

RESTORICA

OCTOBER
OKTOBER 1987 NO. 22

STIGTING
SIMON VAN DER STEL
FOUNDATION

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25

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Stigting Simon van der Stel Foundation

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VOORBLAD:

Kaapse huisie, soos gesien deur Hannes Meiring

WHY CARING IS OUR BOTTOM LINE.

*Far from being just another advertising slogan, the words
"We Care" embrace everything we stand for.*

*We care about fuel and
oil research.*

We care enough to spend millions on international research and development programmes to bring you the most technically advanced fuels and oils, containing quality additives to improve your engine's performance.



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Our caring doesn't stop there either, because we're constantly finding new ways to care.

So that, all in all, we care for the essential quality of life itself.



TOTAL
WE CARE.

EDITORIAL

Editor:
Elize Labuschagne

Public participation is one of the vital elements in the conservation process. Public participation without public awareness, support and sympathy, the case for conservation is lost. Conservation, whether through private or official initiative, is in the end executed by public money for the public. If this public does not appreciate or does not want its heritage, then who is it conserved for?

The Foundation plays a vital role in creating an awareness of conservation amongst the general public. Since 1959 this organisation, at first a lone voice, strove to bring conservation to the attention of the public and to awaken a love for our rich building heritage. We have one a long way. With 15 branches countrywide, we have an active group of conservationists taking care of conservation in their local areas. We still publish the only magazine in Africa on conservation of the built environment. We still are the only national private cultural conservation body without gain. We still lead the way in this field in South Africa.

But do we really reach the public? Surely we could double or treble our membership without too much of an effort?

The Foundation recently considered this aspect and decided that steps should be taken to involve the public more closely in conservation and to stimulate a renewed awareness of our unique building heritage. It was felt that our youth especially should be made aware of old buildings — that they could be fun to live in and live with. To put this in practice several projects were adopted.

The first was the institution of a category of junior membership. Persons under the age of 18 years can now enrol as junior members at a subscription of R2 per annum. These members will receive all the privileges of ordinary members, excepting *Restorica* and the right to vote. We trust that our branches will arrange special activities for these new members. Bona fide students will in future be accommodated as ordinary members at a reduced subscription of R5 per annum.

One of our projects to actively involve youth and adults alike is a poster and slide competition, to be launched on a national scale in collaboration with the TV 1 programme *Graffiti*. This project will receive coverage on *Graffiti* commencing in October and running through to March 1988. Our prizegiving ceremony will also be featured on TV. Special dates to watch are 5 October, December 7 and 21, February 1 and 15 and 7 March. An entry form with details of our valuable prizes is enclosed in *Restorica*, and forms will also be available at all branches of Saambou National Building Society.

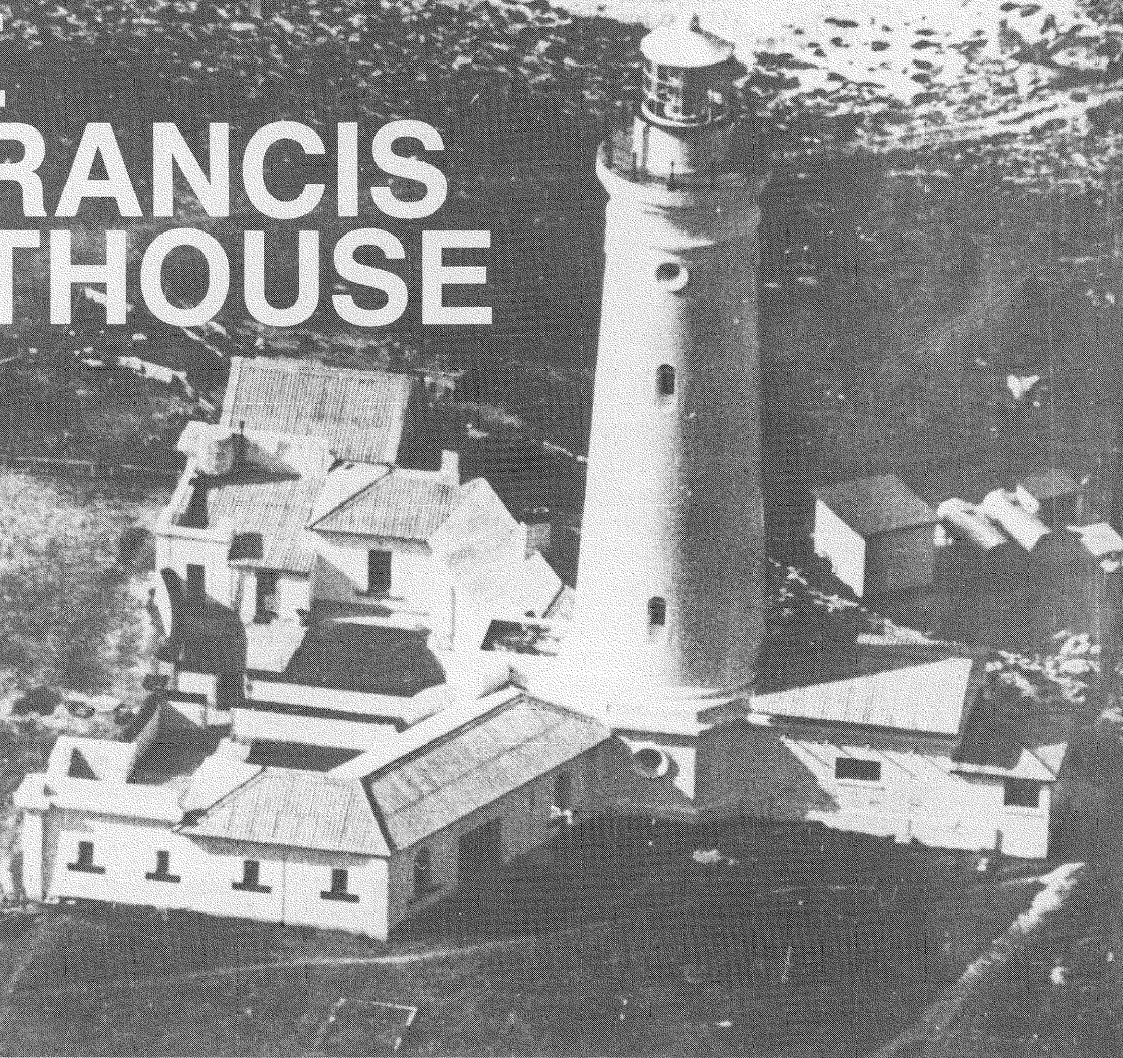
We also want to involve YOU, the reader. You can help us to create an awareness of our precious heritage in several ways:

1. Give the enclosed entry form to someone who might be interested in entering our competition, or enter yourself and give a copy of the form to a friend.
2. Watch our coverage on *Graffiti* and write to give us your view of the competition.
3. If every reader recruit just another member, we double our membership, our income, and thus our ability to more effectively promote conservation. Please use the membership form in this magazine for that purpose.
4. Write to tell us how you think we can best involve the public, and especially our youth, in conservation.

We look forward to hearing from you.

Editorial Committee:
Prof H W Snyman
Dr J T Botha
Diedré van den Berg

CAPE ST. FRANCIS LIGHTHOUSE



H.L. HUISMAN

Site for a lighthouse

According to a report¹ of the Coast Lighthouse Commission dated 1 December 1871, Captain Skead accompanied by Captain Perry R.N. and Lieut. Taylor R.N. set out from Port Elizabeth on 21 November 1871 to inspect Cape St. Francis and vicinity for the purpose of selecting a site for the erection of a lighthouse. Travelling in a "hired van" the party stopped for the night at Van Stadens and arrived at Humansdorp on the 23rd where they were met by the Civil Commissioner, who assisted them to reach the beach near Cape St. Francis. An ox-wagon loaded with tents and camp gear was sent ahead. "... after a rough journey over a very indifferent road, some of which went over precipitous sand hills we arrived at Mostert's farm house, a small and poor homestead about 2½ miles to the North West of Seal Point, just north of the scene of the wreck of H.M.S. Osprey, where we awaited the arrival of the ox-wagon with the tents at 6 p.m., when we encamped

More than a century ago, on July 4th 1878, the lamp of Cape St. Francis lighthouse was lit for the first time. Since that day it has sent forth its beam of light to guide mariners along a stretch of coast that has claimed numerous shipwrecks.

for the night."

"On Sunday the 26th we started for

One of the earliest known sailing vessels that ran aground near this Cape was the D.F.I. Company ship De Noord on 16 January 1690, returning from Port Natal. On 3 November 1840 the steamship Hope, a coaster which had close ties with Port Elizabeth, came to grief here. In 1850 the L'Agile and Queen of the West went ashore on the same day, 16 June 1850, followed by the Spy in 1851, La Guste in 1858, Lady Head in 1859, Bosphorus and H.M.S. Osprey in 1867, Jason and De Nederlandsche Vlag in 1869, Niagara in 1870 and Mitford in 1875.

From the time the lighthouse was established in 1878 until this day, ten ships were wrecked near Cape St Francis: The Roma and Freeman Clerk in 1883, British Duke in 1888, Derby in 1895, Suffolk in 1900, Cromatysshire in 1901, Cape Recife in 1929, Lyngenfjord and Panaghia in 1938 and President Reitz in 1947.

the hills at the back of Seal Point, visiting the most prominent, and making theodolite observations on the way and after spending several hours in seeking for a suitable site, we decided upon a spot about 250 — 300 yards N 20 W magnetic from the pitch of Seal Point which commands a clear view of the coast to the westward and as far eastward as N 82 30' E magnetic".

"This spot which is distinguished by a large isolated rock about 20 feet high, with a small pool of water at its base, is marked by a pole³ about 15 feet high, wedged firmly into a crevice at its summit with the addition of a broad chipped into the rock on its North face, and it is here that the Commission would recommend the erection of a lighthouse . . . the spot we have selected, though only a few feet above the sea level, affords the widest range for the exhibition of a light".

"There is an abundance of rock in the vicinity for building purposes but we fear it is too hard to be easily worked. There is also an inexhaustible stock of shells for lime and the beach to the westward is strewn with much timber for burning it. There is fresh water a few yards of the selected site, but as Mr Robinson, the Chief Inspector of Public Works, is shortly to visit the locality we leave this part of the report in his hands".

The party returned to Port Elizabeth on the 28th November having been away for 7 days.

Building of the lighthouse

Construction of the lighthouse commenced on 17 March 1876 when Joseph Flack, a clerk of works employed in the Public Works Department of the Cape Colonial Government, set out the works. He was not destined to see the lighthouse completed. Flack died at Seal Point on 14 November 1876 and he is buried in the cemetery in Humansdorp.

The circular lighthouse structure is the tallest masonry tower on the South African coast. It is 28 metres in height and the focal plane of the light is 36 metres above sea level giving it a range of 28 sea miles. The stone for the tower was blasted from the reefs some 200 metres east of the site and it was cut and dressed to size and shape on the spot.

The original optic was a second order dioptric apparatus comprising 8 lenses with upper and lower refracting prisms and provided a single white flash every 20 seconds. It was equipped with a 3 wick burner and produced a light beam with an intensity of 15 000 candles.

In May 1906 the flash rate was accelerated to one flash every 5 seconds

and a petroleum vapour burner installed, resulting in the candlepower being increased to 120 000 candles. The candlepower was further increased to 2 750 000 candles in 1931 when a 4 kw incandescent electric lamp replaced the mantle burner. Power was provided by diesel electric generators and an electrically operated fog signal installed at the same time. The present illuminant is a 1,5 kw lamp giving the light a range of 28 sea miles.

Until 1959 the revolving light was driven by clockwork, actuated by a set of weights suspended from a chain. The motion was regulated by a governor fitted with a brake and weighted lever attachment to keep the apparatus in revolution whilst the weights were heaved up manually. This had to be done every 4 hours by the duty lightkeeper. The old mechanism has fortunately been preserved as a curiosity of days gone by. The cost of the lighthouse tower was R23 688 and that of the original dioptric apparatus R9 954.

A radio beacon was established at the lighthouse in 1964.

The most isolated station on the mainland

Although Cape St. Francis lighthouse is only 30 km from Humansdorp it was, until recently, the most isolated attended station situated on the mainland. Not so long ago the 5 km journey from Goedgeloof on the Krom River to Seal Point over the sand dunes and along the beach had to be done on horseback and by ox-wagon and took 3 hours.

Only in 1957 was the ox-wagon replaced by a four-wheel drive vehicle which followed the same route. Although it was quicker by jeep, the trip on the ox-wagon was more comfortable.

Several of the lightkeepers owned horses. They were able to travel by car as far as Mostert's farm on Goedgeloof. From there they proceeded on horseback to the lighthouse. When the new houses for the staff were completed in 1948, one of the old quarters was converted into stables. In 1964 the gravel road which ended on Goedgeloof, was extended to Seal Point and the trip from Humansdorp to the lighthouse could be done comfortably in half an hour.

The lighthouse is manned by a senior lightkeeper and two lightkeepers. In recent years a township has been developed near the lighthouse which is no longer the lonely outpost it used to be. In the foreseeable future Cape St. Francis will, no doubt, also succumb to automation and when that day dawns the resident staff and their families will say farewell to the peace and quiet of Seal Point.

The lighthouse was declared a National Monument on 11 May 1984.

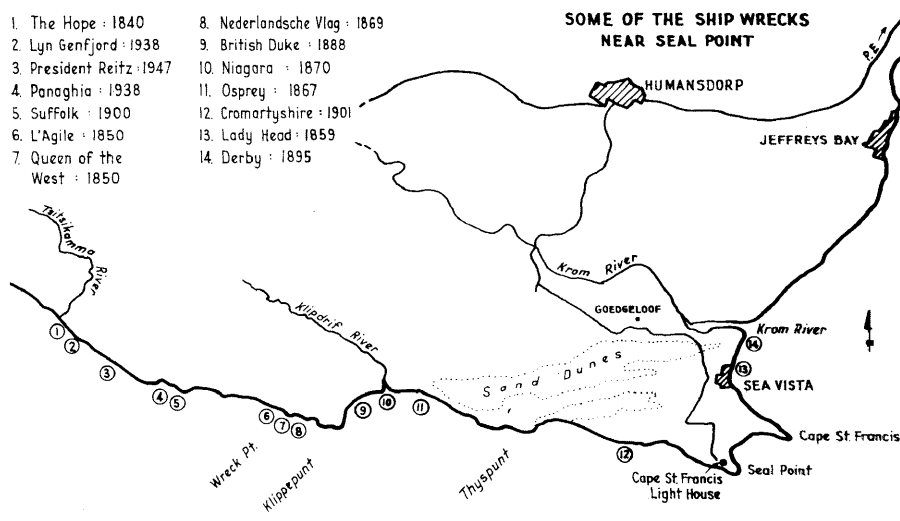
1. Skead's report was dispatched to Sir Thomas Maclear, Chairman of the Commission, and tabled at a meeting held at the Royal Observatory, Cape Town, on 4 December 1871.
2. Francis Skead was Harbour Master of Port Elizabeth from 1866 — 1887.
3. Captain Stanton's party did the survey of the locality a few weeks earlier.

Acknowledgements:

The Lighthouse Engineer of the S.A. Transport Services for making available records of the lighthouse.

Africana Section of Public Library of Port Elizabeth for letters, notes and report of Coast Lighthouse Commission by Francis Skead.

"Shipwrecks off the South African Coast" by R.F. Kennedy





4 Drawing of Cradock based on that of Thomas Baines' of 1848. (Drawing the author).

The reason for her being in Cradock at this time is very interesting. Her brother Theo (aged 23 in 1867) was then headmaster of the local boys public school. Due to her parents' inability to care for their children he took under his wing first Etty (17), who functioned as his housekeeper, then Olive, and finally Will(10). This strange little 'family' then lived together until 1870 when Theo and Will, obviously filled with 'diamond fever', departed for New Rush (Kimberley). Olive then left to become a governess in Barkley East, the first of many such jobs. At present there is no evidence to prove that Theo ever owned the house: it was either rented by him or by the School Board for his use.

Although it may not be immediately apparent, the house is also of some cultural significance, representing as it does in its plan and spaces a very typical late C19 middle class home in Cradock.² This particular aspect became very important during the restoration process, especially as there is virtually no surviving documentation which would give us any specific idea of what the house looked like or how it was used during the Schreiners' residence.

PROF J.C. RADFORD

The prime reason for the restoration of no 9 Cross St in Cradock must lie in its association with the famous South African writer, Olive Schreiner, who lived there between the years 1867 and 1870, that is from the ages of twelve to fifteen.¹ This may seem a comparatively short time but in the light of her seemingly restless nature it represents a substantial time in one place during a formative period in her life.

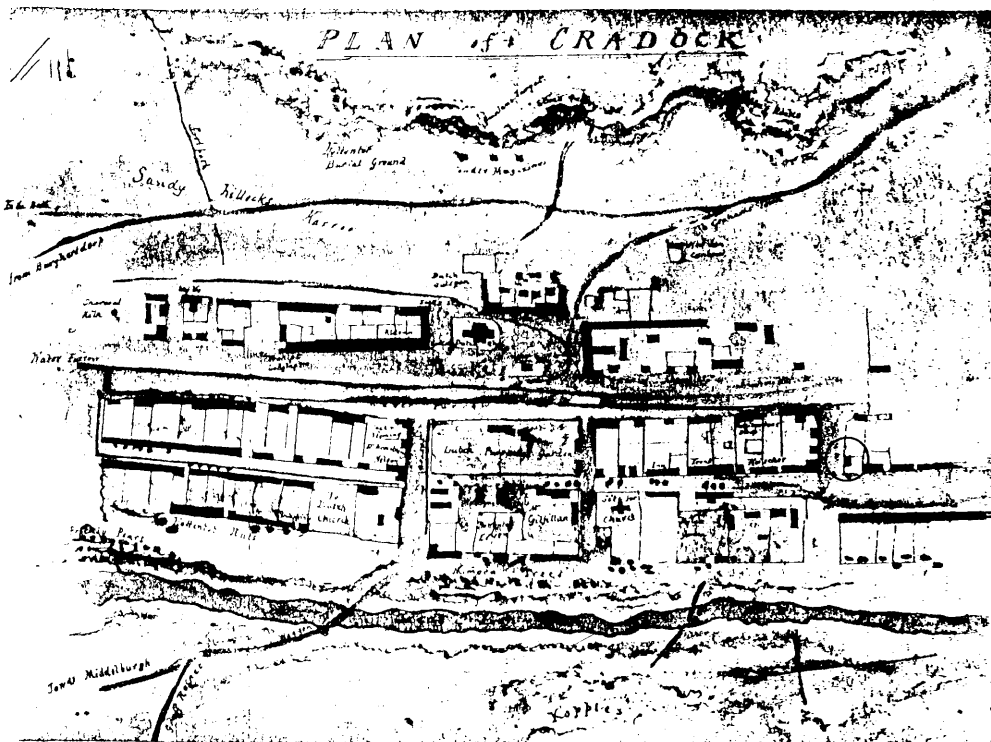
Architecturally the house is also of some value, especially in its restored state. Little building fabric remains from the early days of Cradock, particularly in an unaltered state, so that the house as it is now gives us a fairly good picture of the domestic architecture of the times.³

For obvious reasons the restoration policy which was adopted right from the beginning was to take the house back to the late 1860's in its form and condition. This was no easy task as, firstly, the condition of the house as it existed in early 1985 was a parlous one (ill. one) and, secondly, little other evidence remained in the form of sketches or old photographs which would have allowed for an accurate restoration.⁴ To achieve the policy's aim restoration by anastylosis was the only viable method that could be employed.⁵ What this means, broadly speaking, is that the original C1870 appearance of the house was reconstructed by closely examining a broad range of existing old houses in Cradock and by perusing all relevant visual material, such as sketches and photographs of the period. From this a pattern was abstracted, and onto the shell of the existing building a series of

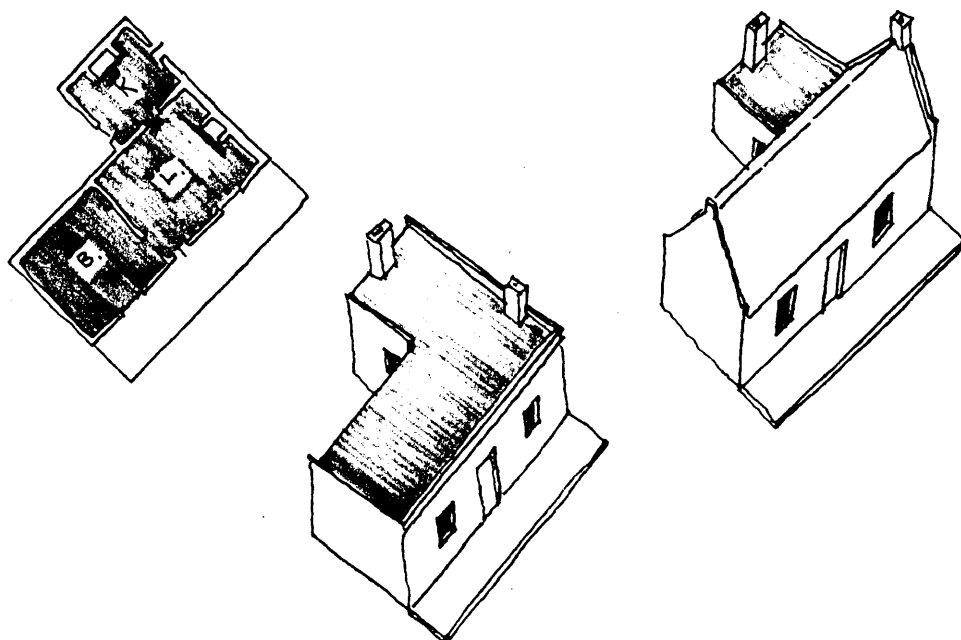
The architectural background to the restoration of the Schreiner House, Cradock.



