dermate gegroei dat die werklike bewonderaars van Kerkplein, die dames en here wat snags die grasperke beset het, lustig deelgeneem het aan die protes.

So het een van die "denkers" vir my kategorieë die ding uitgelê: "Elke politikus wil 'n gebou bou waarop sy naam kan pryk, sien. Sybrand soek hierdie plek," het hy beduie

met sy hand reg op die middel van Kerkplein.

Vroeër het 'n ander administrateur, Fox Odendaal, in die gees van die Monumentale apartheid, twee vyftig-verdieping toring-geboue op Kerkplein wou bou om te dien as Poort tot die Stad.

Gelukkig het die torings gesneuwel, die Wesfasade het gebly en toe gebeur 'n ding met Kerkplein: dit word as't ware ANC-besit.

Vrese en kwellinge het gebroei en geborrel oor die waan dat die ANC g'n niks vir enige Eurosentriese ding, of dit gebou of lied is, voel nie. Vandag sit die ANC-beheerde Groter Pretoria Metropolitaanse Raad in die ou Raadsaal en is die werkers, van alle kleure en tale, nie lief vir die plek nie!

Weliswaar die lugreëling lol, die pragtige toilette sukkel om baie funksionered te wees, en dit is veiliger om die hysbak te gebruik as om bene en nekke op die steil trappe te waag.

"Oom Paul" soos hy nou deur almal daar bekend is, se gees leef behoorlik soos werkers nuuskierig wonder hoe die ou grote daardie eina-nou trappe na die raadsaal kon hanteer. En hoe het die dikke tante Gezina ooit die moordende wenteltrap bemeester na haar losie bokant die saal?

Niks maak bewaring so bewaringsvol as juis hierdie "spoke" nie. Toe Albrecht Holm met die restaurasiewerk aan die ou Raadsaal begin het, het die mure letterlik met hom gepraat. En hulle praat nog.

Een van die lekkerste spook-opsoek ondernemings is om met Hans Frans en Mary Cook ter hand deur Bolandse huise en plase te loop en op te spoor wie wanneer hier gewoon het: dit lees soos pure Numeri om van geslag tot geslag vertel te word!

Nog meer spoke: Melrosehuis in Pretoria kry besoek van 'n paar jong latte wat by die fyn kosbaarhede verbykyk na die groot tafel waar die einde van die oorlog beteken is."

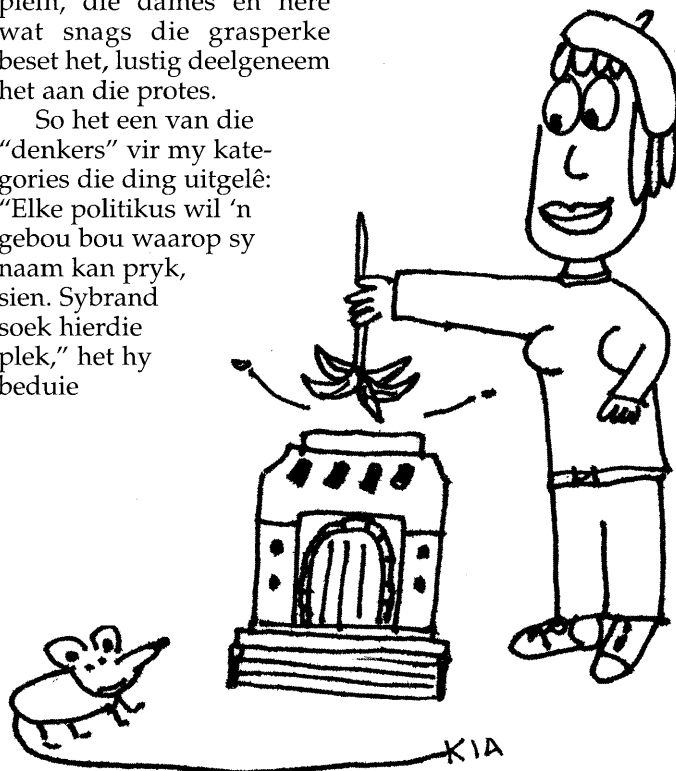
"Jislaiik, tannie, is dit waar die ouens alles van ons Boere weggevat het?"

Wat, wat, gaan die nageslag sê as hulle honderd jaar in die toekoms by die World Trade Center (mag dit solank staan) gaan staan en die spoke van die verlede probeer oproep?"

Die onlangse herrie in Pretoria oor die moontlike sloping van 'n vermeende Moerdrykhuis laat 'n jong kunststudent opmerk:

"Bewaring is cool. Maar hoekom vind die mense eers so laat uit wat bewaar moet word?"

- Martie Meiring
Vryskutjoernalis
Pretoria



GABRIËL FAGAN ARGITEKTE

van Kaapstad is onlangs vereer met 'n merietetoekening in bewaring van die Suid-Afrikaanse Instituut van Argitekte vir die restourasie en rehabilitering van die SA Brouerye in Nuweland, Kaapstad. Voorheen was die gerestoureerde geboue onderskeidelik bekend as die Ohlsson en Mariendahl Brouerye en word tans as 'n lewende bierbrouery-museum benut.

Hoof-foto: *Mariendahl Brouery met nuwe glashysbak-toring en herboude skoorsteen van baksteen*

Inlas-foto: *Dak van die mouthuis*

