

# INHOUDSOPGAWE / CONTENT

1. Liewe Vriende .....	2
2. The Life and legacy of David Livingstone .....	4
3. Onder draai die duiwel rond.....	9
4. Introducing: Norman Eaton.....	14
5. Aankondigings .....	16
6. Words to ponder.....	16

## REDAKSIE / EDITORIAL STAFF

### ARTIKELS / ARTICLES:

ANZISKE KAYSTER & JARED MCDONALD

### REDIGERING / EDITING:

LOUISE LIPSHITZ

### DRUKWERK EN PRODUKSIE / PRINTING & PRODUCTION:

DENISE VAN WYK, KATRIENA BOOYSEN & CHERÉ WILLIAMS

### VERSPREIDING/ DISTRIBUTION:

JAMES VAN RHYNERS & ZENEVIN ISAKS

# Liewe Vriende

Hoe meer ons met mense te doene kry, hoe meer besef ons dat geskiedenis nie net tussen die bladsye van boeke vasgevang lê nie, dat dit in der waarheid die skeppers van geskiedenis is wat vir ons van waarde is en dat dié wat geskiedenis oorleef het, die verlede vir ons op 'n skinkbord kan aanbied.

Menslike heugenis is 'n historiese bron wat die geskrewe rekord kan aanvul en selfs bevestig. Nie net is dit 'n heerlike manier om geskiedenis te ondersoek soek nie, dit is verrykend vir en tot die geskiedenis. Om te onthou en goed te onthou dra by tot die behoud van die verlede.

Alhoewel Mondelinge Oorlewering al vir die afgelope twintig jaar of selfs meer die nuwe gonswoord in geskiedkundige kringe geword het, het die antieke Grieke alreeds sowat tweeduisend jaar gelede die tegniek van ooggetuie-weergawes gebruik om inligting te versamel. Die enigste verskil is dat ons vandag kameras en digitale opnames maak, maar in beginsel bly dit dieselfde: om te gesels en geselskap te maak, maar méér nog, om 'n Samuels-oor, 'n luisterende oor te hê.

Verskillende mense onthou verskillende gebeure in dieselfde gemeenskap,

anders. Tydens die Sobukwe begrafnis in 1978 in Graaff-Reinet was baie mense vreesbevange, ander vreesloos, die aantal bekendes het beïndruk en ander onthou weer die rooi grond en snikhete hitte van 'n bloedig-warm dag in Maart. Graaff-Reinet was in rep en roer. Sommige mense het stelling op hul stoepe ingeneem en ander het die gebeure van agter die gordyn beskou. Ansie Malherbe was 'n jong dogter toe hierdie geskiedkundige gebeurtenis plaasvind. Sy onthou dat die skool vroeg verdaag het en hoe opgewonde sy was dat haar naweek vroeër kon begin. Ander onthou die singende skare, gelei deur jongelinge wat van Port Elizabeth ingevoer is vir die begrafnis en daarna... die openbare "kruisiging" van Gatcha Buthelezi.



Onmiddellik na die gebeurtenis vind sifting en vorming van gebeure plaas wat aanhou lank daarna, alhoewel subtieler en stadiger. Die eindproduk in die geheue kan dalk min ooreenstemming toon met ander se siening van gebeure.

Mondelinge oorlewering is nie net 'n kuns wat deur die professionele geskiedkundige skrywer beoefen word nie, dit is 'n gemeenskapstradisie, wat begin het met die behoefte om die verlede te behou, te bewaar en te beskerm.

Daar word van geheue as die "rou material" van geskiedenis gepraat. In die verlede kon die geskiedskrywers geheel en al op die gesproke woord vertrou van die persoon wat dit rondom die vuur of langs die tafel vertel het. Hierdie persoon was gewoonlik ervare, met aansien in die gemeenskap, 'n outoritêre figuur. Vandag word die taak egter bemoeilik deur grootpraterij en spekskiet. Dit is ook al-om bekend dat geheue deur keuses beïnvloed word en dat geheue maar baie kieskeurig kan wees. Hier verwys ek na persoonlike voorkeure en opinie.