1 The Schreiner House in 1985 shortly before restoration. (Photo: the author).



2 Cradock in 1850. Map by the Rev. Gray. (Original in Cradock Public Library).



3 The assumed plan and possible appearances of the house 1850. (Drawing: the author).

'typical' solutions were imposed to give it a definite form.⁶

The photograph of the house just immediately prior to restoration gives an indication of the difficulties that initially confronted the architect. No original wooden windows or doors remained, floors were concrete and fireplaces had been removed. The house had been thoroughly 'modernised' and only the shell remained to give any clues as to its original appearance. At the time it was also not possible to delve into the fabric such as by the removal of plaster in order to 'read' the form of any earlier openings, so much had to be done by guesswork.

Certain later changes were obvious, however, such as the very recent extension of the kitchen in the S.W. corner, and the precast concrete verandah which was added somewhere in the 1930's. Other additions to the original core of the house were discerned by looking at the roofs, and it was really by inspecting these thoroughly that this aspect of the problem was resolved. The main roof is of a very low pitch and was covered in corrugated iron sheets. Close inspection revealed a novel form of fixing here which will be described later. This type of fixing was peculiar to the roof of the main block and the separate roof of the stoepkamer, indicating that they were contemporary. The smaller later roofs were conventionally fixed. In addition, differences in the roof structures internally and some missing plaster at certain wall junctions revealed that even the core itself must have been built in at least two stages.

All this evidence was sufficient to reveal the major line of the evolution of the house, for, although not large, it had grown by stages. The initial structure was one of three rooms which consisted of the front two, including what is now the passage area, plus the kitchen. This core is of mud brick 400 mm thick with yellowwood beams and plank ceilings. This is almost certainly the building shown on the Rev. Gray's map of 1850⁷ (circled in ill. two). As the erf was first purchased in 1847⁸ the house must have been erected quite soon after this. Since most of the buildings of this age were destroyed in the floods during the 1970's, the Schreiner house must therefore be among the oldest surviving houses in Cradock. The house could either have been flat roofed, or have had a double pitched roof over the bedroom and livingroom (ill. three). Both forms existed in the town at the time, as Thomas Baines' painting of 1848 shows (ill. four).

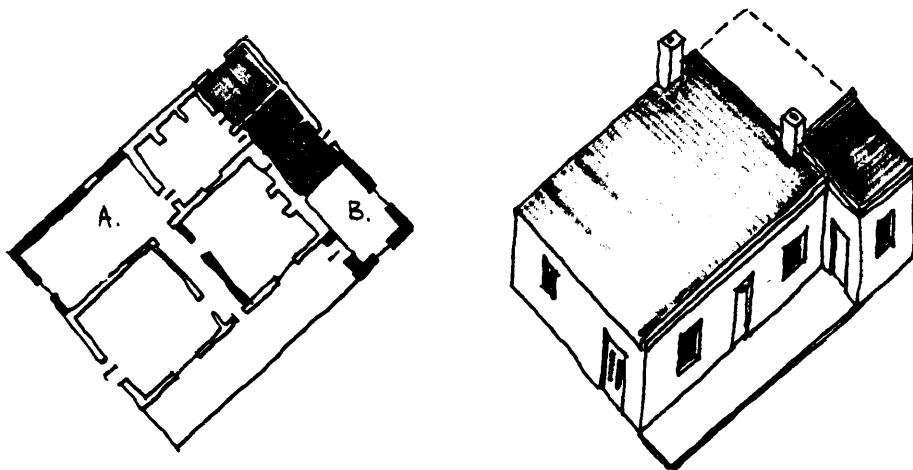
The next substantial additions were the dining room (A) and stoepkamer (B)

(ill. five). The passage was also constructed at this time. The new rooms have pine ceiling beams of slimmer dimensions than the earlier ones. At this point a corrugated iron roof was

placed over the whole house. It is almost certain that these alterations took place between June 1857 and August 1859 as the house changed hands on both dates, on the second occasion at a

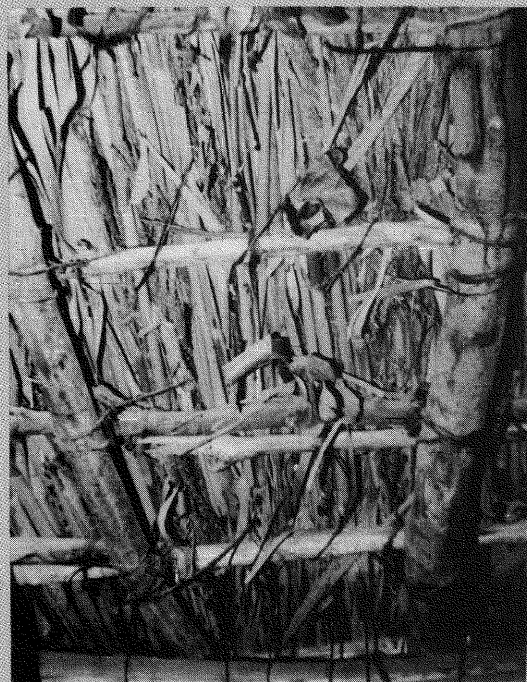
substantial increase in price (£120 to £200).⁹ Later additions included a pantry and bathroom on the western side. These were retained to fulfil some of the service functions of the museum, but were not restored to the same degree of authenticity as the rest of the house.

The form of the house in the late 1860's having been ascertained with some degree of accuracy, it now became necessary to fill in the details,¹⁰ thus all the openings, internal and external, were examined and all the later ones were earmarked for bricking up while the rest were scheduled for replacement with more appropriate elements. These elements, such as sash windows and four-panel doors, were all to be obtained from demolished C19 buildings. This was to meet the twin demands of low-cost and authenticity; it should be remembered that most of these elements on the house would have been of the 'catalogue' variety after the mid C19 anyway.¹¹ The two fire-



5 The plan and appearance of the house 1865. (Drawing: the author).

Unieke Kaapse vrugte-preserveringsproses?



Gedurende Julie 1986 is die dak van die ou huis, nou Langstraat 44, Montagu oorgedek. Die dakplate en gewels wat gedurende die huidige eeu opgesit is, is verwyder en die oorspronklike kappe, latte en fluitjiesriet- en garsstrooibedekking onaangeraak gelaat. Die nuwe riet (restia-familie) is bo-op dié fluitjiesriet en garsstroof gebind. Hierdie gebruik van 'n losser laag materiaal bo-op die latte is glo 'n Klein Karoo-praktyk. Deel van die Joubert-huis, 'n anneks van die Montagu-museum, is van 'n soortgelyke laag voorsien toe dit in 1983 deels herbou is.

Terwyl aan die dak gewerk is, het mnr L. J van der Merwe wat die huis bewoon, gemerk dat daar vrugtetakkies in die dak steek, wat hy dadelik herken het as oorblyfsels van 'n praktyk wat hy as kind geken het. Die proses is nie 'n droogproses nie en die idee is bloot om die vars vrugte seisoen te rek. Mnr Van der Merwe onthou dat hy al in Augustusmaand (omstreeks 1958) Barlinka-druive geëet het wat nie veel van vars Barlinka verskil het nie. Die geheim van sukses met die metode is skynbaar 'n kennis van presies die regte stadium van rypheid van die vrug wanneer dit gepluk word. Skynbaar kan slegs sekere vrugtesoorte op dié manier bewaar word. Mnr Van der Merwe se ondervinding word gesteun deur die tipe takkies wat in die solder te sien is nl. kwepers, pere en druive. Die stokkies waaraan die tros of vrugte se stingels geheg is, is lank, sê 6 tot 10 cm van die stingel af, met 'n mes skuins afgesny en die lang punt dan ingedruk sodat die vrugte vry hang. Die stokkies is almal op skouerhoogte of hoër maar maklik binne bereik van 'n grootmens.

'n Aspek wat opval, is dat die stokkies met enkele uitsonderings aan die suidekant van die dak is, d.w.s. aan die koel kant van die dak. In die westelike gewel (foto) van die huis (noordelike front op die straat) is die enigste venster nie sentraal geplaas nie en in die teenoorgestaande gewel is daar 'n sentrale deur. Die suidelike kant van die dak het dus minder voordeel van die trek deur die solder. Dit lyk dus asof die koelheid weens die hoek waarteen die son op die dak skyn as van meer belang beskou is as 'n direkte trek.

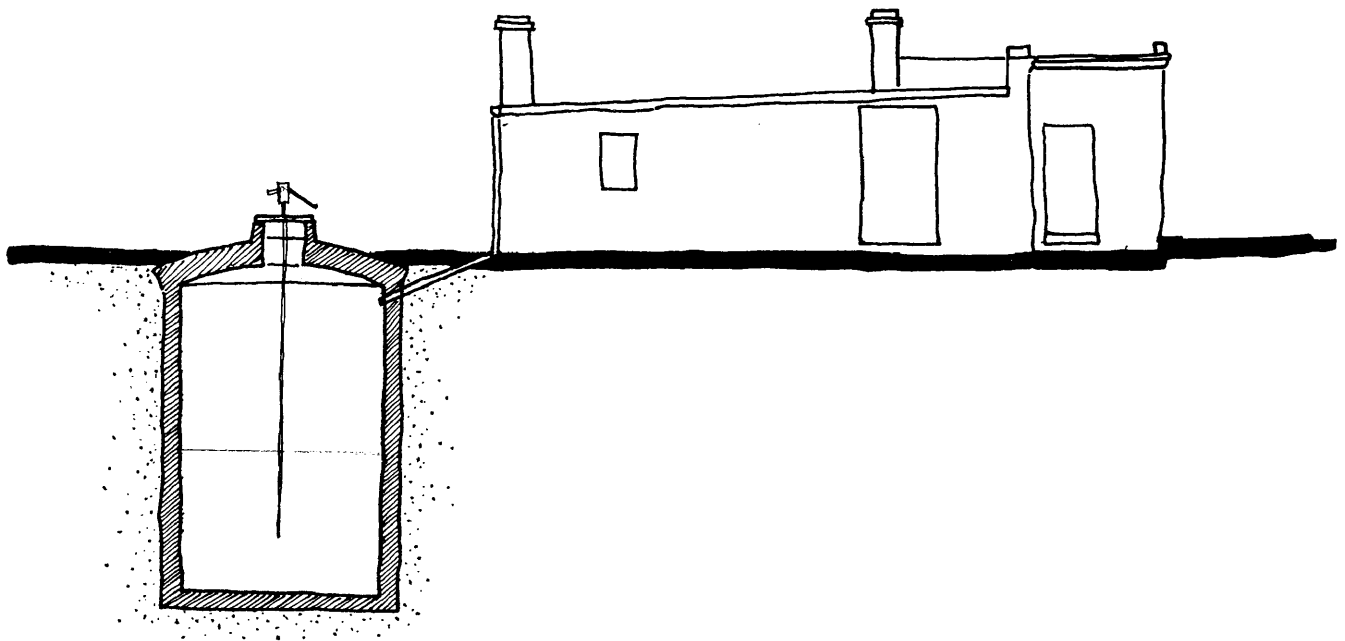
Die proses is skynbaar net bruikbaar in warm droë dele. Dit is, afgesien van in die Klein Karoo ook volgens mnr Van der Merwe in die Robertson/Bonnievale gebied gebruik.

Ek sal graag wil weet of van u lesers met die metode bekend is en meer inligting daaromtrent kan verskaf.

Die uwe

J P H Wessels
Birchstraat 2
NUWELAND
7700

BREWE BREWE BREWE BREWE BREWE BREWE BREWE BREWE BREWE BREWE BREWE



6 A section through the cistern. (Drawing: the author).

places were also redesigned by using 'typical' solutions which were based on certain clues left in the structure.

During the restoration it was discovered that most of the rooms had had suspended yellow wood floors.¹² These were then reinstated, using second hand timber. In the kitchen the old 'mivvloer' was relaid.

As the kitchen floor is lower than the other rooms this must indicate that the 1847 house had mud floors throughout and that the wooden ones were later.¹³

Internally, walls were carefully scraped and the various layers of contemporary colours revealed. An appropriate colour was then chosen to repaint each room in, such as the turquoise-blue of the kitchen. The yellowwood beams and ceilings were laboriously cleaned down and then restained and varnished, not without some local heart-

ache. Missing skirtings and architraves were also replaced. Most of these had also vanished.

Externally, the original corrugated iron roof sheeting had to be replaced as, after nearly 130 years of service, it had begun to rust through. To protect both the building and its contents from possible leaks the opportunity was taken to use new single length sheets of corrugated iron. The original corrugated iron had been fixed in place by long wood screws, which had been sealed with pieces of lead cut from a strip. As the building had been replastered sometime earlier this century — the plaster was a cement one — the original external wall colour was not initially available. However, upon removing the concrete slab to the verandah a small strip of lime plaster was revealed

of a faded yellow ochre limewash. A test batch of limewash coloured with yellow ochre was mixed up and eventually a match was made.¹⁴ By regularly limewashing it is hoped to restore something like its original patina to the building. The white of the cornice is also typical of the time. External woodwork was painted green and white — a standard combination of the period. The green is mid Brunswick green, which, along with Emerald green, were the two most common shades of this colour available then.¹⁵

When the C20 verandah was demolished, most of the original stoep's stone was discovered intact underneath. As the road level had risen, this stoep is now 300-400 mm lower than the road surfaces. It was decided to keep it at that level to function as a form of datum. This necessitated adding a small retaining wall, plus steps down.

Although the prime concern was for the house itself, it was apparent that the immediate surroundings should receive some sympathetic treatment as well. The erf was always quite small and it appears that it was never closely surrounded by houses, although there were originally some across the road to the north and one on the corner to the west. These were destroyed by the 1970's flood. To give the back garden some sense of enclosure, the walls on the western and southern boundary were rebuilt in a traditional way with a stone base. A facsimile of the old privy was also re-erected and existing planting retained while a new vegetable garden on traditional lines has been



7 Photograph taken before 1891 showing low Karoo houses in Cradock. (Photo in collection of the author).

laid out. The servant's quarters, although not very old, were retained and converted into a watchman's house. In the interests of security, fences and gates were also provided, but in a sympathetic manner.

From the outset it had been known that a large cistern or well existed just behind the house. While restoration was under way this was excavated by an archaeologist since, although it was disused, it was possible that it could contain some artifacts of interest buried in the material used to fill it in.¹⁶ Unfortunately nothing of this sort was found. However, a very large and deep circular brick structure did emerge which is of significance in itself (ill. six). Most of the domed top portion has disappeared but sufficient remains to allow a reconstruction, which is shown in the drawing. The cistern must have been built at the same time as the C1858 additions, as it is very close to the house, and is centrally placed, adjacent to the flat roof from which rainwater was conducted into it. Its purpose was undoubtedly to conserve a good supply of drinking water in the semi-arid Karoo climate. Such cisterns seem to have been quite common in Cradock, as there is a large vaulted one below the outbuildings of a house built in the 1880's in Market St and yet another in New Stockenstrom St. The top of the Schreiner house cistern still requires reconstruction.

Perhaps one of the first things to strike the observer of the restored house (ill. eight) is how low it appears to be. This is slightly exaggerated by the high street level but it does in fact seem to be typical of the houses of this period. A rare set of photographs taken of the town in 1860 show many houses with this characteristic.¹⁷ The illustration chosen to show this (ill. seven) is of a building now demolished

which dated back to the 1840's, that is, contemporaneous with the Schreiner house. What it also shows is that the custom of painting the cornices white was wide spread and how the main wall colour was almost never very light: creams and yellows seem to have been predominant. The fragility of the mud brick walls once the lime plaster coating had cracked off is very graphically illustrated by the badly eroded corner.

Small mysteries remain about the Schreiner house, for example how were the front two rooms used by the Schreiners, were they both bedrooms or was one a parlour? If so, which one?¹⁸ These questions aside, the house seems to be very representative of its period and its place and thus a valuable social document in its own right.

POSTSCRIPT

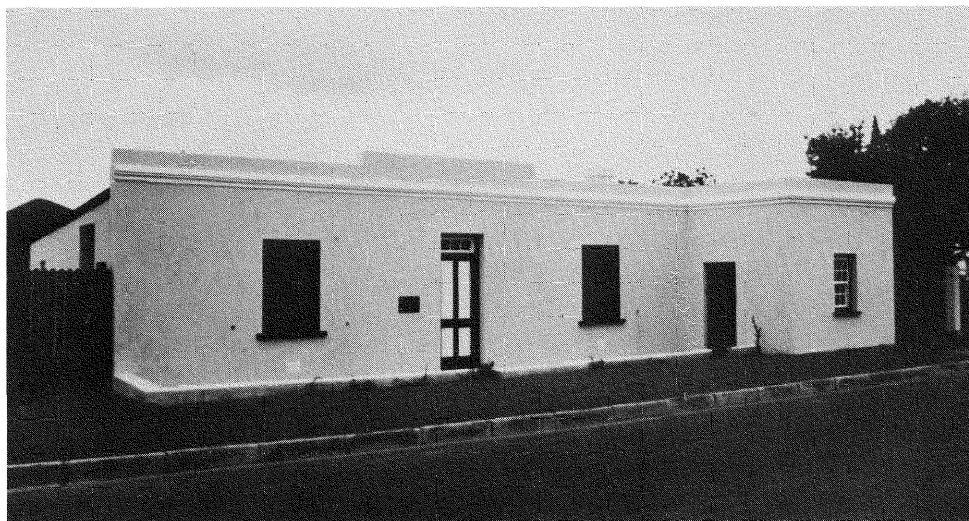
The Schreiner House was bought by A A Mutual Life and restored with funds provided by the company and by Cradock Municipality. The restoration was carried out by the department of the Town Engineer to a policy determined by Professor Dennis Radford. Invaluable assistance on site and in obtaining period fittings was given by Mrs Sandra Antrobus. Schreiner House was donated to the National English Literary Museum, Grahamstown, on 7 November 1986.

NOTES AND REFERENCES

1. This and the following information is derived from the supplement to Olive Schreiner to the 'Nuwe Afrikaner' 18.5.83.
2. At present there is no comprehensive study of Cradock like that of C.G. Henning *Graaf Reinet A Cultural Study*. Cape Town 1975.
3. Much of the fabric of C19 Architec-

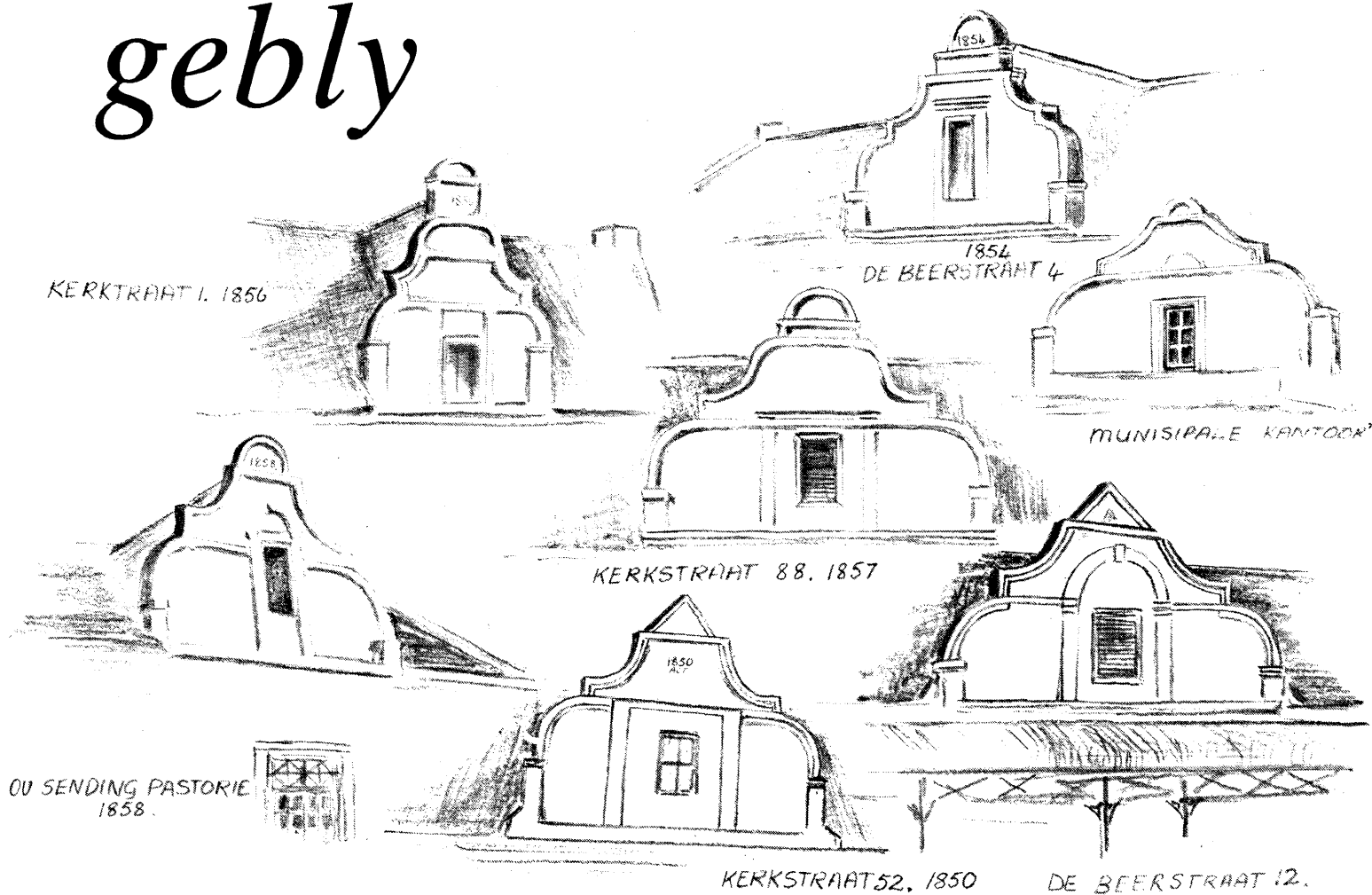
ture of Cradock remains but still requires detailed study.

4. Because it lay on the then edge of Town and was surrounded by trees the house cannot be clearly seen in the various contemporary panoramas and views.
5. For a fuller definition see B. Fielden, *Conservation of Historic Buildings*, London 1982. p.10.
6. For a comparable example see the restorations on Norfolk Island in Tanner and Cox. *Restoring Old Buildings*. Sydney, 1975.
7. Although a little diagrammatic, the map appears to be accurate in most respects. Rev. Gray lived in Cradock at this time as the Anglican clergyman.
8. From a title deed search carried out by K. Cremer, attorney of Cradock. The original erf of which this is a subdivision was granted in 1818 (map in Town Engineer's Dept dated 1887).
9. Ibid.
10. For each particular element it was necessary to look at several similar ones on contemporary buildings.
11. There is a remarkable degree of standardization in such building elements as door and windows. These items are obviously among the first fruits of industrialism to arrive in the small towns.
12. An archaeological dig exposed yellowwood shavings below the concrete floors.
13. This replacement of mud floors by suspended wooden floor in Bloemfontein in the 1850's is mentioned in *Young Mrs Murray goes to Bloemfontein 1856-1860* Ed. J Murray Capetown 1954.
14. Yellow ochre was among the cheapest of the dry colours available in the late C19 (3d for a 28 lb keg in 1897).
15. See *The Paper Hanger, Painter, Grainer and Decorator's Assistant*. Original, London 1879. Reprint year? Watkins Glen.
16. Such a process is described by B.L. Herman in *Multiple Materials, Multiple Meanings, The Fortunes of Thomas Mendenhall. Winterthur Portfolio* 1984 pp. 67-86.
17. The photographs are in the collection of the Africana Museum, Johannesburg. Unfortunately the author's copies are too faint to reproduce properly.
18. Local custom would suggest that the left hand room, the one with a door nearest the front door, would serve as a parlour. Oral evidence, as yet unsubstantiated, indicates that this was in fact a bedroom in the Schreiner's time.



8 The Schreiner House in 1986 shortly after restoration. (Photo: the author).

Prince Albert se gewelhuise het wonderlik behoue gebly



Skets van Prince Albert se gewelhuise deur Vivienne Müller. △

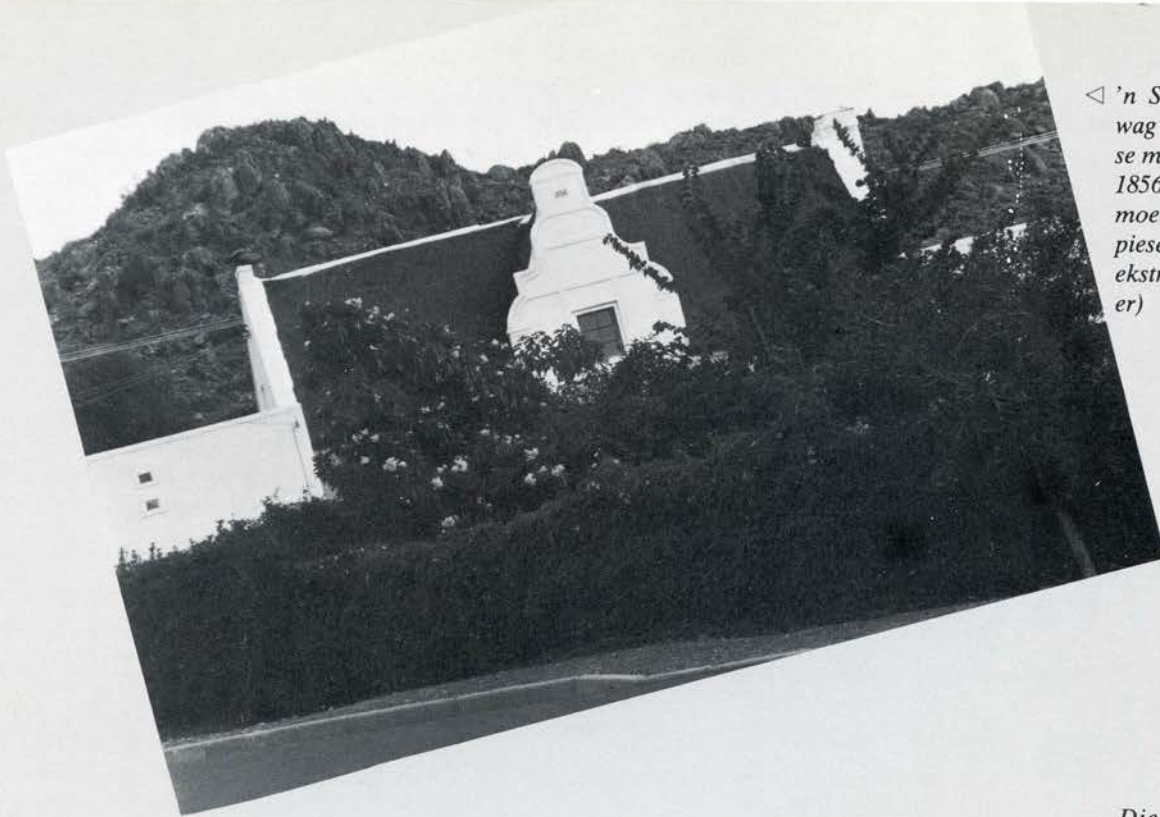
HELENA MARINCOWITZ

Ver weg van die invloedseer van die Kaap met sy Kaaps-Hollandse huise in die 18de en 19de eeu, is daar in die klein dorpie Prince Albert, aan die voet van die Swartberge, tog pragtige gewelhuise gebou.

Nie minder as 17 gewelhuise op Prince Albert het won-

derlik behoue gebly. Hierdie waterryke en skilderagtige Karoo-dorp met sy mooi gewels, sy baie ongeskonde Victoriaanse en Karoo-boustyl huise, is 'n ware toeristeparadys.

Carel Lotz, die oupagrootjie van prof Eric Stockenström, was 'n professionele bouer wat in 1840 vanaf Tulbagh na Prince Albert verhuis het. Die meeste van die gewelhuise in die tydperk 1840 — 1860, is deur hom gebou. Hy het 'n goeie



◁ 'n Skurwe rotskoppie staan wag oor een van Prince Albert se mooiste gewelhuise. Dit is in 1856 deur J.R.G. Luttig vir sy moeder laat bou. Dit het 'n tipiese Prince Albert gewel, en is ekstra hoog. (Foto: Ken Turner)

De Beerstraat no.4, met sy pragtige Prince Albert-gewel, se gedekte dak is met sink bedek. ▽



Die gewelhuis in Kerkstraat no.88, is in 1857 deur Matthys de Beer, die kleinseun van Zagarías de Beer, die vader van Prince Albert, laat bou. (Foto: F. Smuts) ▽

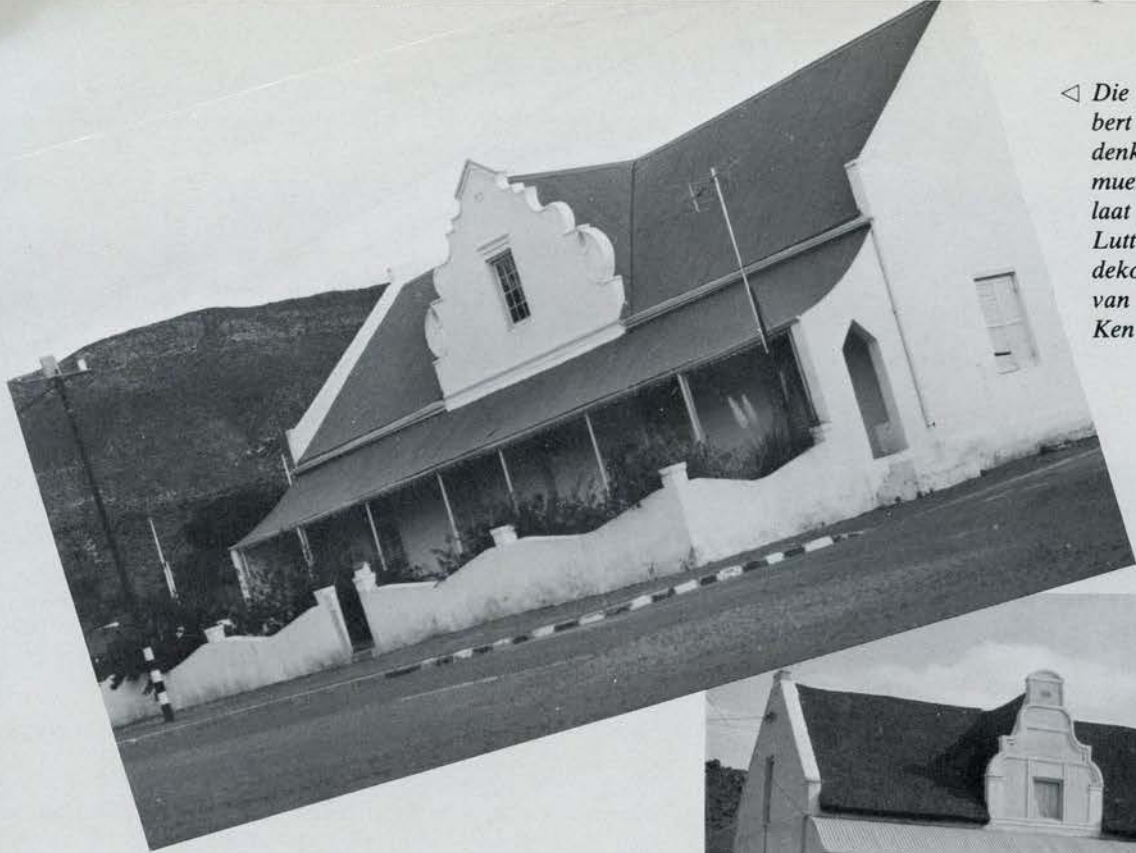
oog vir proporsie en algemene voorkoms gehad en sy gewels het hulle eie styl en karakter. Om sulke uitmuntende bouwerke te kon lewer, moes hy Maleiervakmanne by hom gehad het. In 1860 het Carel Lotz as ouderling op die kerkraad gedien, asook op die boukommissie van die sierlike N.G. Kerk (1860 — 1865). Hy het die huis van sy dogter Petronella Lotz, wat getroud was met Helmuth Luttig, in 1858 gebou. Die huis wat later die Sending-pastorie was, is vandag 'n Nasionale Gedenkwaardigheid.

Jan Lotz, die oudste seun van Carel, het die pragtige gewelhuis op die plaas Scholtzkloof in 1864 gebou. Die gewel is sterk beïnvloed deur die gewel van Vrolikheid (1821) in die Prince Albert-distrik. Vrolikheid se gewel het suiwer holbol buitelyne soortgelyk aan dié van Klipheuwel (1756).

Die dekoratiewe Kaapse voorgewel was 'n teken van aansien en welvaart. Hoe belangriker 'n persoon was, hoe spoggeriger het hy sy gewel gebou. Maar die gewels was ook

funksioneel, aangesien dit gekeer het dat reenwater nie op die voordeur afdrup nie. Tydens 'n brand het die gewel ook die voordeur beskerm teen die brandende riet wat van die dak afval. Die gewelvenster het die solder van lig en lug voorsien. Die solder was die breplek van veral droë vrugte. Die endgewels, wat in Prince Albert hoofsaaklik tuitgewels (vals skoorsteengewels) is, het die riet van die gedekte dakke teen wind beskerm. Die riete vir die dek van die dakke is in die Swartberge gesny, maar van die kleiner huisies sonder voorgewels se dakke was somer met gars of koringstrooi gedek. Die huisies staan nog, maar sink is bo-oor die gedekte dakke (wat nie baie duursaam was nie) aan-gebring.

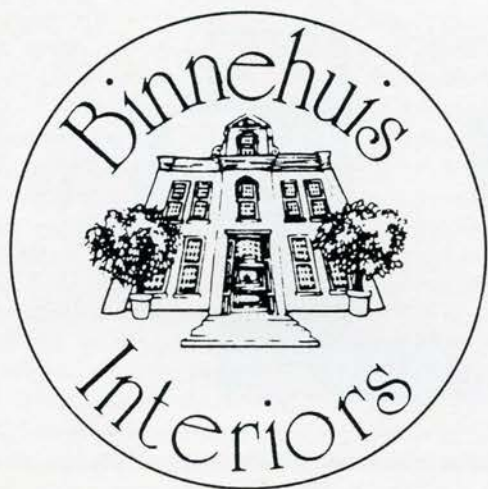
Daar is verskillende tipe gewels op Prince Albert, geskoei op die Kaaps-Hollandse styl. Tog is daar een tipe gewel wat so oorheersend is, dat alhoewel dit kunstig varieer, dit tog sekere kenmerke het, wat dit tiperend van Prince Albert



◁ Die Doktershuis op Prince Albert is so pas tot Nasionale Gedenkwaardigheid verklaar. Samuel Luttig het die huis in 1858 laat bou en sy seun dr. P.C. Luttig het dit later bewoon. Die dekoratiewe gewel is nie tipies van Prince Albert nie. (Foto: Ken Turner)



Kerkstraat no.1, het 'n ekstra hoë gewel. (Foto: F. Smuts) ▷



die Historiese Gebou "Martin Melckhuis",

tans
die hoofkwartier van

Binnehuis Interiors (Edms) Bpk
Strandstraat 96
Kaapstad.



Die Sendingpastorie, 'n Nasionale Gedenkwaardigheid.



Die plaashuis Vrolikheid is in 1821 deur Jacobus Oosthuizen laat bou. Die plaas behoort reeds vyf geslagte aan die Marincowitz familie en is 'n Nasionale Gedenkwaardigheid. (Foto: H.H. Marincowitz) ▷



Hans Fransen and Mary Cook : The Old Buildings of the Cape

Oberholzer, Baraitser, Malherbe : The Cape House and its Interior

Green Lawrence : Karoo

Mondelinge informasie : Mnr. D. Luttig — Prince Albert
Mnr. C. Alers — Prince Albert
Mej. S. Botes — Prince Albert
Prof. F. Smuts — Stellenbosch

maak. Dit word dan ook deur argitekte en boukenners die "Prince Albert-gewel", genoem. Die vader van dié gewels was Carel Lotz, wat vandag in die Lotz-begraafplaas op Prince Albert rus.

Die "Prince Albert-gewel" het holbol buitelyne met 'n smal kroonlys. Die borand is bolvormig of driehoekig. 'n Lyswerk loop van die eenkant van die buitelyn na die anderkant. Op party gewels is daar meer as een van die horisontale lyswerke aangebring wat die buiterand konnekteer. Die kort pilasters wat weerskante van die gewelvenster aangebring is, is in sommige gevalle met 'n halfgeronde boog met mekaar verbind.

Al die huise het oorspronklik gedekte dakke gehad, maar ongelukkig het slegs 'n paar behoue gebly. Verandas is later voor party van die huise aangebring, maar die pragtige hout-traliewerk om die stoep, sluit mooi aan by die res van die huis. Brandsolders van klei en spaansrietplafonne was algemeen, en het ook behoue gebly. Die deftiger huise het geelhoutplafonne en vloere. Die kleivloere was gesmeer met vars beesmis, skoorsteenroet, beesbloed en aalwynsap of asyn. Op die vloere het spierwit gebreide skaap- of bokvelle gelê. Die geelhoutvloere en tafels is met ekstrak van geelbosse (*Galenia africana*), wat so welig by Prince Albert groei, bestryk om dit die ryk bottergeel kleur te gee.

BRONNE

Luttig dr P.C. : Tradisies van die Luttig familie

Stockenström E : Eufees van die Gemeente Prince Albert (1842 — 1942)

Stockenström E : Africana Notes and News March 1954 — The old Gables at Prince Albert

Moontlikhede vir die ontwerp van 'n strategie vir effektiewe bewaring van die stedelike omgewing

INLEIDING

Die doel van hierdie artikel is nie om 'n saak vir bewaring van die stedelike of beboude omgewing uit te maak nie, maar eerder om die moontlikhede wat bestaande wetgewing vir effektiewe bewaring bied, te ondersoek.⁽¹⁾ Die bewering dat Suid-Afrikaners geneig is om te veel op die owerheid staat te maak om dinge gedoen te kry, is al holrug gery. Tog is dit belangrik om bestaande moontlikhede vir bewaring te ondersoek ten einde vas te stel of hierdie moontlikhede voldoende benut word, voordat daar sinvol oor voorstelle vir nuwe of beter wetgewing gepraat kan word. Daar bestaan 'n taamlik groot versameling van wetgewing wat moontlik vir effektiewer bewaring van die stedelike omgewing aangewend kan word, maar wat nie tans deur bewaringsinstansies benut word nie. Die doel van hierdie artikel is om die belangrikste voorbeelde van hierdie wetgewing wyer bekend te stel, met die oog daarop dat instansies soos die Stigting Simon van der Stel dit moet oorweeg om 'n strategie uit te werk waarvolgens die bewaringsmoontlikhede wat deur hierdie wetgewing gebied word effektiewer uit te buit. Vooraf is dit egter nodig om enkele veronderstellings wat in die res van die artikel aanvaar sal word, uit te spel.

In die eerste plek word aanvaar dat die onus vir die inisiëring en bedryf van so 'n veldtog in 'n groot mate op privaatpersone en -instansies rus, en dat daar nie van die staatsowerheid verwag moet word om die inisiatief of verantwoordelikheid daarvoor te neem nie. Dit geld nie alleen vir die organisasie en werk wat aan so 'n veldtog verbonde is nie, maar ook in 'n groot mate vir die fondse wat daarvoor benodig word, en veral vir die skep en gebruikmaking van geleenthede waardeur die bewaringsproses bevorder kan word. Daar moet dus in bestaande wetgewing na maatreëls gesoek word waardeur die bewaringsproses vergemaklik of bevorder kan word, en dan moet hierdie moontlikhede so goed as moontlik gebruik en uitgebuit word.

In die tweede plek word aanvaar dat die bewaringsproses nie net op die bewaring van nasionale monumente, museums of enkele historiese belangrike geboue ingestel moet wees nie, maar dat die beboude omgewing ook bewaar moet word met verwysing na die estetiese, argitektoniese en ander kulturele waardes. Verder moet daar op groepe geboue, visuele eenhede, strate, buurte en groter dele van dorpe en stede gelet word en nie net op individuele geboue nie. Die maatstawwe waarvolgens die bewaringswaarde en -prioriteit van geboue en plekke bepaal word, sal nie hier verder ondersoek word nie,⁽²⁾ maar daar sal gesoek word na maatreëls wat meer as net die

bewaring van monumente of individuele historiese belangrike geboue moontlik maak.