Maar alles nieteenstaande gee Mondelinge Oorlewering diegene wat vir lank moes stilbly 'n kans om van hulle te laat hoor en komplementeer dit die geskiedenis.

Die Graaff-Reinet Museum het so pas befondsing van die Nasionale Lotery Fonds bekom spesifiek met die doel om Mondelinge Oorlewering in Graaff-Reinet te versamel. Dit is 'n reuse taak wat in 'n uitstalling, 'n dokumentêre film en boek vervat moet word. Hierdie visie is die breinkind van Dr. Roy Stauth wat reeds in 2009 met aanvoerwerk daarvoor begin het.

Indien u in gesels belangstel en nie omgee om opgeneem te word nie, kontak ons gerus. Vir enige geskiedkundige, amateur of professioneel, is dit 'n verrykende en opwindende ervaring, 'n ontdekkingsreis wat enige ander ondersoek in uniekheid en opwinding oortref. Ons sal graag alles vir die nageslag op hierdie nuwe digitale, maar ook unieke, manier wil vaslê.

Graag maak ons ook van die geleentheid gebruik om u 'n geseënde Kerstyd en voorspoedige Nuwe Jaar toe te wens. U ondersteuning, vriendskap en lojaliteit is vir ons 'n riem onder die hart.

Groete tot volgende jaar.

# THE LIFE AND LEGACY OF DAVID LIVINGSTONE: LOOKING BACK, LOOKING FORWARD

---

by  
**Dr. Jarred McDonald**



[www.mrdowling.com](http://www.mrdowling.com)

This year marks the two hundredth anniversary of the birth of David Livingstone. He remains one of the best known British explorers and humanitarian campaigners of the nineteenth century, famed for his extensive travels through Africa, his campaign against the slave trade, and for the rich archival legacy that he left behind. He was also a

missionary and a devout evangelical Christian.

For those not too familiar with his life, Livingstone was born in Blantyre, Scotland on 19 March 1813 to a working-class family. His parents worked in a cotton factory and David began working in the same factory at the age of ten. He was, however, very bright, and he eventually went on to study medicine in London. Thereafter, he became a missionary and one of Victorian Britain's most famous explorers. While today we have sports stars and Hollywood actors to idolise, in the late nineteenth century, explorers were the celebrities of the day, and arguably none was as famous as Livingstone.

This Victorian icon became a living myth as he disappeared into the interior of Africa in the late 1860s with no one hearing from him for several years. No less than four search parties were sent out to find him, including the one funded by the New York Herald newspaper, which dispatched Henry Morton Stanley to Africa. Stanley found Livingstone on the shores of Lake Tanganyika on 10 November 1871,

when he is said to have uttered those legendary words: “Dr. Livingstone, I presume?” What is less well known is that Stanley followed up this quip by informing Livingstone that he was relieved to have finally found him, to which Livingstone is said to have replied: “But I wasn’t lost”. Another well-known aspect of Livingstone’s life actually relates to his death. Upon succumbing to a long bout of illness on 1 May 1873, Livingstone’s two faithful followers, Chuma and Susi, buried his heart near the spot where he died in present-day Zambia, before carrying his body over two thousand kilometers to the east African coast. His remains were returned to Britain where he was eventually laid to rest in Westminster Abbey on 18 April 1874.

Livingstone was and is a controversial figure. During his life he was criticised for his failure to make converts, for being a poor expedition leader and for making crucial strategic and geographical errors. And yet he was also celebrated in his time as an intrepid pioneer, the epitome of self-help,

the Christ-like martyr who ultimately gave his life in his efforts to spread the word of God. Since his death, Livingstone’s famous call for Africa to be opened up to “commerce, Christianity and civilisation” has been leveled against him. He has been blamed for paving the way for the notorious ‘Scramble for Africa’ and the legacy of colonial rule that followed. As inspiration for the large numbers of missionaries who subsequently went to Africa, he has been linked to cultural imperialism. In his emphasis upon slavery, he has been criticised for creating the image of Africa as the hopeless continent, constantly in need of external aid and humanitarian intervention.