WETGEWING MET BETREKKING TOT KULTUURBESKERMING

Die Wet op Nasionale Gedenkwaardighede 28 van 1969

Vanweë die doel en samestelling daarvan is die bevoegdheid van die Raad op Nasionale Gedenkwaardighede, soos dit in die Wet op Nasionale Gedenkwaardighede gereël word, 'n belangrike faktor in die bewaring van die stedelike omgewing. Hierdie wet is die bekendste bron van regsreëls waardeur bewaring bevorder kan word, en dit word ook goed benut. Daarom sal daar nie hier 'n volledige uiteensetting van die bepalings van die wet gegee word nie, maar eerder op enkele belangrike aspekte gewys word wat moontlik meer effektief gebruik kan word.⁽³⁾

Die doel van die wet is onder andere, vir sover dit hier belangrik is, om vir die daarstelling en bewaring van nasionale gedenkwaardighede voorsiening te maak. Die minister verklaar 'n eiendom tot nasionale gedenkwaardigheid wanneer hy, op aanbeveling van die Raad, van mening is dat dit in die nasionale belang is dat die eiendom vanweë die estetiese, historiese of wetenskaplike betekenis daarvan bewaar moet word (artikel 10).⁽⁴⁾ Hoewel daar 'n neiging is om die wet hoofsaaklik aan te wend vir die beskerming van geboue wat historiese betekenis het, en om hierdie geboue dan in **monumente** in die eng sin van die woord te omskep, laat die wet die nodige ruimte vir 'n bewaringsveldtog wat op kultuurerfenis in die wyer sin ingestel is. Die term **nasionale gedenkwaardigheid** kan beperkend geïnterpreteer word om te verwys na individuele geboue, objekte en plekke met 'n besondere betekenis in die nasionale geskiedenis, maar die bepalings van die wet strek ook wyer as dit. Die wet maak enersyds voorsiening vir die bewaring van groepe geboue (ensembles of townscapes), en nie net individuele geboue nie; en andersyds het die wet, veral na onlangse wysigings daarvan,⁽⁴⁾ iets van sy geregtigheid op die historiese betekenis van gedenkwaardighede verloor, en maak dit tans ook deeglik voorsiening vir die inagneming van estetiese, argitektoniese of ander kulturele waardes. Dit blyk uit die formulering van verskeie bepalings in die wet, byvoorbeeld artikel 2A wat handel oor die funksies van die Raad op Nasionale Gedenkwaardighede, waar die terme "historiese en kulturele erfenisse" gebruik word; asook artikel 5(1)(cC) en 5(1)(9), waarin uitdruklik vir die beskerming van bewaringsgebiede **op grond**

van die historiese, kulturele, estetiese of wetenskaplike betekenis daarvan voorsiening gemaak word. In hierdie verband kan dus geargumenteer word dat die statutêre raamwerk vir die beskerming van die beboude omgewing wyd genoeg geformuleer is om bewaringsinstansies in staat te stel om te werk vir die bewaring van die stedelike omgewing in die wye sin van die woord, en om alle kulturele waardes in ag te neem by die bepaling van bewaringsprioriteite. Hierdie moontlikhede word tans nie genoegsaam uitgebuit nie, omdat die klem op enkele losstaande geboue met 'n besondere historiese betekenis rus. 'n Goed beplande bewaringstrategie sal die meer effektiewe benutting van hierdie moontlikhede moet ondersoek.

Die Raad beskik tans oor die bevoegdheid om onroerende eiendom op grond van die estetiese, historiese of kulturele waarde daarvan op 'n register van bewaringswaardige eiendom te plaas, of om dit as 'n bewaringsgebied te verklaar, in oorleg en na konsultasie met die plaaslike owerheid in wie se gebied die eiendom geleë is (artikels 5(1)(cC), 5(9)). Hierdie bevoegdhede is deur 'n onlangse wysiging in die wet ingevoeg, en sêp interessante nuwe moontlikhede, aangesien die gevolg daarvan is dat die Raad inspraak in die verskillende nasionale, provinsiale en plaaslike beplanningsliggame se bedrywighede verkry. Artikel 12(1A) van die wet bepaal naamlik dat die betrokke beplanningsliggaam met die Raad moet konsulteer aangaande enige beplanningsbedrywigheid waardeur enige eiendom geraak word wat as 'n bewaringswaardige eiendom gelys is, of wat as 'n bewaringsgebied verklaar is. Hierdie maatreël kan aangewend word om te verseker dat die beplanning of herbeplanning van beboude gebiede nie meer, soos wat nou nog dikwels gebeur, meebring dat geboue of plekke van kulturele belang gesloop of deur ontwikkeling ontsier word nie. Die bepaling is egter nie so effektief as wat dit met die eerste oogopslag voorkom nie, aangesien artikel 12(1A) geen plig op die beplanningsowerheid plaas om 'n wedersyds bevredigende oplossing vir 'n geskil met die Raad te vind nie. As die betrokke beplanningsowerheid en die Raad tydens die konsultasie nie tot 'n vergelyk kan kom nie, rus daar regtens geen verpligting op die beplanningsowerheid om werklik na 'n wedersyds bevredigende oplossing te soek of om die Raad se besware in ag te neem nie. Solank die konsultasie formeel plaasgevind het, kan die beplanningsowerheid daarna eenvoudig met die beplanning voortgaan, selfs al is die Raad ontevrede daarmee. Dit is noodsaaklik dat hierdie bepaling van die wet gewysig word ten einde te verseker dat die beplanningsinstansie gedwing word om nie net formeel te onderhandel en dan in elk geval sy eie kop te volg nie, maar om 'n werklike oplossing en ooreenkoms met die Raad te vind. Eers dan sal hierdie bepaling 'n betekenisvolle inspraak aan die Raad verleen. Intussen is dit egter belangrik dat bewaringsinstansies, via die Raad, besware teen voorgenome ontwikkelings by die betrokke beplanningsowerhede opper en probeer om die nadelige gevolge daarvan sover moontlik te beperk.

Die wet verleen aan die Raad 'n verskeidenheid van magte en bevoegdhede ten einde die Raad in staat te stel om bepaalde bewaringswaardige eiendomme te koop of andersins te bekom, en om daarmee te handel vir die doel van bewaring daarvan (artikels 5(1)(d), 5(2), 5(3)). Hierdie bevoegdhede bied natuurlik nie altyd die gewenste oplossing nie, hoofsaaklik omdat daar nie onbeperkte fondse vir die bewaring van die stedelike omgewing beskikbaar is nie. Afgesien daarvan dat dit egter ook gebeur dat die aankoop van 'n belangrike eiendom weens ander faktore onmoontlik is, byvoorbeeld omdat die eienaar self nie die nodige stappe doen om die eiendom in stand te hou nie, maar ook nie teen 'n redelike prys wil verkoop nie. In daardie geval moet die moontlikheid van onteiening nie buite rekening gelaat word nie. Hoewel die wet nie self vir onteieningsbe-

voegdhede voorsiening maak nie, kan die Raad 'n eiendom onteien. Dit kan gedoen word deur die Minister van Nasionale Opvoeding te oortuig dat die Raad die eiendom moet bekom ten einde die bewaring daarvan te bewerkstellig of te verseker, en dat die eiendom nie op redelike terme van die eienaar verkry kan word nie. Die Minister kan dan die Minister van Gemeenskapsontwikkeling versoek om, nadat die toestemming van die Volksraad verkry is, die eiendom in die naam van die Raad te onteien (artikels 3(1), 3(2)(h) van die Onteieningswet 63 van 1975). Hoewel hierdie magte nie ligtelik deur die betrokke ministers of die Volksraad uitgeoefen sal word nie, kan dit nogtans as 'n noodmaatreël aangewend word om die werksaamhede van die Raad te bevorder.

Die Raad kan ook die bewaring van eiendom wat tot nasionale gedenkwaardigheid verklaar is, verseker en bevorder sonder om self die eiendom te koop of andersins te bekom. In hierdie geval word daar egter aan die eienaar van die eiendom geleentheid gegee om sy besware teen die voorgenome verklaring tot nasionale gedenkwaardigheid teenoor die minister te opper (artikel 10(3)). Omdat hierdie reëling aansienlike beperkings vir die eienaar meebring, word die Raad se gewone bevoegdhede ten opsigte van die beskerming en instandhouding van eiendom wat tot nasionale gedenkwaardighede verklaar is (artikels 5(1)(1), 5(1)(cA), 5(1)(f), in hierdie geval aan die eienaar se toestemming onderhewig gestel (artikels 5(1)(f), 5(1)(i), 9B(a), 9B(b)). In hierdie gevalle moet die eienaar van die gedenkwaardigheid self die instandhouding daarvan behartig (artikel 5(1)(f), maar hy kan ook finansiële bystand vir hierdie doel bekom (artikels 5A, 9)). Dit is belangrik om hierdie bewaringstegniek verder te ondersoek en sover as moontlik te benut, aangesien die staatsowerheid en die privaatbewaringsinstansies nie altyd oor die nodige fondse beskik om eiendomme self aan te koop nie. Hoewel die mening al uitgespreek is dat instansies soos die Stigting Simon van der Stel of Historic Homes of South Africa Ltd wel kwalifiseer vir registrasie vir die doel van finansiële bystand, maar dat 'n plaaslike historiese vereniging dit nie kan doen nie aangesien die doel daarvan nie primêr die restourasie en bewaring van gedenkwaardighede is nie,⁶⁾ is dit waarskynlik dat enige organisasie wat gedenkwaardighede restoureer en bewaar vir die prosedure onder artikel 5A kwalifiseer, en dat die artikel nie so beperkend uitgel moet word nie. Om die gebruik van hierdie bewaringstegniek by privaatpersone en -instansies aan te moedig, is dit egter noodsaaklik dat al die moontlike voordele daarvan behoorlik bestudeer en onder die betrokkenes se aandag gebring word. Hieronder sal weer op die voordele in verband met vrystelling van of afslag op belastinge en ander gelde teruggekeer word.

Verskeie gevolge wat uit die verklaring van 'n eiendom tot nasionale gedenkwaardigheid voortspruit is gemik op die bewaring en beskerming van nasionale gedenkwaardighede teen vernietiging, beskadiging, verandering of verwydering daarvan sonder die nodige permit of toestemming. Die wet sêp 'n aantal misdrywe wat ten opsigte van 'n nasionale gedenkwaardigheid gepleeg kan word en waarvoor 'n persoon by skuldigbevinding gestraf kan word (artikel 16, asook die regulasies wat deur die minister, die betrokke plaaslike bestuure en die Raad uitgevaardig kan word). Die wet maak byvoorbeeld, naas die gebruikelike geldboetes, daarvoor voorsiening dat persone wat hierdie bepaling oortree deur die Raad gelas kan word om die nodige herstelwerk aan te bring, en dat die Raad by versuim van die persoon die herstelwerk self kan aanbring en die koste van die persoon kan verhaal (artikels 12(2), 12(2A), 12(2B), 12(1), 12(6), 12(7)). In hierdie verband is dit belangrik om die strawwe wat opgelê kan word sover moontlik op 'n oorspronklike, verbeeldingryke en sinvolle wyse vir die bevordering van 'n bewaringsgesindheid aan te wend, desnoods by wyse van

wysigings van die betrokke regulasies. Sover moontlik moet geldboetes vervang word met strawwe wat nie alleen die bewaringsproses sal bevorder nie, maar ook die publiek meer bewus sal maak van die betekenis en die waarde van bewaring. Verskillende vorme van gemeenskapdiens kan bedink word om die tekort aan mannekrag by die bewaringsinstansies te verlig, byvoorbeeld deur bepaalde soorte oortredings te straf met 'n hoeveelheid ure gemeenskapdiens aan die plaaslike tak van die Stigting Simon van der Stel, of die plaaslike museum, ensovoorts. Verder moet daar aandag geskenk word aan die moontlikheid om geldboetes, vir sover dit sinvol is om dit te behou, nie aan die staatskas te laat betaal nie maar eerder aan 'n sentrale fonds wat uitsluitlik vir die bewaring van die stedelike omgewing aangewend kan word ten einde die geldnood te verlig. Privaatinstansies soos die Stigting moet hierin die inisiatief neem en voorstelle formuleer vir voorlegging aan die Raad en die Minister.

Die wet verleen verder die nodige bevoegdhede aan onderskeidelik die minister, die toepaslike plaaslike owerhede en die Raad om regulasies vir die beskerming en bewaring van geproklameerde nasionale gedenkwaardighede uit te vaardig (artikels 17, 18) ten einde toegang van die publiek tot nasionale gedenkwaardighede te beheer, en om die gedenkwaardighede teen beskadiging te beskerm. Daar word egter ook voorsiening gemaak daarvoor dat die Raad, met die toestemming van die Minister, regulasies kan uitvaardig wat die gebruik van grond waarop 'n nasionale gedenkwaardigheid geleë is beheer. Sodanige beheer oor die gebruik van grond sluit beheer oor die oprigting van geboue op die grond in. Hierdie bepaling bied aan die Raad die moontlikheid om beperkende voorwaardes teen die titelakte van die grond te laat registreer, te laat wysig of te laat verwyder ten einde die bewaring van die gedenkwaardigheid te bevorder. Dit is veral in die geval van bewaring van groter eenhede of buurte dat hierdie moontlikheid uitstekende geleenthede bied om te verseker dat die hele omgewing in 'n bepaalde toestand bewaar kan bly. Hierbo is reeds van die moontlike melding gemaak om privaateienaars aan te moedig om self hulle eiendomme te bewaar, met die finansiële steun wat beskikbaar is. Die bewaring van groter visuele en argitektoniese eenhede (buurt- of straatbewaring) kan byvoorbeeld aangemoedig word deurdat die groep buureienaars saam registreer vir die bewaring van die buurt, en saam vir die beskikbare finansiële steun registreer. Die gebruikmaking van beperkende voorwaardes kan in sodanige geval die verskillende eienaars se posisie onderling baie duidelik beheer. Hierdie bevoegdhede van die Raad kan met baie groot vrug verder ondersoek word om werklik sinvolle maatreëls vir bewaring te help skep. Hieronder word daar weer op die rol van beperkende voorwaardes in die bewaringsproses teruggekeer.

ANDER WETGEWING MET BETREKKING TOT KULTUURBESKERMING

Die Wet op Kulturele Inrigtings 29 van 1969 maak voorsiening vir die betaling van subsidies aan bepaalde kulturele inrigtings wat as sodanig onder die wet geregistreer is en beheer word. Die Minister kan ook aan ander kulturele inrigtings wat nie as sodanig geregistreer is nie 'n subsidie betaal, maar slegs die geregistreerde inrigtings is aan die beheer van die wet onderhewig (artikels 2, 3, 4(1), 6-9). 'n Kulturele inrigting kan aangesê word om die veilige bewaring en beskerming van bepaalde eiendom te behartig (regulasie 8). Instansies wat met die bewaring van die stedelike of beboude omgewing gemoeid is, kan die voor- en nadele van registrasie as 'n kulturele inrigting oorweeg en van die subsidiemoontlikhede wat in die wet gebied word gebruik maak. Groepe privateienaars van bewaringswaardige eiendomme kan self hierdie prosedure

oorweeg ten einde die privaatbewaring van hulle eiendomme finansiële moontlik te maak.

Die Wet op Bevordering van Kultuur 35 van 1983 maak voorsiening vir die bewaring, bevordering en uitbouing van kultuur, en magtig onder andere die Minister van Nasionale Opvoeding om vir daardie doel onroerende eiendom te verkry en te ontwikkel (artikel 3(5)). Hierdie bepaling kan vir die verkryging en ontwikkeling van belangrike geboue en gebiede aangewend word, ten einde die bewaring daarvan te bevorder of te vergemaklik.

WETGEWING MET BETREKKING TOT DORPSTIGTING EN DORPSBEPLANNING

Die Wet op Opheffing van Beperkings 84 van 1967 maak voorsiening vir die wysiging of opheffing van titelvoorwaardes van grond. Beperkende voorwaardes kan die bewaring van 'n eiendom benadeel of bevoordeel, en daarom skep die wet die moontlikheid vir bewaringsinstansies om deur middel van die opheffing of die wysiging van titelvoorwaardes die doel van bewaring te bevorder. In die algemeen gesproke is beperkende voorwaardes bepalinge wat die gebruik van die betrokke eiendom beheer, en wat teen alle opeenvolgende eienaars van die eiendom bindend is as dit eers teen die titelakte van die grond geregistreer is. In so 'n geval kan daar slegs in stryd met die voorwaardes opgetree word wanneer die voorwaardes geskrap of gewysig is. Wanneer die oorspronklike partye wat op die voorwaardes ooreengekom het nie tot 'n vergelyk oor die opheffing of die wysiging daarvan kan kom nie, kan daar van die prosedures in hierdie wet gebruik gemaak word ten einde die voorwaardes te wysig of te skrap. In bepaalde gevalle kan beperkende voorwaardes ook deur die Hooggeregshof by wyse van verklarende bevel opgehef word. Die gebruik van hierdie maatreëls vir die bevordering van bewaringsoogmerke kan ter sprake kom op een van twee maniere. Enersyds kan dit blyk dat daar beperkende voorwaardes bestaan wat die bewaring van 'n bepaalde eiendom op die een of ander manier verhoed of bemoeilik, en dan is die antwoord om die voorwaardes te laat ophef of te laat wysig. Die presiese manier waarop dit gedoen moet word sal van die omstandighede afhang. Aan die ander kant is dit moontlik dat dit juis vir die bewaring van 'n eiendom bevorderlik mag wees om beperkende voorwaardes in die titel van 'n eiendom te laat invoeg, en hierdie moontlikheid is sover bekend nog nie eintlik genoegsaam gebruik nie. Siende dat die Wet op Nasionale Gedenkwaardighede voorsiening maak vir die uitvaardiging van regulasies wat die gebruik van grond beheer, kan daar moontlik oorweeg word om by die Raad of die Minister aanbevelings te maak aangaande die gebruik van gebruiksvoorwaardes en beperkende voorwaardes wat die bewaring van belangrike eiendomme bevorder. Dit is ook moontlik dat daar van beperkende voorwaardes gebruik gemaak kan word om die bewaring van eiendomme in 'n verklaarde bewaringsgebied te verseker.

Die Wet op Fisiese Beplanning 88 van 1967 maak voorsiening vir die gekoördineerde en beplande gebruik van grond, deur middel van die daarstelling van gidsplanne vir elke ontwikkelingsgebied of streek. Die gidsplan stel vir elke gebied breë riglyne daar waarbinne meer gedetailleerde ontwikkelingsbesonderhede uitgewerk moet word. Die meer gedetailleerde besonderhede word gewoonlik vir elke plaaslike bestuur in 'n dorpsbeplanningskema beliggaam. Plaaslike besture mag nie 'n dorpsbeplanningskema opstel of die gebruik van grond in sy gebied toelaat nie tensy dit in ooreenstemming met die riglyne van die gidsplan is. Deur toegang te verkry tot die gidsplankomitee van bepaalde gebiede en deur daarop die stem van bewaringsinstansies te laat hoor, kan die oogmerke van bewaring gedien word, veral aangesien beplanningsowerhede deur die

Wet op Nasionale Gedenkwaardighede verplig word om ten opsigte van gelyste bewaringswaardige eiendomme en verklaarde bewaringsgebiede met die betrokke bewaringsinstansie (die Raad) te onderhandel.

Die Wet op Fisiese Beplanning maak ook voorsiening vir die afsondering van verklaarde beheerde gebiede, waarbinne alle ontwikkeling beheer word, hoofsaaklik ter wille van natuurbeewaring. Daar is egter niks in die wet wat vehoed dat hierdie bepalinge ook vir doeleindes van bewaring van die stedelike omgewing aangewend word nie. Siende dat hierdie bepalinge van die Wet op Fisiese Beplanning moontlik deur die beoogde nuwe Wet op Omgewingsbewaring vervang sal word, soos hieronder aangetoon sal word, is dit dalk nie tans die moeite werd om hierdie moontlikheid verder te ondersoek nie.