European missionaries of the past are today often seen as agents or “evangelists of empire”, operating at the frontiers of colonialism and benefitting from its infrastructures. They are criticized for imposing their religious beliefs and Western concepts of “civilization” on non-Christian peoples. In many respects an exceptional missionary and explorer, Livingstone’s observations challenge some of

these preconceptions about missionaries. They clearly illustrate the extent to which he *relied upon* local knowledge, power and context and the ways in which his was truly a story of encounter and exchange *between* Europe and Africa rather than one of Western imposition.

The archives of David Livingstone, and missionaries like him, undoubtedly reflect the cultural views of their own time, particularly in relation to race, gender and class. As with all archives, they must be read and understood in their historical context. Whatever criticisms may be levelled against them, these records have much to contribute to our understanding of a controversial and contested past.

Livingstone was a prolific writer and one topic which he devoted scores of pages to was the slave trade. He described the slave trade in Africa as “the open sore of the world” and dedicated much of his life to its abolition. He was referring primarily to the East African slave trade. During the nineteenth century, the scale of the commerce in human beings

expanded across a vast swathe of eastern and central Africa, from Ethiopia in the northeast, through Uganda, eastern Congo, Tanzania, Zambia, Malawi, and down to Mozambique.

Much of the slave trade was driven by developments in the Indian Ocean world, and particularly by slave-owning city-states along the East African coast. Zanzibar was one of the most important of these, and its rise as a commercial power in the 1830s and 1840s was one of the key factors in the expansion of the slave trade in the interior. It is estimated that by the 1860s, Zanzibar and the surrounding coastal areas were handling around 60,000 enslaved Africans per year.

Many of these individuals were exported to the Persian Gulf region. Others, passing through Ethiopia and Somalia, were sent to Arabia, Yemen and the Red Sea area. Further south, African captives were used on the sugar and coffee plantations in the Seychelles and Comoros islands. One of the largest employers was Zanzibar itself, where enslaved people were used on the lucrative spice

plantations. Livingstone, among other campaigners, believed that only through “legitimate commerce” could this violent traffic be brought to an end.

David Livingstone began his career in Africa as a missionary, spending sixteen years in the service of the London Missionary Society. He resigned his post in 1857 as he prepared to lead the government-backed Zambezi Expedition from 1858 to 1864. But, despite this apparent change of direction he continued to see himself as a missionary, driven by a sense of divine purpose. During this period Livingstone lived and worked closely with African peoples – chiefly as resident missionary to the baKwena under the leadership of Sechele - developing strong relationships with a number of key figures in the region.

His letters reveal a frustration over the lack of converts, but also a pragmatic sense of his limitations as a missionary among the local people. In speaking of his warm reception by Mosielele, chief of the baKgatla, in 1843, he noted: “I need scarcely add that his wish,

although sincere, does not indicate any love of the doctrines we teach. It is merely a desire for the protection & temporal benefit which missionaries are everywhere supposed to bring.”

David Livingstone was one of the first medical missionaries to enter Southern Africa. He was a skilled physician-surgeon, whose medical expertise and reputation was also the means by which he gained the trust of local chiefs as he negotiated his way through their territories. At a time when many of his contemporaries dismissed the approaches adopted by local healers, Livingstone remained practical – recording and testing traditional plant and mineral-based remedies alongside whatever western medicines he was able to procure. Livingstone’s letters, journals and published narratives are full of his observations of the diseases he encountered in Africa, and their impact on both Europeans and Africans. These included malaria, cholera, dysentery, leprosy, tuberculosis and typhoid, among others.

Malaria was seen as the single biggest obstacle to European settlement and trade in Africa. At that time, it was thought that the disease was caused by bad air. Livingstone suffered repeated attacks, as did his children and his wife, Mary, who died from malaria in 1862. Although he was never to know the actual cause of the disease, Livingstone observed that it seemed more prevalent where mosquitoes flourished, and he adopted the Arab custom of using mosquito nets at night. He also developed his own cure, becoming one of the first to administer quinine in a dose that was effective enough to keep the death rate on his expeditions comparatively low. As such, Livingstone can be seen as a medical pioneer who made a significant contribution to the study and treatment of tropical diseases in the late nineteenth century.