Die detailbeplanning van elke streek of gebied word deur die dorpsbeplanningskema van die plaaslike owerheid beheer, en dit is veral op hierdie gebied waar dit voorkom asof daar nie genoeg van bestaande maatreëls gebruik gemaak word nie. Die beplanning en beheer oor die stigting en uitbreiding van dorpsgebiede, sowel as die beplanning van die gebruik van grond binne bestaande dorpsgebiede deur middel van dorpsbeplanningskemas, word deur skedule 2 van die Wet op Finansiële Verhoudings 65 van 1976 (gelees met artikel 11(1)(a)) aan die provinsiale owerhede oorgedra. Op provinsiale vlak bestaan daar 'n aantal ordonnansies wat die plaaslike besture se uitvoering van hierdie beheer reël. Die belangrikste ordonnansies is die Ordonnansies op Dorpsbeplanning en Dorpe 15 van 1986 (Transvaal), die Ordonnansie op Dorpe 33 van 1934 (Kaap-provinsie), die Ordonnansie op Dorpe 9 van 1969 (Oranje-Vrystaat), en die Dorpsbeplanningordonnansie 27 van 1949 (Natal). Elkeen van hierdie ordonnansies bevat bepalinge waarin daar vir die plaaslike besture voorgeskryf word watter maatreëls in die dorpsbeplanningskemas van die plaaslike besture beliggzaam moet word. Die doel van 'n dorpsbeplanningskema is om te voorsien vir die gekoördineerde en harmonieuse ontwikkeling van die dorpsgebied, ter wille van die effektiewe bevordering van die gesondheid, veiligheid, aantreklikheid, gerief en algemene welvaart van die inwoners. Dit is opvallend dat elkeen van die ordonnansies so uitdruklik daarvan melding maak dat die dorpsbeplanningskema voorsiening moet maak vir die aantreklikheid van die dorpsgebied (artikel 19 van die Transvaalse ordonnansie, artikel 35(1) van die Kaapse ordonnansie, artikel 25(1) van die Vrystaatse ordonnansie en artikel 40(1)-(2) van die Natalse ordonnansie). Daarbenewens word daar in al die ordonnansies melding gemaak van verskeie ander maatreëls wat in 'n dorpsbeplanningskema opgeneem moet word, waardeur die bevordering van bewaring bewerkstellig kan word as bewaringsinstansies die effektiewe afdwinging van hierdie maatreëls met die plaaslike bestuur opneem. In hierdie verband kan melding gemaak word van die dorpsbeplanningskema se bepalinge oor die bewaring van plekke van historiese belang of natuurlike skoonheid (artikel 20 van die Transvaalse ordonnansie, gelees met paragraaf (2) van die Tweede Bylae van die ou ordonnansie 25 van 1965, aangesien die nuwe ordonnansie 15 van 1986 se Bylaes nog nie gepubliseer is nie; artikel 35(2) en paragraaf 4 van die Tweede Bylae van die Kaapse ordonnansie, artikel 25(2) en paragraaf 11 van Bylae 5 van die Vrystaatse ordonnansie, en artikel 40(2) en paragraaf 15 van die Bylae van die Natalse ordonnansie) en oor die bevordering van die estetiese en visuele aantreklikheid van die dorpsgebied deur beheer oor die aanplanting van bome en plante en oor die voorkoms van geboue (paragraaf 7(g), 10 en 14 van die Tweede Bylae by die Transvaalse ordonnansie, paragraaf 1(e), 2 en 11 van die Tweede Bylae by die Kaapse ordonnansie, paragraaf 1(g), 7 en 10 van die Vrystaatse ordonnansie, en paragraaf 12 van die Bylae by die Natalse ordonnansie).

'n Verdere aspek van dorpsbeplanningskemas waardeur die bewaring van die stedelike omgewing bevorder kan word, hou verband met die sonering van dorpsgebiede vir verskillende soorte gebruik van die grond in elke kategorie (byvoorbeeld bewoning, handel, nywerheid en dies meer). Hierdie aspek kan deur die bewaringsinstansies gebruik word om te sorg dat eiendomme of gebiede wat bewaar moet word so gesoneer is dat bepaalde ontwikkelings soos die oprigting van nywerhede, besighede en woonstelle nie daar mag plaasvind nie. Hierdie prosedure kan, met 'n mate van beplanning en goeie koördinasie met die plaaslike bestuur, baie goed ingespan word om bewaringsgebiede te isoleer en teen ontwikkeling te beskerm, veral nou dat die Wet op Nasionale Gedenkwaardighede die plaaslike bestuur dwing om in sekere omstandighede met die Raad te konsulteer oor beplanning wat gelyste eiendom of bewaringsgebiede raak. Bewaringsinstansies kan desnoods die verskillende ordonnansies se prosedures vir aansoeke om her-sonering of om wysiging van die dorpsbeplanningskema aanwend om deur middel van sonering en beperkende voorwaardes te verseker dat 'n bepaalde eiendom en veral 'n bepaalde area gevries en teen ontwikkeling beskerm word. Die onrusbarende verskynsel wat in stedelike gebiede voorkom waar die ouer woonbuurte stelselmatig deur woonstel- en duplexontwikkeling gerysmier word voordat die bewaringsmoontlikhede van die gebied nog ondersoek of gerealiseer kan word, kan langs hierdie weg dalk gestuit word. 'n Deeglike ondersoek van die moontlikhede in hierdie verband is noodsaaklik.

WETGEWING MET BETREKKING TOT GRAFTE, BEGRAAFPLASE, KREMATORIA EN MUSEUMS

'n Groot verskeidenheid van provinsiale ordonnansies hou met die bewaring van die stedelike omgewing verband. Afgesien van die ordonnansies wat reeds hierbo by die afdeling oor dorpsstigting en dorpsbeplanning vermeld is, is daar byvoorbeeld 'n aantal ordonnansies wat oor die daarstelling, beheer en bestuur van grafte, begraafplase, krematoria en museums handel. Die bevoegdheid om op provinsiale vlak oor hierdie aangeleenthede reëlings te tref is in die tweede skedule by die Wet op Finansiële Verhoudings 65 van 1976 (gelees met artikel 11(1)(a) van die wet) aan die verskillende provinsiale owerhede verleen. Die Wet op Nasionale Gedenkwaardighede 28 van 1969 bevat natuurlik self verskeie belangrike bepalinge met betrekking tot oorlogsgrafe en begraafplase, maar daarbenewens word ewe belangrike bepalinge in die Begraafplaasordonnansie 8 van 1932 (Transvaal), die Ordonnansie op Verwydering van Dooie Liggame en Grafte 7 van 1925 (Transvaal), die Begraafplaasordonnansie 4 van 1952 (Oranje-Vrystaat), die Ordonnansie op Begraafplase en Krematoriums 39 van 1969 (Natal) en die Ordonnansie op Opgrawings 12 van 1980 (Kaapprovinsie) aangetref. Die toepaslike bepalinge in die Wet op Nasionale Gedenkwaardighede handel oor die daarstelling en bestuur van oorlogsbegraafplase, terwyl die verskillende ordonnansies gemoeid is met die beskerming van begraafplase, grafte en enige steen of monument daarby opgerig, en die lyke wat daarin begrawe is, teen inmenging, beskadiging of onwettige verwydering. Die betekenis van hierdie bepalinge is taamlik beperk, maar dit kan tog in gepaste gevalle gebruik word om belangrike grafte, grafstene of selfs hele begraafplase te bewaar. Dieselfde geld vir die Ordonnansie op die Transvaalse Provinsiale Biblioteek- en Museumdiens 20 van 1982 (Transvaal), die Ordonnansie op Natalse Provinsiale Museums 26 van 1973 (Natal), die Museumordonnansie 8 van 1975 (Kaapprovinsie) en ander ordonnansies wat spesifiek met museums te make het. Dit is veral interessant om daarop te let dat die

Kaapse Ordonnansie daarvoor voorsiening maak dat die museumbeheerkomitee ook twee lede moet insluit wat deur die Direkteur van Omgewingsake aangewys is (artikel 3(1)(b)).

WETGEWING MET BETREKKING TOT VRYSTELLING VAN BELASTING EN ANDER GELDE

Die Wet op Nasionale Gedenkwaardighede 28 van 1969 maak daarvoor voorsiening dat die Raad op Nasionale Gedenkwaardighede van die betaling van bepaalde belasting en ander gelde teenoor die staatsowerheid vrygestel word (artikel 15). Soortgelyke vrystellings word in die Wet op Hereregte 40 van 1949 ten opsigte van eiendom wat vir opvoedkundige doeleindes verkry is toegelaat (artikel 9(1)(c)), asook in die Inkomstebelastingwet 58 van 1962 ten opsigte van inkomste van die Raad en soortgelyke liggame wat by kulturele bedrywighede betrokke is (artikels 10(1)(cB)(dd), 10(1)(f)). In terme van die Wet op Belasting op Staatsgoed 79 van 1984 is alle staatsgrond, selfs al is dit 'n museum of nasionale gedenkwaardigheid, egter ten volle belasbaar soos enige ander grond, tensy daar spesifiek vir die uitsluiting van die grond voorsiening gemaak word. Enige afslag op die belasting van sodanige grond is ook beperk tot hoogstens 20 % van die eiendom se waarde (artikels 3(1)(b), 4(b)). In terme van die regulasies wat onder die Wet op Streeksdiensterade 109 van 1985 uitgevaardig is, is nie-wingsgewende organisasies waarvan die hoofdoelstelling omgewingsbewaring is vrygestel van die betaalbare vestigingsbetaling. Waarskynlik sal instansies wat die bewaring van die stedelike of beboude omgewing nastreef ook vir hierdie vrystelling kwalifiseer, as die begrip **omgewingsbewaring** wyd geïnterpreteer word. Eweneens kan sodanige organisasies vir 'n bepaalde afslag op plaaslike belasting kwalifiseer ten opsigte van eiendom wat in Natal of in die Kaapprovinsie geleë is en wat as 'n nasionale gedenkwaardigheid geproklameer is (artikels 148, 151(10)(e) van Ordonnansie op Plaaslike Owerhede 25 van 1974 (Natal); asook artikels 78 en 83(3)(a)(ii) van die Munisipale Ordonnansie 20 van 1974 (Kaapprovinsie). Eiendom kan verder vrygestel wees van sodanige belastings of vir afslag kwalifiseer as dit die eiendom is van kultuurgroepe soos die Boy Scouts of die Voortrekkerbeweging of van ander organisasies wat in terme van die Wet op Kulturele Inrigtings 29 van 1969 geregistreer is (artikels 153(1)(b)(gg), 153(2) van die Ordonnansie op Plaaslike Owerhede 25 van 1974 (Natal), artikel 113(2)(b)(ii) van die Ordonnansie op Plaaslike Bestuur 8 van 1962 (Oranje-Vrystaat), artikel 5(1)(e)-(f) van die Ordonnansie op Eiendomsbelasting van Plaaslike Besture 11 van 1977 (Transvaal), en artikels 81(1)(e), (f) en (j) van die Munisipale Ordonnansie 20 van 1974 (Kaapprovinsie)).

Dit is absoluut noodsaaklik dat instansies wat privaatinisiatief in die bewaringsproses wil stimuleer 'n behoorlike en omvattende oorsig oor hierdie vrystellings sal bekendmaak, ten einde diegene wat daarby kan baat ten volle oor die maksimum voordeel wat aan privaatbewaringsaktiwiteit verbonde is, te kan inlig.

BESOEDELINGSBEHEERMAATREËLS

Besoedelingsbeheermaatreëls word in die algemeen beperk tot die bewaring van die natuurlike omgewing, maar kan ook bydra tot die meer effektiewe beskerming van die stedelike omgewing, veral in gevalle waar bepaalde soorte en vorme van besoedeling self direk die oorsaak van degenerasie is. In hierdie verband moet egter aandag geskenk word aan die voordele wat wette soos die Wet op die Voorkoming van Lugbesoedeling 45 van 1965 of die Wet op Omgewingsbewaring 100 van 1982 vir die bewaring van die stedelike omgewing inhou. Eersge-

noemde wet se bepalings met betrekking tot lugbesoedeling is byvoorbeeld indirek vir die instandhouding van geboue van belang, terwyl laasgenoemde wet bruikbare bepalings oor rommelbeheer bevat. Dieselfde geld vir die Ordonnansie tot Voorkoming van Omgewingsbesoedeling 21 van 1981 (Natal). Daar kan byvoorbeeld oorweeg word om in terme van hierdie bestaande wette te werk in die rigting van spesiale regulasies om degenerasie van nasionale gedenkwaardighede as gevolg van lugbesoedeling te beheer.

Die nuwe Wetsontwerp op Omgewingsbewaring 1988 wat tans vir oorweging en kommentaar beskikbaar is, bied opwindende nuwe moontlikhede vir die bewaring van die stedelike omgewing. Die wetsontwerp handel in die algemeen oor omgewingsbewaring, maar maak ook by name voorsiening vir bewaring van die beboude omgewing, en gee sodoende blyke van 'n progressiewe en moderne holistiese benadering tot omgewingsbewaring. In die wetsontwerp word die beboude omgewing omskryf as die omgewing wat hoofsaaklik uit mensgemaakte strukture en veranderinge van die natuurlike elemente of toestande bestaan. Die wetsontwerp voorsien 'n nasionale beleid oor omgewingsbewaring, waarin ook die bewaring van die mensgemaakte omgewing in soveel woorde as 'n doelstelling van die beleid vermeld word. Daar word verder in die wetsontwerp daarvoor voorsiening gemaak dat die Raad op Nasionale Gedenkwaardighede in die Komitee vir Omgewingbestuur sal dien, en sodoende word die Raad op 'n baie sentrale en hoë vlak in die formulering van beleidsake rakende omgewingsbewaring geraadpleeg. Verder maak die wetsontwerp ook voorsiening vir die bewaring van spesiale oop gebiede en beperkte ontwikkelingsgebiede. Bewaringsinstansies moet, sodra die wetsontwerp goedgekeur is, probeer om inspraak in die opstel van die toepaslike regulasies te verkry, ten einde te verseker dat die funksionering van hierdie oop gebiede en beperkte ontwikkelingsgebiede die oogmerke van stedelike omgewingsbewaring ten beste dien. Hierdie ontwikkelinge bied veral goeie moontlikhede vir die bewaring van groter geheelhede in die stedelike omgewing. Verder word die vereiste van impakverslae ook op die mensgemaakte omgewing van toepassing gemaak, met die gevolg dat die invloed van ontwikkeling op die stedelike omgewing ook vooraf bepaal en geëvalueer moet word voordat ontwikkeling toegelaat word. Hierdie wetsontwerp kan met groot vrug in die belang van stedelike omgewingsbewaring aangewend word wanneer dit eers goedgekeur is. Intussen kan bewaringsinstansies die bestaande demokratiese kanale gebruik om te probeer verseker dat die wetsontwerp wel goedgekeur word, en dat die regulasies in konsultasie met die betrokkenes opgestel word.

VOETNOTE

1. Die outeur erken graag die waardevolle wenke en kommentaar wat van mnr A Kuijers (Departement Kunstgeskiedenis, PU vir CHO) ontvang is. Gegewens wat in hierdie artikel gebruik is, is hoofsaaklik afkomstig uit hoofstuk 2 van die outeur se monografie *The conservation of buildings and townscapes in South African law* 1987.
2. Sien Kuijers A "Omgewingsbewaring: die stedelike omgewing", referaat gelewer tydens die Simposium oor Omgewingsbewaring, Nylstroom, 11 April 1986.
3. Sien hieroor die meer volledige uiteensetting van Van der Walt *The conservation of buildings and townscapes in South African law* 35-50.
4. Hiervan is die mees onlangse wysiging die Wysigingswet op Oorlogsgrafte en Nasionale Gedenkwaardighede 11 van 1986 in die *Staatskoerant* no 10146 van 1986-04-02.
5. Sien Richings FG "Historical monuments" in WA Joubert (red) *The law of South Africa* vol 11 par 8 p 7 voetnoot 15.

NZASM structures of the South-eastern and South- western lines

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INTRODUCTION

In two previous articles in *Restorica* (April 1984 and April 1987) the station buildings, cottages, bridges, culverts, sheds and other structures of three lines built and worked by the NZASM were described. The lines in question were the Eastern Line, the Rand Tram and the Southern Line. In this article attention is focussed on yet another two NZASM lines: The South-Eastern or Johannesburg —Charlestown Line, and the South-Western or Klerksdorp Line.

1. BUILDINGS AND OTHER STRUCTURES OF THE SOUTH-EASTERN LINE

1.1 Short history of the South-Eastern Line

Before the completion of the main line between Pretoria and the Mozambique border, it became obvious that Pretoria and Johannesburg should not only be linked with the Cape Colony, but also be connected by rail with Natal. In November 1892 the Transvaal and Natal governments agreed upon the construction of such a railway, and authorised a survey.

On 3 February 1894 an agreement was entered into by both governments for the final construction of such a vital link between the port of Durban and the Witwatersrand. As a result of the surveys (undertaken in 1892-1893) consensus was reached upon its route. Beginning at Charlestown in Natal, the new line would run via Volksrust, Standerton and Heidelberg towards the Southern Line to the south of Elsburg Station (situated south of Elandsfontein or Germiston). This junction of the two lines was simply named "Aansluiting" (Union).

The construction and working of this railway line was entrusted by the Transvaal government to the NZASM on 6 February 1894.

By another agreement, entered into between the NZASM and the Natal Government Railways (NGR) in April, it was decided that the NGR would be the contractor for the construction of the section Charlestown —Heidelberg, and that the NZASM would

be responsible for the Heidelberg — Aansluiting part of the line. It is of importance to note that Natal would undertake the construction of all structures in accordance with NZASM designs and specifications, and that the Dutch company would also sup-



NZASM culvert of the rectangular type, i.e. with parallel walls supporting stone slabs and sheets of corrugated iron. In this particular case the culvert once formed part of an old embankment which was later turned into a road. (Photo: the author)

ply all materials for permanent way and the steel superstructures of bridges.

Work on the Aansluiting — Heidelberg line commenced in September 1894. The earthworks and masonry sections were split into two subsections, the construction of which was given out to two subcontractors. Bridgelaying, ballasting and tracklaying between Aansluiting and Heidelberg were carried out by three other subcontractors, while yet another three had successfully tendered for the erection of buildings.

The short Charlestown — Volksrust extension was built by one subcontractor for the NGR. The earthworks and masonry of the line between Volksrust and Heidelberg, were divided into twelve sections, and the construction was given to nine different subcontractors. Between these two stations bridgelaying, ballasting and tracklaying were carried out by three other subcontractors. The various buildings were erected by seven more subcontractors.

Construction of the South-Eastern Line proceeded rapidly, and already in August 1895 the Volksrust —Standerton section carried passenger trains. A festive occasion was the ceremonial laying of the last piece of rail at Heidelberg on 10 October 1895, and three months later the complete line was opened for all regular traffic.

The South-Eastern Line was an important railway link, and each year the volume of goods and passenger traffic showed an increase. Constant additions and improvements had to be effected in consequence, such as the enlarging of station yards, the construction of more cottages and better loading facilities, and the improvement of signalling and watering facilities.

A feature of all NZASM lines, which is most evident at the South-Eastern Line, was the relatively large number of curves. Like all other early railway lines, they tended to follow the contours of the landscape in order to make construction work easier and keep costs down. The avoidance of expensive and time-consuming shortcuts like cuttings, high embankments, large and complicated bridges and such like resulted in a line making at places large curves and loops, often causing "detours" some distance away from the present track, which just carries on straight ahead.

During 1956-1961 the South-Eastern Line was improved with the object of straightening it and obtaining easier gradients. Whole new sections were constructed, cutting straight through hills and passing across deep valleys by means of viaducts. The result was that the length of the line was reduced by 19 km.

When the "detours", curves and loops of the old line were thus eliminated, a number of buildings, bridges, culverts and embankments were likewise abandoned. Because such structures were then no longer part of the main line, they stood less chance of modernisation or replacement. In consequence the South-Eastern Line has a relatively large number of NZASM structures.

1.2 Station buildings

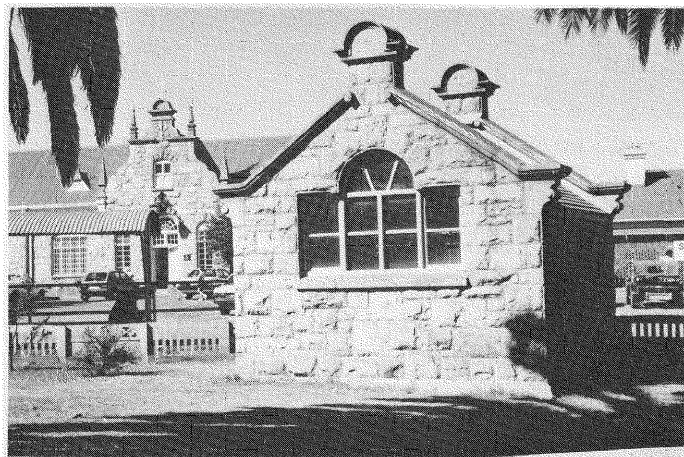
The South-Eastern Line, which was 256 km in length, had been provided with the following stations and halts by 1900 (present name between brackets): (Aansluiting (Union), Roodekop (Rooikop), Rietvlei (Glenroy), Nigel (Kaydale), Heidelberg, Kraal, Fortuna, Vlaktefontein (Balfour), Greylingstad, Val, Vlaktefontein (Holmdene), Standerton, Kromdraai, Platrand, Paardekop (Perdekop), Markgraafspruit (cancelled), Zandspruit (Sandspruit) and Volksrust.