As part of the Livingstone Online Project ( a project which seeks to digitize all Livingstone's letter written in Africa), I contacted the Graaff-Reinet Museum earlier this year to request permission to upload a digital copy of the Museum's one Livingstone letter

on our website ([www.livingstoneonline.ucl.ac.uk](http://www.livingstoneonline.ucl.ac.uk)).

The original letter held by the Graaff-Reinet Museum was written by Livingstone on 10 June 1847 to his good friend, Reverend Andrew Murray, who used to reside in Reinet House. Livingstone had passed through Graaff-Reinet on his journeys north, once describing it as the “prettiest town in all Africa”. He also described Murray and his wife, Maria, as “two Christians worthy of going 100 miles to make the acquaintance of”.

In this letter, Livingstone relayed to Murray an account of a journey he had recently undertaken with his wife. They had travelled north of the Magaliesberg, to the east of the baKwena peoples. He described the area as very fine, rich in copper, iron and tin. David and Mary managed to visit several groups who had once fallen under the authority of Mzilikazi, the famous chief of the amaNdebele. Upon trekking further eastwards, the Livingstones encountered other groups “rich in cattle and able to manufacture different ores” of which the country had an abundant



supply. Livingstone was clearly enthused by the prospects of trade with these people, but he lamented that all lived in “entire ignorance of what the Great Redeemer had done for them.”

*(Dr. McDonald was the guest lecturer at the Annual Dinner at the Museum. Unfortunately the space did not allow publication of the complete article. It is available at the Graaff-Reinet Museum)*

\*\*\*\*\*

## **ONDER DRAAI DIE DUIWEL ROND....**

---

Prof Matilda Burden, bekende kultuurhistorikus vertel die volgende storie (soos vertel deur S Hattingh) van hoe die duiwel in die mens gekom het: *Die duiwel wou gaan kuier en vra sy buurman om na sy seuntjie te kyk. Die duiweltjie is baie stout en die buurman besluit om hom van kant te maak. Hy gooi hom in 'n groot vuur en reken hy is verbrand. Toe die duiwel terugkom, roep hy sy seuntjie en dié antwoord dadelik “Ja Pappa” en kom uit die vuur te voorskyn Die duiwel gaan weer kuier en laat vir kleinman by die*

*bure. Hierdie keer gooi die buurman hom in 'n modderpoel en stamp hom vas. Toe die pa-duiwel terugkom en hom roep, kom hy ongedeerd uit die modderpoel. Die derde keer was die buurman briesend en besluit om deeglike werk te doen. Hy gooi vir duiweltjie in 'n pot kokende water, kook hom gaar, en eet hom op. Toe die duiwel by sy terugkeer sy seuntjie roep, antwoord hy “Ja, Pappa” uit die man se maag. Die duiwel antwoord toe: “Dis reg, my kind, bly daar – ek wou jou lankal daar gehad het. Van toe af is die duiwel in die mens.*

Reeds van die begin af is die duiwel deel van ons volksgeloof en kom lê die woord “duiwel” of “satan” so lekker in die volksmond. Hier verwys ek na enige Suid-Afrikaner, man, vrou en kind, oud en jonk. Hoeveel keer hoor ons nie: “Maar nou is ek darem die duiwel in!”, “Jou Satan!” , “praat van die duiwel, dan trap jy op sy stert” en die alombekende, “ledigheid is die duiwel se oorkussing”. Om “die duiwel in te wees” verwys

na iemand wat baie boos of vererger is en met ander woorde, letterlik die duiwel in sy lyf het. Dan raak die storietjie van die duiweltjie en hoe die duiwel in die mens gekom het, nie so vergesogt nie.