Except for the larger and more important stations, such as Volksrust, Standerton and Heidelberg, all stations were laid out to the general NZASM designs for smaller crossing-stations. Their buildings, all of sandstone in the case of the South-Eastern Line, therefore are for the greater part very similar to those found along the Eastern Line, combining station-master's offices and quarters. Of the "Eastern Line type" of small station build-

ings, only the former station building at Zandspruit has survived. It is close to the main road, and now houses a shop. The builders were McLagan & Maby Bros.

For some reason a somewhat different design for the Kromdraai, Kraal and Roodekop stations was adopted, providing accommodation for the station-master's assistant as well. The Roodekop building is still in existence, though apparently no longer in use. How much longer before this NZASM relic also has to go?

Heidelberg was one of the foremost Transvaal towns, and therefore more than the usual care went into the design of its sta-



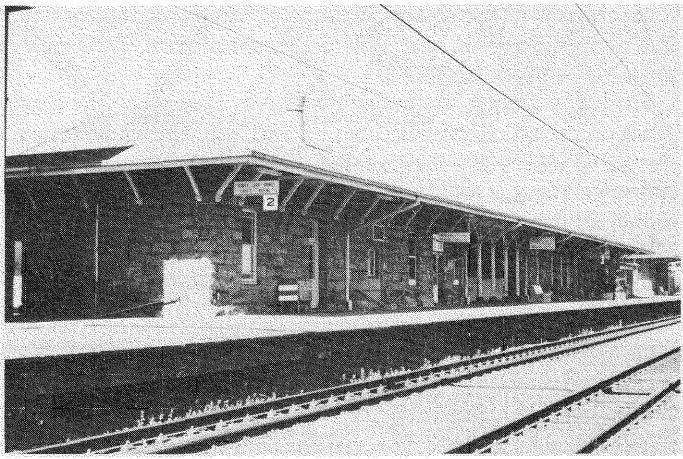
The so-called "flag-room" at Klerksdorp Station, in reality the former men's lavatory. The main station building is in the background. (Photo: the author)



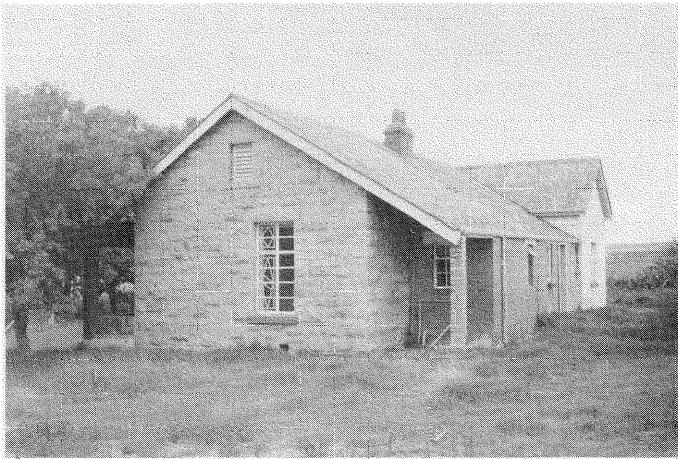
NZASM goods shed, Randfontein Station. (Photo: the author)



NZASM cottages at Volksrust Station. (Photo: the author)



The station building, Volksrust Station. The small structure on the extreme right is the former ZAR customs office building. (Photo: the author)



Ganger's cottage on the site of the former Paardekop Station. Strung out at intervals along the various railway lines, these ganger's cottages once were the most numerous of the NZASM's buildings. Today, however, there are only a handful still in existence. (Photo: the author)



Street or town facade of the Klerksdorp station building. (Photo: the author)

tion building. Hence one of the gems of NZASM architecture is to be found here, comparable to the equally imposing main buildings at the Middelburg, Krugersdorp and Klerksdorp stations. Like Middelburg Station, the one built at Heidelberg is a sandstone structure with two gables, facing the platform and the street (town) respectively. The building once contained toilets,

waiting-rooms, entrance hall with office, a luggage-room and accommodation for the station-master and his assistant.

The edifice, situated on higher ground to the east of the town, was built in 1894-1895 by the firm of Mertens & Gebroeders Schuitemaker. An unusual feature is a commemorative stone, laid on 24 September 1894 by Antonie Westenberg, the engineer in charge of construction of the Aansluiting —Heidelberg section.

With the deviation of the line at Heidelberg, a new station was commissioned in 1961. The old NZASM building fell into disuse, as it bordered on a curved section eliminated by the deviation. In 1969 some restoration work was done through efforts of the Simon van der Stel Foundation, followed by further restoration by the Rembrandt Group which had acquired the old station site for purposes of establishing a transport museum. The building's future is now ensured, as it was declared a national monument in November 1975.

Little known is the Volksrust station building, which likewise is of NZASM origin. Although it is a sandstone structure, its design is completely different, because Volksrust Station was laid out with an insular platform on which the main building stood. The station yard was situated to the east of the collection of buildings Volksrust consisted of at the time. The contracting firm that erected the station was Lindsay & Perie (or Perry).

The building is very similar to others on NZASM insular platforms, like Kaapmuiden and Elandsfontein (Germiston), of which the former still exists. The Volksrust structure actually consists of two separate buildings, joined together by a covered walkway and a long, low-pitched roof without gables. One building housed a restaurant with an enclosed, open yard and a bar, while the other contained toilets, office, luggage-room and ladies' waiting-room.

Fortunately the Volksrust main station is still used for the purpose it was designed for. Next to it, almost identical in design, is the former ZAR customs office building.

1.3 Houses

Along the line and at the stations the usual gangers' cottages were erected, of which the ones (built by Vinnicombe and S. Wilkinson) at Volksrust, Zandspruit, Paardekop, Platrand, Standerton, Val and Balfour have survived. At Rooikop there is a corrugated iron cottage. Their design is of a type found at none of the other NZASM lines, as they are somewhat larger.

The more important stations like Heidelberg, Vlakkfontein (Balfour), Standerton and Volksrust had a fair concentration of sandstone cottages of various types. Nearly all these houses, most of them built by Vinnicombe and Wilkinson, are still in use. Standerton was the headquarters of the South-Eastern Line, and for this reason has the greatest number of cottages, namely thirteen. These are grouped together in a pleasant little township with two parallel streets, overlooking the station yard. Volksrust was important as a border station. Its ten cottages are spread out along a single lane close to the station yard.

1.4 Sheds

Standerton, Volksrust and Heidelberg were provided with corrugated iron locomotive roundhouses and goods sheds. At Volksrust there are no less than two sheds still in use: one dating back to 1894-1895 and erected by Bruce & Miles for the NZASM; the other built for the ZAR government as a customs shed.

1.5 Bridges

The South-Eastern Line runs across the undulating landscape of the Eastern Transvaal Highveld. Quite a few major streams had to be crossed by the various types of bridges the NZASM con-

structed. Sandstone was commonly used for the construction of abutments and piers.

From Volksrust to Aansluiting these streams were : Vander-scheef, Joubert, Sassenberg, Leonard's, Markgraaf and Katbosch spruits, the Vaal River at Standerton, the Kaffir Spruit, the Waterval River, the Groot and Greylingstad spruits, the Suikerbosrant River, the Blesbok and the Riet spruits. The abutments and piers of some of these bridges still carry railway traffic, as is the case at the Greylingstad and Groot spruits, though the original girders have been replaced long ago. Of the other bridges only the masonry has been left, looking somewhat forlorn and out of place where it is to be found in the veld away from the present railway line.

The largest of the South-Eastern Line's bridges was the one across the Vaal River. Built in 1894-1895 by Shire & Dumat, it consisted of two abutments and two tall, free-standing piers, carrying the steel superstructure of three truss girders (two of 30 m and a central one 50 m in length) some 16 m above the riverbed. This NZASM structure was replaced by the present arched concrete bridge in 1958. The sandstone abutments and piers are still there, right beside the modern bridge.

The most famous of the South-Eastern Line's bridges is the one which once spanned the Border Spruit at Volksrust. This little stream forms the boundary between Transvaal and Natal. The bridge was built by H.S. Smith in 1894, and during the same year an event occurred which earned this modest structure a place in the annals of history.

One of the issues which had to be solved between the British and ZAR governments by 1894 was the relationship between the ZAR and Swaziland. Sir Henry Loch, Cape Governor and British High Commissioner in South Africa, suggested a personal summit with Pres. Kruger to settle this matter. Permission was granted to Kruger by his Volksraad, upon the condition not to leave the ZAR. Consequently Sir Henry also refused to go beyond the borders of British territory. By holding the conference in a tent pitched on an island in Border Spruit, a solution to this problem was found.

The talks were held from 6 till 10 November 1894. During the night of the 9th Sir Henry became ill. His railway coach was drawn on to the bridge. The meeting thus could be continued, as Kruger and Loch remained (technically speaking) within the limits of their territory, the border (the centre of the bridge span) bisecting the coach. The talks led to the second Swaziland Convention. In 1954 the abutments of the bridge (the girder had been removed by then) were declared a national monument.

Smaller streams were crossed by bridges with 5 m plate girder spans. The abutments of a few of these can still be observed.

1.6 Culverts

A large number of sandstone culverts of the arched and rectangular type have survived, some of which are incorporated in the present railway line.

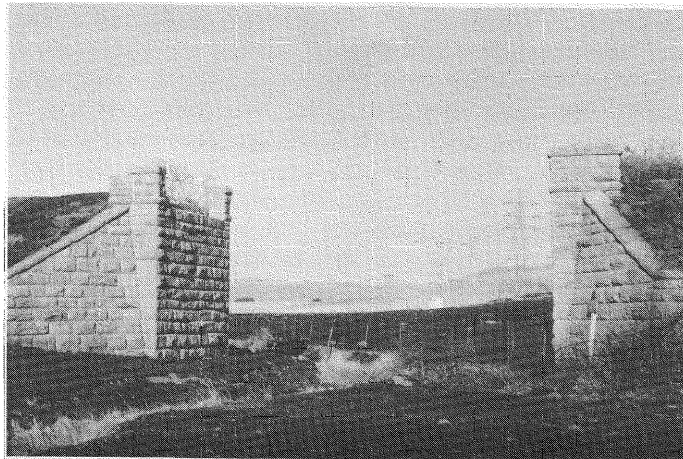
1.7 Water station

For the supply of water to its locomotives, which were rather short-ranged, the NZASM established water-supply points at and between the various stations. Where possible water was drawn from the nearest stream. At the Waterval River, not far from the old bridge, the remains of such a "water station" were discovered by the author. To get the pumps within suction height and to secure them against floods, they were placed in a rectangular water-tight chamber of sandstone masonry, some 5 m below the boiler platform. Both the chamber (an impressive structure) and the platform have survived, as well as the remains of the pump-operator's cottage.

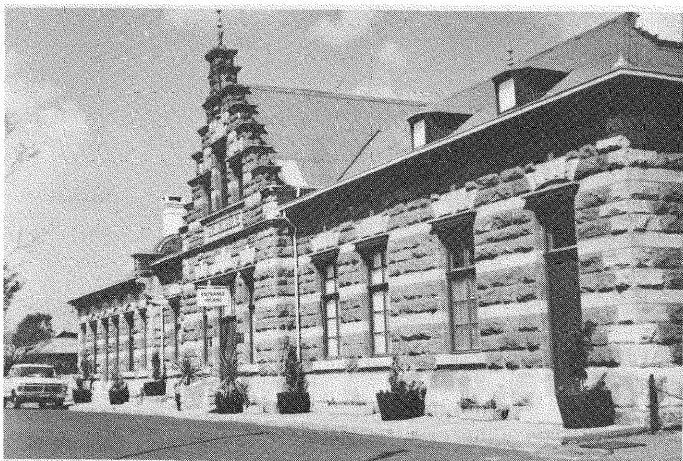
2. BUILDINGS AND OTHER STRUCTURES OF THE SOUTHWESTERN LINE

2.1 Short history of the South-Western Line

In August 1893 the ZAR Volksraad decided to extend the Rand Tram from Krugersdorp via Potchefstroom to Klerksdorp. The reason for this extension, which became known as the South-Western Line, was twofold : to bring the railways to Klerksdorp with its gold-fields, and to link the Potchefstroom district (which was highly valued for reasons of agriculture) with the Witwaters-



The abutments of the old railway bridge across Border Spruit at Volksrust, now a national monument known as the Convention Bridge. (Photo: the author)



Street or town facade of the Heidelberg station building. (Photo: the author)



The station building, Roodekop (Rooikop) Station. (Photo: the author)

rand. Sentimental consideration also played a part, namely the wish for a railway connection with Potchefstroom as the former Transvaal capital.

The route was surveyed in 1894, but not by the NZASM. Opposition to the company was already on the increase, and even a number of Volksraad members preferred to give other parties a chance at railway construction. Due to a lack of technical knowledge the NZASM was called in to draw up the specifications, and in the end (March 1895) the contract for the construction and working of the new line was given out to the NZASM. As the company (rightly) had its doubts about the profitability of the South-Western Line, the ZAR government provided half of the capital which was needed, and guaranteed the interest on the other fifty percent furnished by the NZASM.

Construction started in July 1895. The line was divided into six sections. The construction of earthworks and masonry of each of these sections was in the hands of four contracting firms, one of which (Warren & Royce) also had done much work on the Eastern Line. Four other firms were responsible for the fitting of the bridges' steel superstructures. No less than seven contractors erected the various buildings, such as stations, cottages, sheds and offices, along the line.

In January 1897 the line was opened for traffic up to Potchefstroom, and in August the remaining section to Klerksdorp was commissioned.

The South-Western Line was operated as part of the Southern Line system (Pretoria-Elandsfontein-Vereeniging). Only the line's maintenance and works department were run independently, from Potchefstroom.

Although the traffic volume showed an annual increase, the South-Western Line never was a great financial success, and was consequently far less subject to constant additions and other improvements than the other NZASM lines. Only after the Anglo-Boer War did it gain in importance, when it was extended to Christiana to link up with the railway line from Kimberley.

In contrast to the South-Eastern Line, the route of the South-Western Line has not changed much over the years, due to the fact that it ran across flat countryside without the need for excessive curves and deviations.

2.2 Station buildings

The South-Western Line stretched over 156 km. From Krugersdorp in the east to Klerksdorp in the west the following stations and halts were in use by 1900 (present name between brackets) : Krugersdorp, Uitvalfontein (Robinson), Randfontein, Middelvei, Bank, Oberholzer, Welverdiend, Frederiksstad (Frederikstad), Boskoop (Boskop), Potchefstroom, Machavie (New Machavie), Koekemoer and Klerksdorp.

The Krugersdorp station building has been dealt with in the article on the Rand Tram and the Southern Line (see *Restorica*, April 1987). Potchefstroom and Klerksdorp were towns of some importance, and in consequence were provided with buildings which reflected their status.

The Potchefstroom station building was large but relatively simple, in contrast to its Klerksdorp counterpart. It was a rectangular brick structure with side gables, and a gable facing the town side. In 1918 it made way for the present neo Cape-Dutch edifice.

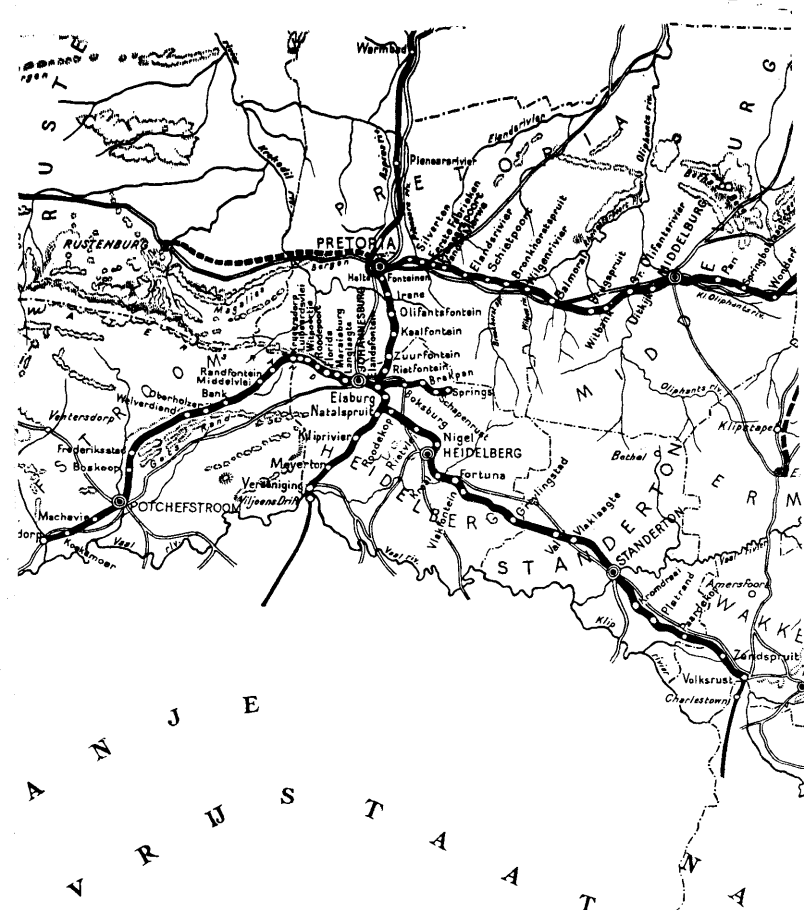
Klerksdorp Station still has its original NZASM main building, one of the largest and finest of its kind, comparable to Middelburg, Krugersdorp and Heidelberg. It was built in 1896-1897 in sandstone probably by the contractor A. van der Ruit. It bordered upon the eastern side of the so-called "New Town". The design is very similar to that of the Krugersdorp building. The gable, situated above the main entrance, is the building's most striking feature. The layout reminds one of the Heidelberg station building. Likewise, the Klerksdorp building contained living-quarters for the station-master and his assistant, luggage-room, entrance-hall with office, waiting-rooms and toilets. It is most fitting that this fine example of NZASM architecture was declared a national monument in 1983.

Not far from this edifice is a quaint little gabled sandstone structure, which also is a national monument. Originally it was situated on the platform next to the main building, but the space it occupied was later needed for something else, with the result that the structure was demolished and re-erected at its present location. By that time nobody knew its original function. It was thought to be a flag-room, and thus it was declared a national monument as such. A pre-1900 photograph recently discovered shows the station building with the "flag-room" next to it, the latter fitted with a signboard bearing the legend HEEREN (gentlemen). A NZASM drawing in the plan-room of the South African Transport Services confirmed, that the so-called "flag-room" was indeed Klerksdorp Station's original men's lavatory — possibly the only toilet building in the country to have the status of a national monument!

The other stations along the South-Western Line were so-called crossing-stations, and therefore all of them were provided with the same type of structure of a design similar to the South-Eastern Line's Roodekop (Rooskop) station building. Only the station building at Welverdiend, much altered throughout the years, has survived.

2.3 Houses

Potchefstroom was the base of the maintenance and works department of the South-Western Line, and Klerksdorp its termi-



Part of a railway map from "In Memoriam NZASM", showing the South-Eastern Line (Elsburg — Volksrust) and the South-Western Line (Krugersdorp — Klerksdorp), as well as the Rand Tram (Krugersdorp — Johannesburg — Elandsfontein — Springs), the Southern Line (Vereeniging — Elandsfontein — Pretoria) and part of the Eastern Line from Pretoria to Komatipoort via Middelburg.

nus. At both stations a number of brick houses for NZASM employees were erected. At Potchefstroom one finds a row of four double cottages of the smaller type (built by M.C.A. Meischke), and at Klerksdorp there are five of the larger type (erected by H. Brown). All these houses are still occupied by employees of the South African Transport Services. No ganger's cottages or any other houses along the line have remained today.

2.4 Sheds

Potchefstroom and Klerksdorp were provided with the usual locomotive roundhouses and goods sheds. No trace of these structures has remained. The only goods shed was found at Randfontein, a much smaller corrugated iron building than its counterparts at Middelburg, Barberton and Volksrust.

2.5 Bridges

The country traversed by the South-Western Line is relatively flat and arid, and few streams had to be crossed. The most important are the Wonderfontein, Droë and Koekemoer spruits, and the Mooi River at Potchefstroom.

The Mooi River bridge was the largest of the line. The sandstone abutments and piers of this bridge and at a few other streams have survived and are for the greater part still in use, though the NZASM steel girders were later replaced by heavier superstructures.

2.6 Culverts

Along the South-Western Line one comes across a small number of typical NZASM sandstone culverts of the arched and rectangular type.

2.7 Reservoir stands

Each station was provided with the necessary facilities for the supply of water to locomotives. Water was drawn from a borehole or the nearest stream, and was pumped into a set of steel tanks next to the railway line. These tanks were mounted upon a masonry base. At Randfontein, Bank, Frederikstad and Klerksdorp examples of such bases or reservoir stands can be found. They consist of two parallel sandstone walls.

CONCLUSION

After the Eastern Line (which incorporates the Barberton branch line), most NZASM structures have survived along the South-Eastern Line, followed by the South-Western Line. This observation tallies exactly with the respective length of these three lines. Although the South-Eastern and South-Western Lines dealt with in this article were also subject to continuous modernisation after the NZASM era, relatively much in the way of buildings, bridges and culverts has remained. Travelling along these two railway lines with an eye for such structures, one once again, as is the case with the Eastern Line, is impressed by the NZASM's architectural heritage.

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5. Plans and drawings

- SATS Plan Room, Johannesburg : Plans and drawings of NZASM buildings and other structures.
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6. Photographs

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 SATS Museum, Johannesburg
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Met die oog op die viering van Klerksdorp se 150-jarige bestaan in 1987 is die stoflike oorskot van Jacob de Clercq (1791-1881), na wie Klerksdorp vernoem is, en dié van sy eggenote, Anna Susanna (1793-1868), op die plaas Welgevondedn in Oos-Transvaal opgegrawe en in die stadstuin hier herbegrawe. Tydens die aanvang van die feesverrigtinge op 6 Junie het minister A.A. Venter 'n bronsplaat wat deur Danie de Jager, die bekende kunstenaar, gemaak en geskenk is, op die gedenkteken onthul.



Jacob de Clercq 1791-1881) :

Van Hooyvlakte tot Welgevonden

ROELF MARX

Die De Clercqs se familiegeskiedenis in Suid-Afrika begin in 1687 toe Zaira, weduwee van Pieter de Clercq van Serooskerke in Holland met haar drie kinders, Abraham, Jannetjie en Joost aan die Kaap geland het. Jacob, een van Abraham se kleinseuns, het later van die distrik Stellenbosch na die plaas Hooyvlakte (geregistreer in 1760)

in die distrik Graaff-Reinet getrek.¹ Uit sy eerste huwelik in 1783 met Johanna Steenkamp is daar ses kinders gebore. In 1797 is hy met Johanna Tas hertroude en hulle het sewe kinders gehad. Jacob de Clercq, na wie Klerksdorp vernoem is, is op 18 November 1791 as die vyfde kind uit die huwelik met Johanna Steenkamp gebore.

In 1813 is Jacob, wat op die plaas Klipkraal in die distrik Beaufort-Wes geboer het, met Anna Susanna van den Berg getroud.² Uit hulle huwelik van 55 jaar is twaalf kinders gebore. Nadat hy op 30 Desember 1836 'n besoek aan die Voortrekkerlaer te Blesberg gebring het,³ het hy en ander familieleden ook besluit om te trek. In April 1837 het

magistraat J. Meintjes aan die Koloniale Kantoor berig dat Jacob de Clercq en ander familieleden gereedmaak om te trek.⁴

Die De Clercqtrek is na Natal. Op 16 Januarie 1838 het hulle tydens 'n vergadering langs 'n sytak van die Tugela trou aan die Trekkerregering gesweer.⁵ Abraham Johannes en Johannes Christiaan, twee van Jacob se halfbroers, vergesel Piet Retief teen die end van Januarie 1838 na Dingaan, waar hulle op 6 Februarie saam met Retief vermoor word. Na die daaropvolgende moorde by Bloukrans en Weenen en die Trekkers se neerlaag by Italenie, besluit De Clercq om Natal te verlaat. Op 31 Julie 1838 is berig dat hy en sy geselskap die berg oorgetrek het.⁶

Die volgende paar maande het sy laer ongeveer twee uur te perd van dié van Hendrik Potgieter langs die Sandrivier gestaan,⁷ maar Desember 1838 was hy terug in Natal om aan die Slag van Bloedrivier deel te neem.

Hierna is hy deur die "Raad van Representante van 't Volk" (Volksraad) tydens 'n sitting te Pietermaritzburg op 7 Sept. 1839 as eerste landdros vir die gebied wes van die Drakensberge, wat tot in Wes-Transvaal gestrek, en die huidige Klerksdorp en Potchefstroom ingesluit het, aangestel: **Item 3:** "Om aan de andere zyde van den Draakenberg den Heer Jacob de Klerk als Landdros aantestellen en zyn aanstelling en instructie toe te zenden en zes heemraden te kiezen met de Commandants en Veld-Cornets."⁸

Hendrik Potgieter se volgelinge op Potchefstroom wou nie die gesag van die Natalse Volksraad onvoorwaardelik aanvaar nie. In reaksie op die Volksraad se beroep dat burgers oral beloop om Natal teen die Britte te verdedig, het 'n aantal Hoëvelders geweier om dit te doen. Toe die Raad beveel dat hulle geen grond kry nie, het hulle massavergaderings gehou en De Clercq uit sy kantoor verdryf.⁹ Tydens die sitting van die Pietermaritzburgse Volksraad op 9 Okt. 1841 (item 12) het lede van die Adjunk-raad van Potchefstroom berig dat De Clercq bedank het.

Hy het hierna weer na Natal verhuis en in 1842 by die Volksraad aansoek gedoen om 'n dorp langs die Elandsrivier in die huidige distrik Harrismith aan te lê en dié toestemming is wel verleen.¹⁰

Weens die besetting van Natal deur die Engelse het De Clercq na Ohrigstad verhuis, waar hy op die plaas Lagensdrift gaan woon en weer eens 'n belangrike rol in die openbare lewe gespeel het. Hierdie plaas was dikwels die saamtrefplek vir militêre ekspedi-



2. Dr. Japie de Clercq van Hendrina, 'n afstammeling van Jacob en Anna de Clercq, afgeneem by die gedenkteken wat die familie in 1941 opgerig het tydens die opgraving.



3. 'n Gedeelte van die klipkraal op Welgevonden.



4. Die klipmuur om die tuin op Welgevonden. Die watervoor wat Jacob de Clercq ongeveer 130 jaar gelede aangelê het, vloei vandag steeds deur die tuin en word deur die huidige bewoners gebruik om hulle groentebeddings nat te lei.

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sies teen swart stamme,¹¹ asook vir kerkdienste van besoekende predikante.¹² Sedert 1847 was hy lid, en meermale voorsitter, van die Volksraad en het die jong Boerestaat op vele kommissies en sendings gedien.

Toe besluit is om die koorsgeteisterde Ohrigstad te verlaat en Lydenburg aan te l, verhuis die De Clercq's daarheen. Hier word sy seun, ook Jacob, die nuwe dorp se eerste landdros, 'n pos wat hy, behalwe van September 1851 tot Maart 1852, tot 1858 beklee het toe hy weens swak gesondheid bedank het.¹³

Te Lydenburg het Jacob snr. uit die openbare lewe begin tree, maar sy swerwerslus was nog nie geblus nie. Gedurende die laat 1850's trek hy weer eens — hierdie keer na die huidige distrik Carolina. Junie 1858 het hy die plaas Welgevonden (JT/412) wat 3 944 morg groot was van 'n sekere C.J. Botha gekoop.

April 1865 het Jacob snr. die onopgemete plaas Twyfelaar (IT/11) van A.J. Kruger gekoop en Januarie die volgende jaar Welgevonden aan sy seun Hendrik de Clercq oorgedra. Op sy beurt het Hendrik de Clercq in Januarie 1874 die helfte van Welgevonden aan sy broer Jacob oorgemaak. Dieselfde jaar het Jacob snr. ook 1 641 morg van Twyfelaar aan Jacob jnr. oorgedra, wat die volgende jaar oorlede is en op Welgevonden begrawe is.

Dit is nie bekend hoekom die oordrag so lank gesloer het nie, maar in Januarie 1887 is die opstalgedeelte van Welgevonden uit Jacob jnr. se boedel aan Joachim C. Fourie oorgedra, wat met 'n dogter van hom getroud was.

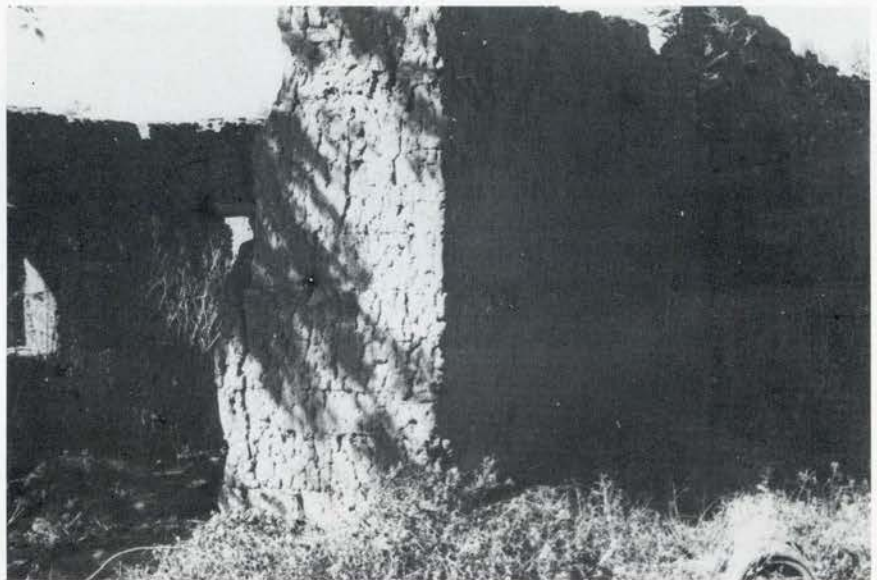
Jacob de Clercq snr. is op 12 Mei 1881 op byna negentigjarige leeftyd op Twyfelaar oorlede en by sy eggenote, wat hom in 1868 ontval het, en sy seun Jacob, in die familiekerkhof op Welgevonden begrawe.

Cornelis M. du Plooy, wat een van die eerste gesamentlike eienaars van die plaas Elandsheuwel¹⁴ was waarop Klerksdorp later tot stand sou kom, was 'n skoonseun van Jacob snr. en het, toe die De Clercq's uit Wes-Transvaal wegtrek, oral saam met sy skoonpa gegaan. Die De Clercq's was baie plesierige mense, terwyl die Du Plooy's weer diep godsdienstige mense was.¹⁵ De Clercq het glo eenmaal volgens oorlewering so geirriteerd geword met sy sedige skoonseun wat hom as't ware "agtervolg" het dat hy eendag die gras by Du Plooy se trek aan die brand gesteek het om hom te verdryf.¹⁶

Joachim Fourie, aan wie Welgevonden in 1887 oorgedra is, het gedurende die Anglo-Boereoorlog (1899-1902) die rang van generaal gehad. Op 9 November 1900 het hy in 'n geveg op Witkloof,



5. Dit is nie seker wie hierdie kliphuis teen ongeveer die eeuwending op Twyfelaar gebou het nie. Let op na die klip wat die latei bokant die deuropening vorm.



6. Die bouvalle van Jacob de Clercq se opgekleide woonhuis op Welgevonden.

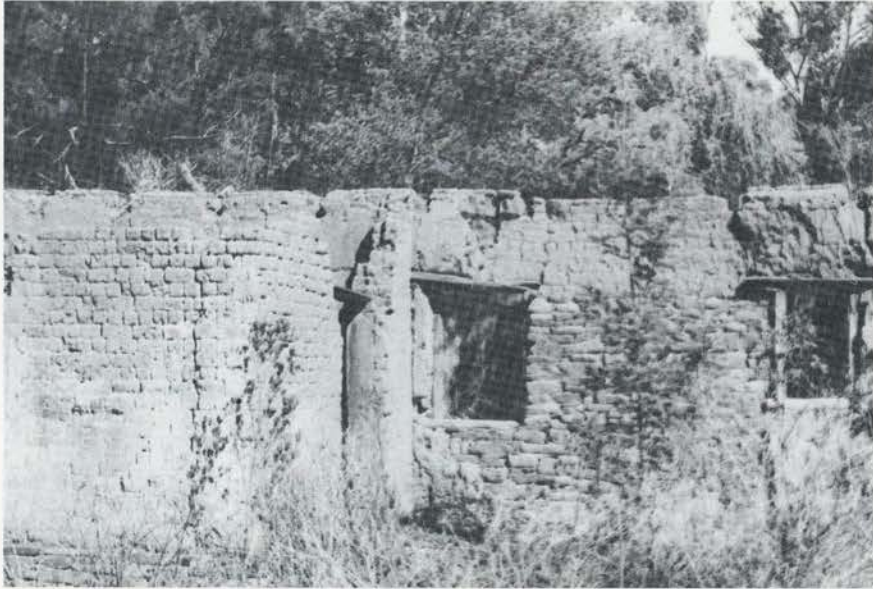
naby Welgevonden, gesneuwel en is ook op Welgevonden se werf begrawe, maar nie in die De Clercq's se familiekerkhof nie.

Die ruim woning in Laas Victoriaanse styl wat deur sy seun, kolonel Joachim Fourie na die oorlog gebou is, is nog in 'n betreklik goeie toestand.

Die murasie van Jacob de Clercq se woning staan ook nog op Welgevonden. Dit is oorspronklik in 'n T-vorm gebou. Die mure was opgeklei. Aan die bokant is 'n paar rye ongebrande stene. Dit is moontlik dat dit 'n latere toevoeging is om die mure hoër te maak toe die dak miskien vervang is. Verskeie deure en

vensters is op 'n later stadium toegebou en die middelmure het ingetuiel, sodat dit heelwat tyd sal verg om vas te stel uit presies hoeveel vertrekke die huis bestaan het. Die "kop" van die T-plan is 14 m x 3½ m, terwyl die kort "been" uit 'n enkele vertrek van 4½ x 4 m bestaan het. Aan die voorkant van die huis is lae klip tot 'n hoogte van ongeveer 1,6 m ter versiering in die klei aangebring. Op 'n later stadium is aanbouings aan die suid-oostelike voorkant aangebring — twee vertrekke van 3 m breed en onderskeidelik 4 m en 2 m lank met 'n deur sonder kosyn tussenin.

Dit is baie jammer dat die woning



7. Vooraansig van die huis op Welgevonden. Die deel links is 'n latere aanbouing met stene. Let op na die muur van die oorspronklike gedeelte wat met klipwerk versier is.

van hierdie Voortrekkerpionier wat so 'n belangrike rol in verskeie dele van ons land gedurende sy lewe gespeel het, binne die afsienbare toekoms slegs 'n puinhoop sal wees sonder dat dit behoorlik nagevors en gedokumenteer is. Die klipkraal en die klipmuur om die tuin sal hopelik 'n bietjie langer staande bly, maar die tekens van verval is ook reeds plek-plek sigbaar.

Met tipiese Boerevernuf is water ongeveer een en 'n half kilometer ver uit 'n bergstroom gelei om vandag nog rustig oor die werf te vloei. Onder 'n

stokou wilger lê die wasklip langs die watervoor en 'n paar meter verder is die bakoond waarin daar sekerlik spogbrode gebak is.

VERWYSINGS

1. W.G.H. en S. Vivier, Hooyvlakte. Die verhaal van Beaufort-Wes 1818-1968 (Elsiesrivier, 1969), p.3.
2. Ibid., p. 137.
3. H.F. Schoon(red.), Diary of Erasmus Smit (Kaapstad, 1972), p. 14.
4. Kaapse Argiefbewaarplek, CO 130.
5. Schoon, op. cit., p. 82.



8. Detail van die klippe in die voormuur.

6. Ibid., p. 124.
7. E.G. Jansen, Die Voortrekkers in Natal (Kaapstad, 1938), pp. 18, 30, 31.
8. G.S. Preller, Voortrekker Wetgewing (Pretoria, 1924), p. 11.
9. E.A. Walker, The Great Trek (Fifth Edition), p. 227.
10. F.A. Steytler, Die geskiedenis van Harrismith (Bloemfontein, 1932), p. 27.
11. Vgl. Transvaalse Argiefbewaarplek (TAB), Pretoria, R1559/48.
12. Hoëvelde, 25.10.1968.
13. Ibid., 1.11.1968.
14. TAB, R582/87.
15. Hoëvelde, 1.11.1968.
16. Persoonlike mededeling Oktober 1986 deur dr. Jacob de Clercq, Hendrina.

A contribution towards a developing conception of conservation and restoration

STEPHEN S TOWNSEND

Introduction

In this short essay I intend to talk around and about the notions of conservation and restoration. My intention is not so much to redefine the terms or to split old semantic hairs, but rather to attempt to uncover the internal impulse to conserve or restore, its origins in the psyche, and to examine the feelings or emo-

tions which prompt or induce us to conserve or restore buildings, works of art or, in fact, any man-made object or artifact. Then we will look briefly at the meanings and associations of the words used when describing or discussing these notions, and finally attempt to draw some conclusions about the nature of our subject.

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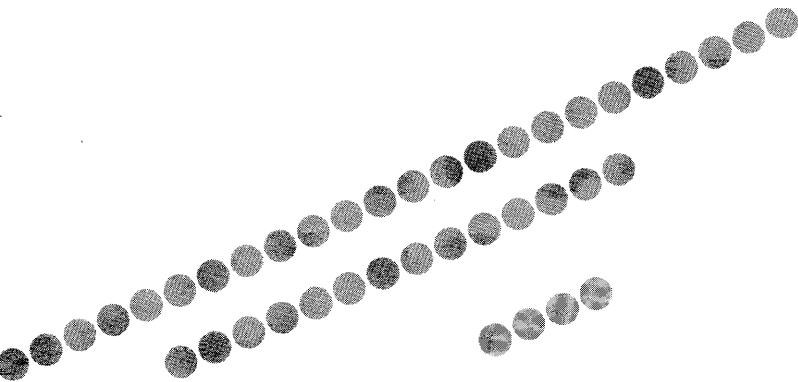
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The underlying objective of this discussion is to reconcile several attitudes or approaches which are often understood to be opposed to each other by clarifying their relationships and the origins of their differences. These conflicting approaches are best exemplified by the state of the art in various countries: the American speaks of 'historic preservation' and 'the curatorial management of the built world'¹, the Englishman of conservation as 'the action taken to prevent decay'² or of the need to 'stave off decay by daily care'³, while the Italian is most concerned with the 'restoration or extension of the life of the work of art or architecture'⁴ or 'the re-integration of the image'⁵. Obviously these differences reflect differences in circumstances, history and in national temperament and culture. However, they do also reveal differing theoretical positions, and I hope that, by analyzing our feelings about the built world, we can resolve some of the tension between these varying positions.

The Psychic Origins

The internal impulse or feeling, as yet unarticulated, that leads to or is encapsulated by the words 'restore' or 'conserve' also leads to several others very closely connected in common usage, like 'repair', 'preserve', 'renovate', 're-integrate' and even 're-make'. The underlying impulse which is pointed to or described by this group of words has, in turn, its own origin in our feelings for, or attitude towards, the object of our attention (be it a building, household utensil or whatever).

In other words, our attention is arrested by or drawn to an object (of a certain type and with which we have a certain relationship). We have certain feelings for this object. The object has in some way been spoiled or consumed by use or accident, by weather or time. Our original first order feelings of, say, appreciation, love or affection are overlaid by new second order feelings, by a longing or desire to continue to use, enjoy or appreciate that object, or to enjoy it once again in an (earlier) unconsumed form, or even to improve or change it, giving it a new richer, more valuable form or shape. These second order feelings of the desire to continue enjoying or to enjoy once again are determined by the nature of the first order feeling of appreciation or attachment, and these are, in turn, derived from our relationship with the object. Thus our awareness proceeds from an impression of or relationship with a thing (an object of a particular class and nature), to an emotion, feeling or intuition about it, to a concept, thought or intention regarding it and, finally, to an action based on the preceding unfolding within the psyche⁶. The whole chain is determined by the nature of the initial relationship and, consequently, it is the examination of this first fact and its effect on the following stages on which we must concentrate.

Our relationship with things (and here we are speaking large-

ly of man-made objects) can perhaps, for the purposes of this discussion, be divided into four classes:

Firstly, the object has a use or function and we value the object for the extent to which it serves its purpose; and its value can probably be computed in purely economic terms by evaluating the function it serves and by comparing its efficiency and the cost of producing this particular object with other similar objects.

Secondly, we may prize it for its beauty; that is, it may have artistic or aesthetic value. In this case the value is rather more difficult to quantify, even subjectively let alone in economic terms (though of course the market will always give such a value), as the only real value is in terms of spiritual or psychic insight or depth⁷.

Thirdly, the object may have a particular symbolic meaning or reference which refers to our shared histories. It is worth reminding ourselves here that no history (in the sense that we use the term today⁸) is factual; the past or the passing of time is described or analyzed or interpreted from a particular point of view giving value to certain events or their various manifestations and not to others. In this case the appreciation of the object is proportional to the symbolic importance of the event or idea from which it derives its meaning; and it is clear that this symbolic or historical value can hardly be given in economic or monetary terms. The issue is no longer the quantification of value, but its qualification or type, its cultural depth or richness.

Fourthly, an object may be valued simply because we are accustomed to it, or it has become a part of our psyches as much as part of the surroundings; our affection or love a rather less conscious origin, but though the symbolism and meanings may be unclear the sentiment is no less strong. Perhaps this fourth type of relationship also reflects an unconscious search for the seal of authority, of rightness and certainty, derived from the past, from tradition. Here even less can objective values be assigned, as the values are internal and personal (though perhaps shared with many others), based on attachment to custom and habit.

The nature of the values of these four different classes of relationships is decreasingly material and objective, and increasingly spiritual, cultural and intangible. And in a culture as materialistic in outlook as ours the tendency is to omit or ignore the less tangible aspects which, nevertheless, remain the cultural mainspring.⁹

Obviously, much of the preceding is a gross simplification, both in the range of relationships and in the implied ease with which they can be separated. Obviously also, many or most of the objects in our lives fall into more than one of the above categories; in fact, usually all four at the same time. However, by analyzing our relationship with an object in this way, we can begin to understand firstly, what exactly, or more nearly, we feel for the object and what our relationship with it really is, and secondly, we can see how and why we appreciate or love it; and consequently we will much more clearly be able to see and understand what aspects, what characteristics, essential or partial, we actually wish to continue to appreciate or use, what image or conception we really want to conserve or restore.

Meaning of the words

Keeping the previous discussion in mind, let us now turn to an analysis of the meanings of and associations attached to the various words we use in connection with the need or impulse to continue to use or enjoy an object or artifact.

The words I intend to look at are: repair, renovate, revitalize, revive, recuperate, recycle, restore, conserve and preserve. These words are intricately linked together and, in fact, in the dictionaries are often used to describe or define one another.¹⁰ In the following discussion we will be trying to get to the core of each word and the differences between them rather than proper definitions.

To **repair** is to make sound or functionally operative again by making up in some way for loss, injury or decay. To **renovate** is to create an appearance of freshness or newness. To **revitalize** and to **revive** both refer simply to the restoring of vitality or life without qualifying how or why in any way. Likewise **recuperate** and **recycle** refer simply to the recovery for use without any qualification, but are usually understood as being purely functional in intent.

To **restore**, of these words perhaps the richest in meaning and cultural association, is to return or give back something lost or taken away thus re-establishing an earlier healthy, vigorous or whole form or state.¹¹

To **conserve** refers essentially to the maintenance of an existing state of things, while to **preserve**, having much the same meaning, stresses the idea of protection from danger, injury or decay. When we speak, for example, of conserving energy or a scarce resource we refer to the endeavor to refrain from consuming it and to keep it for some special or future use, whereas when we preserve something we put it aside and protect it.

It is apparent that we have two groups of words here which are different in derivation and which have quite different thrusts in meaning and intention.

The words in the first group all begin with the prefix 're-', having the general sense of 'back' or 'again' and referring to something extant in the past and which we may wish to recover. In the second group are 'conserve' and 'preserve', both derivatives of the Latin verb 'servare', meaning to save or keep unharmed, and essentially stressing the notion of the maintenance of an existing state, that is, something we still have in the present. This difference is quite revealing (and helpful) in our analysis of the subject. However, despite this considerable divergence, it is clear that these two groups of words are not mutually exclusive. Rather they refer to the two principal thrusts or aspects of the impulse or need to continue using and enjoying the built world. And it is also clear that we need to analyze further these feelings and notions, these ideas, and their applicability to concrete cases in the built world, thus developing theory and practice: 'word changes are concept changes, and concept changes are behavioral changes'.¹²

Conclusions

This may all seem rather ephemeral and perhaps without much point, but the notions of conservation and restoration are buried deep within the cultural onion, and in order to appreciate what they are about we need to dig into and through many layers of meaning. And this applies both to our (current) attempts to understand the grounds of restoration itself, those deeper causes and underlying meanings, and to the particular analyses of the individual objects of restoration, to which we now turn momentarily.

It is through the delving into and perhaps reviving or clarifying the meanings that particular objects have for us that conservation and restoration have their true value: through the understanding of the particular values involved and the consequent clear expression of these values, thus ensuring or re-giving cultural meaning, and therefore life, to an artifact or edifice that may have lost it or may be in danger of doing so.

Inevitably, such attention, any such activity, however minimal, alters the nature of the image, the meaning or significance of the concept of the object with which we are dealing. This cannot be avoided: even the giving of a new name or label (by, for example, calling it a 'national monument') changes the idea we have of the object. And the resultant alterations in the image or conception of the restored or conserved object must be anticipated and taken into account. Perhaps this is the crux of the problem: to appreciate the essential nature of our perception of the object, and to ensure that any intervention, be it a major physical

alteration or repair, or a non-physical change (like the new legal classification mentioned above or a new recognition of its artistic or historical importance), be appropriate to the nature and character of the object and our continued perception of it.¹³

I think that it is becoming clear now that the business of reviving or ensuring the continued life of our environs, whether we call it restoration, conservation, preservation, or any other name, is one of the interpretation and reformulation of cultural values. This may appear trivial but, in fact, is not. Traditionally, the discipline or profession of conservation or restoration has aspired to objectivity, to scientific method, to historical correctness, while ignoring its true nature: that is, as a special art form, whose medium is works of art already completed and monuments or objects of historical or environmental importance, and whose true subject matter is those parts of our psyches or souls that demand a continuity between past and present, and which sense the aesthetic or spiritual insights and possibilities contained in forms long neglected, or which have simply come to love the accustomed shapes and forms of our surroundings.

Rome, November, 1984.

Notes

1. See J.M. Fitch, 'Historical Preservation'. McGraw Hill. New York. 1982.
2. See B.M. Fielden, 'Conservation of Historic Buildings'. Butterworth. London. 1982.
3. William Morris in the Manifesto for the SPAB, 1877, and still quoted today everytime and Englishman speaks of conservation.
4. See the work of almost any modern Italian, for example, C. Brandi or R. Pane or R. Bonelli.
5. G. Carbonara, 'La Reintegrazione dell'Immagine'. Bulzoni. Rome. 1976.
6. This mode of analysis is based on the work of Benedetto Croce, the Italian philosopher, aesthetian and art critic (1866-1946). See his 'Estetica', first published in 1905; English translation by D. Ainslie, Macmillan. London. 1909.
7. B. Croce, *ibid*.
8. See G.A. Press, 'The Development of the Idea of History in Antiquity'. McGill-Queens University Press. 1982.
9. These four categories correspond roughly to both the Taoist and the ancient Greek subdivision of the constituent elements of the world: that is, earth, air, fire and water; or in our terms, functional and practical, spiritual and artistic, rational and intellectual, and finally, emotional and unconscious. See also C.G. Jung's four basic categories of psychological types.
10. Oxford English Dictionary, edited by J. Murray. Clarendon Press. Oxford. Volume C, 1893; Volume P, 1909; Volume R, 1914 and Webster's Dictionary. Second Edition. Merriam and Co. Springfield, Mass. 1955.
11. For the meanings and derivations see also S.T. Madsen's introduction to his 'Restoration and Anti-Restoration', Universitetsforlaget. Oslo. 1976; also, the main text makes clear why in English so many of the associations are negative.
12. This quotation is from psychologist Julian Jaynes' fascinating and perceptive speculation on the development of consciousness in his 'The Origins of Consciousness in the Breakdown of the Bicameral Mind'. Houghton Mifflin. Boston. 1976.
13. Many of the ideas underlying the three previous paragraphs are based on the work of Prof. R. Bonelli (see his 'Architettura e Restauro'. Neri Pozza. Venezia. 1959), and his lectures at the post-graduate school of architectural conservation at the University of Rome.

Grys van ouderdom, in 'n grys gewaad van grou-grys dolomietklip staan die byna eeu-oue kerkgebou op Kerkplein aan Gerrit Maritzstraat in Lichtenburg.



Historiese kerk op Lichtenburg

A D BOSMAN

Hierdie Ned Geref Kerkgebou is in 1981 tot Nasionale gedenkwaardigheid verklaar.

Op 14 Junie 1890 lê die eerste leraar van die gemeente, wat in 1885 gestig was, die hoeksteen. Hy was ds H J L du Toit, 'n wiskundige genie wat in 1881 die M A-graad in wiskunde aan die Victoria Kollege, Stellenbosch, afgelê het. In dieselfde jaar word hy leraar van die Ned Geref Gemeente Potchefstroom, en vanaf 1887 word hy leraar van die gemeente Lichtenburg.

Veral na kerkhereniging in 1885 het die bestaande eerste ou kerkgeboutjie, in 1878 opgerig, te klein vir die gemeente geword en ds Du Toit en sy kerkraad besluit om 'n groter en geriefliker kerk ook op Kerkplein op te rig. Hierdie plein is reeds met dorpsstigting in 1873 deur kmdt H A Greeff, stigter van Lichtenburg, "voor het maken van een kerk" geskenk.

In 1889 word die volgende boukommissie deur die kerkraad

saamgestel: Ds H J L du Toit, J H de la Rey (latere generaal), J H Maartens (landdros), D F Retief, A J de Villiers, C Coetzer, W de Vos en P A de Wet.

Die ontwerper van die kerkgebou is onbekend — moontlik die Boukommissie self — maar die bouer was ene Cullman. (Sommige beweer dat dit Cullinan was.) Die boumateriaal is ter plaatse gekry. Dolomitiese gesteente kom in groot hoeveelhede ten noorde van die dorp voor. Hierdie grou-grys, harde gesteente is uitgehaal en in 'n groot mate somer daar gekap en gedresseer om boustene te vorm. Met ossewaens, sleë en skotskarre is dit na die bouverseel aangery. Sommige lidmate van die gemeente het kleistene gemaak en gebak wat dan as hulle bydrae vir die gemeente beskou was. Die gebrande stene is gebruik om die klipmure wat aan die binnekant baie rof en onegalig was, netjies af te rond. Die mure is gevolglik baie dik. Die grondformasie, vir die lê van die fundamente, was gelukkig stewige kalksteen wat plek-plek tot byna bókant die grondoppervlak uitgeskrop het.

Die gebou is in 'n eenvoudige T-vorm met 'n klein konsistorie aan die oostekant, laer as die res van die gebou. Die staandak was van gegolfdde sinkplaat en die plafonne van hout. Die hout-raamvensters was voorsien van onderusigtige glas. Die voltooide kerk kon in Januarie 1891 ingewy word.

Hierdie ou klipkerk, wat later van jare vergroot sou word, het tydens die ABO II as toevlugsoord, as blyplek, plesierplek en as fort vir Britse soldate gedien.

Lichtenburg was tydens genoemde oorlog feitlik gestroop van al sy weerbare manne. Net 'n dosyn of wat het agtergebly om die orde te handhaaf en die vroue en kinders te beskerm teen moontlike aanvalle deur vyandige Swartes.

Op 30 Mei 1900 word 'n ernstige boodskap aan alle inwoners van die dorp gestuur dat 'n groot groep Swartes van plan was om al die vrouens en kinders daardie nag te vermoor. Almal is aangesê om daardie nag in die kerk te gaan skuil. Die paar manne sou buite waghou. Volgens beskrywing van een van die "vlugtelinge", mej M de Beer, het 'n konsternasie daardie nag in die kerk geheers met al die mammas en klein kindertjies so op 'n hoop vasgekeer. Die aanval het nie plaasgevind nie en almal moes die volgende nag weer in die kerk gaan skuil. 'n Paar dapperes het die moontlike gevaar egter in hulle eie huisies getrotseer.

Daardie nag, 1 Junie 1900, neem Britse magte Lichtenburg sonder slag of stoot in besit. Die kerkgebou is gebruik as blyplek vir die soldate. Daar het dit dikwels baie plesierig gegaan en benewens sterk drank is 'n klavier gebruik om die vrolikheid te verhoog. Ds H J L du Toit is dieselfde dag, 1 Junie 1900, na die aanklagkantoor ontbied omdat hy 'n geweer by hom gehad het. 'n Paar dae later is hy op 3 Junie, die Sondagaand pas na die aanddiens, as krygsgevangene geneem en na Simonstad gestuur.

Genl De la Rey het probeer om sy tuisdorp uit die hande van die vyand te bevry. Die nag van 2 Maart 1901 beweeg hy, ondersteun deur genls J C Smuts, J Celliers, P J Liebenberg, H R Lemmer en kommandante H C W Vermaas en Du Toit vanuit drie verskillende rigtings na die slapende dorpie. Om drieuur die oggend klap die eerste skote. Die verrassing vir kol C G C Money, die Britse bevelvoerder, was groot. Inderhaas word al hulle perde ter wille van veiligheid in die Klipkerk ingebring.

Verskeie geboue in die dorp is as forte gebruik, o.a. die Klipkerk en die kerkgebou van die Ned Herv Gemeente wat aan Burgerstraat geleë was. Die geveg het dwarsdeur die dag van 3 Maart, 'n Sondag, geduur totdat kol Money teen die aand wapenstilstand van twee uur aanvra om dooies en gewondes te versorg. As gevolg van die deeglike verskansing van die dorp het genl De la Rey dit gerade geag om die poging te laat vaar. In die duisternis van die nag het hulle stil-stil weggetrek. Jare ná die oorlog kon koeëlmerke nog teen die klipmure van die kerk gesien word.

Na 1902 het die kerkgebou verskeie kere veranderings ondergaan sonder dat die kern van die gebou verander is. Aanvanklik moes lidmate hulle eie sitplekke verskaf. Toe stoele in 1904 aangekoop was is dit aan kerkgangers verhuur. In 1922 is hierdie gebruik gestaak. In 1913 besluit die Kerkraad om die kerk van drie ekstra galerye te voorsien. Gelukkig was die oorspronklike mure hoog genoeg vir hierdie verbetering. Die boukommissie wat met die taak gemoeid was, was ds J G perold, P A de Wet, M D Delport, Z P le Roux en A Wilson. Die beplanning is deur ene Van Eck gedoen en die boumeester was A P Leoni.

In 1920 word ds Piet du Toit die leraar van die gemeente. Hy was die latere Armsorg-sekretaris en vanaf 1935 word hy Kommissaris van Volkswelsyn. In sy tyd, in 1927, hang die swaard oor die ou klipkerkgebou. 'n Komitee bestaande uit die leraar en J C Markotter, P A de Wet, P H du Preez, W J de Wet, J D Kruger, P G Dreyer, J P Hamman en Z P le Roux word opgedra om ondersoek in te stel na die wenslikheid daarvan om die kerk te sloop of te vernuwe. Hierdie komitee het deeglike werk ge-

doen en hulle beveel aan dat die gebou vernuwe moet word. Een van die motiverings was dat "die gebou 'n mylpaal in die geskiedenis van die gemeente is en daarom nie gesloop behoort te word nie".

Argitek Gerard Moerdyk is aangestel om die beplanning vir vernuwung te doen. Hy het 'n deeglike stuk werk daarvan gemaak. Die drie ingange, noord, wes en suid, is elk van 'n netjiese bypassende ingangsportaal voorsien en bokant die suidelike portaal is 'n sierlik kerkoring, een van die mooiste in die land, opgerig, ongeveer 35 m hoog. Daarbenewens is die galery agter die preekstoel vergroot deurdat die konsistorie dienooreenkomstig ook vergroot is. 'n Pragtige boogvormige gewelf van sandsteen is bokant die preekstoel gebou en die houtvensterrame is vervang deur staalvensters en gekleurde loodglas. Die koepelvormige houtplafonne het mooi by die sandsteengewelf aangepas. Hierdie werk is alles in 1928 gedoen. In dieselfde jaar is 'n sierlike nuwe orrel geïnstalleer. Hierdie pragtige "Cooper, Grill & Tomkings-orrel" met sy sierlike goudkleurige pype verleen skoonheid en karakter aan die interieur van die kerk. Die hoeksteen van die vernieude gebou is op 10 November 1928 deur ds Piet du Toit gelê en dr W Nicol het die feesrede gevoer. Slegs agt jaar na hierdie vernuwung, in 1935, het die gemeente sy halfeeu-bestaan gevier, en in 1960 vind die driekwarteeufees plaas. In 1960 is daar weer eens aan die gebou gewerk. Die sinkdak is deur 'n kleiteëldak vervang en die plafonne is deur gewone skuins plafonne vervang terwyl die groot balvormige ligskerms met buisligte vervang is.

In 1938 is die konsistorie vergroot en 'n nuwe, ruimer moederskamer bypassend aan die konsistorie, aangebou. Hierdie beplanning is gedoen deur plaaslike argitekte Botha, Van Rouendal en Bosman. Die boukontraakteur was P H Visser en die man wat die netjiese klipwerk gedoen het was Vic Bosman.

In 1985, die eeufeesjaar van die gemeente, word die eerste ou klok wat vir 50 jaar lank deur die wyk Delwerye gebruik was na die kerkerrein teruggebring en opgerig presies soos dit van 1905 tot 1934 op die terrein gestaan het.

In dieselfde jaar, 1985 word die buisligte vervang deur 'n stel pragtige Flaamse styl ligte, spesiaal gemaak vir die kerkgebou deur Pieter van Dyk van Kaapstad. Hierdie kandelaar-tipe ligte dateer uit die tydperk rondom 1928 toe die kerkgebou vergroot is, met die kern volkome behou.

Die kerkgebou op Kerkplein dra swaar aan hoekstene en gedenkplate. Daar is nie minder nie as tien daarvan. Die eerste hoeksteen by die kerkgebou bevat die volgende woorde: **De Ned Herv of Geref Kerk Hoeksteen gelegd door ds H J L du Toit 14 Junie 1890.** Tydens die vernuwung van die gebou in 1928 word 'n tweede hoeksteen gelê deur ds P du Toit op 8 Mei 1928. In 1981 ontvang die gebou die embleem as nasionale gedenkwaardigheid van die Raad vir Nasionale Gedenkwaardighede. In 1985 word 'n gedenkplaat, wat die geskiedenis van die gebou bevat, van bogemelde Raad ontvang en aan die gebou geheg.

In 1926 lê ds P du Toit die hoeksteen van die kerksaal. 'n Gedenkplaat by die eerste kategeselokale word in 1976 deur ds Deon Burgers onthul. In 1980 word die kategeselokale verder uitgebrei tot 26 klaskamers en 'n pastorale spreekkamer. Die gedenksteen word in 1980 onthul deur di E Botha en J T Pienaar. Op 13 Januarie 1982 onthul di Botha en Pienaar 'n gedenksteen by die nuut aangeboude moederskamer en vergrote konsistorie.

In die eeufeesjaar van die gemeente, 1985, word 'n aantal reuse dolomietklippe op die kerkerrein aangebring en 'n gedenkplaat daarop met die woorde: **Al die eer aan God ons Rots, uit dank vir 100 jaar van genade,** onthul deur ds J T Pienaar. Dit is van dieselfde tipe klip waarvan die kerkgebou opgerig is.

Ook in 1985 word die eerste ou kerkklok wat vir vyftig jaar aan die wyk Delwerye geleen was (1934-1984) weer op sy plek op kerkplein opgerig en 'n gedenkplaat daarop word onthul deur ds H A Hutton.



Fees op Boekenhoutfontein

Vermaak was aan die orde van die dag toe 'n groot aantal besoekers op 10 Oktober 'n gesinsfees op Boekenhoutfontein bygewoon het. Verskeie stalletjies het ware aangebied wat gestrek het van porseleinpuppe tot halfedelstene, terwyl dit by die kostoonbanke, waar onder andere braaivleis, vetkoek en kerrie-en-rys bedien is, gesellig gegaan het. Boeremusiek is deurengedoen het. 'n Uitstalling van antieke poppe het die kinderkamer in president Kruger se huis versier terwyl 'n strykkwartet in die voorportaal die goeie ou tyd in herinnering geroep het. Buite het 'n uitstalling van veteraanmotors statig op die werf gepronk. Die Holm-kinders het 'n trefende poppespel in die 'ou skooltjie' aangebied, en jonk en oud het vasgenaël gesit en kyk hoe oom Paul Kruger, sy vrou Gezina, die vader van die kunstenaar Pierneef en die heer Sammy Marks optree. Hierdie oorspronklike stuk was werklik iets besonder. 'n Karatevertoning het groot byval gevind en die kinders het die speletjies wat deur Jong Dames Dinamiek vir hulle gereël is, baie geniet. Dit was veral verblydend om te sien dat heelwat jongmense die dag teenwoordig was. Daar word beoog om soortgelyke geleenthede op 'n meer gereelde basis op die plaas te reël. Ons hoop dat hierdie fees die Rustenburgers só sal inspireer dat ons spoedig 'n tak van die Stigting daar op die been kan bring. Dié feesdag het gewys: bewaring is pret.







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