Die woord duiwel het sy oorsprong in Die Bybel, in die Nuwe Testamentiese Griekse benaming *diabolo*. Die Griekse woord beteken “lasteraar” of “aanklaer by die regbank” en is dus die letterlike vertaling van die Hebraeuse woord **Satan**. In gemeenskapstaal praat ons graag van Ou Bokvoet, Ou Elftoon, Ou Katvoet, Ou Blinkoog, Niek, Vaalkros, Jimmie, Gratebene, Stinksarel en Swarhandjies. In baie gevalle word “ou” vooraan geplaas wat duidelik daarop dui dat hierdie gevalle engel nie ons ou skoene werd is nie. Daar is nog heelwat meer benaminge veral in Xhosa, Zulu en soortgelyke tale en natuurlik ander inheemse tale soos Nama. Die naam Mephistopheles kom vanuit die

Griekse woordeskat en in verwys dit na een van die duiwel se onderdane en nie Satan self nie. Mephistopheles is egter tóg ook algemeen in die volksmond. In die musiekblyspel *Cats* word magiese kragte aan die kat met dieselfde naam toegedig. Hierdie kat was slu, skelm en soms afsydig, maar het definitief oor towerkrag beskik, hoe anders kon hy dan sewe klein katjies vanuit die niet produseer! Iets was Prof Burden nie in haar artikel aanspreek nie is dat ons die duiwel ook in die name wat ons vir ons diere gee, verwoord. Dink net, ’n perd wat Diablo heet, die pertinente “Duiwel” Of “Satan” vir ’n hond of kat en selfs Joos of Josie, alhoewel nie ’n tipiese Suid-Afrikaanse benaming. Hierdie benaminge is dalk gegee om almal die skrik op die lyf te jaag en met reg, die duiwel sal altyd die verleier en geestelike vyand van die mensdom bly. As teenstander van God en die mens, speel hy in ons geloofs-

en kultuurtradisies 'n belangrike rol en word dit vergestalt in die stories wat ons vertel, die gesegdes en spreekwoorde wat ons gebruik en wat na ons en van ons oorgedra word aan ons kinders en hulle kinders.

*'n Dogtertjie vra benoud aan haar maatjie: "glo jy dat daar 'n duiwel is?"*

*Maatjie: "Nee, wat! Hy is net so 'n iemand soos Vader Krismis. Dis eintlik jou pa!"*

Ek onthou my ouma het sommer later gepraat van "praat van die duiwel" en ons almal het geweet waarna sy verwys. Dit hang blykbaar saam met die opvatting dat 'n persoon en sy naam onafskeidbaar is. Noem jy dus iemand se naam, moet hy of sy verskyn. Die Harry Potter aanhangers sal dalk ook onthou hoe al die inwoners van hierdie geskepte wêreld van J K Rowling eenvoudig geweier het om die bose Woldemort se naam te noem. Noem jy sy naam, mag hy dalk hoor en jou met sy skielike verskyning

verras! Deesdae praat baie mense van Die Groot Siek (VIGS) en die Groot K sonder om dit by naam te noem, uit vrees dat mense aanstoot sal neem of dat die siekte sal toeslaan op niksvermoedende slagoffers.

Die verkoop van 'n mens se siel aan die duiwel, staan bekend as die Faust-motief. Faust of Faustus het in die 15<sup>de</sup>/16<sup>de</sup> eeu geleef. Omdat hy so bedrewe was in die toorkuns het hy 'n ooreenkoms ten koste van sy siel met die duiwel gesluit. Hy het homself daarop geroem dat hy die wonderwerke van Jesus kon herhaal. Die uiteinde van die storie? Die duiwel het sy nek omgedraai.

Baie mense het hulle, volgens legendes en oorleweringe, uit die verkoopskontrak probeer uitwurm deur aan die duiwel onmoontlike opdragte te gee in ruil vir hul siel. So byvoorbeeld kon hy versoek word om 'n swart kat wit te maak en om water met 'n sif te gaan haal.



*Faust en die duiwel*

<http://50watts.com/Harry-Clarke-s-Faust>

Sekerlik die beroemdste storie in die geskiedenis van Suid-Afrika is die storie van Kaptein van Hunks en die duiwel wat die groot rookwedstryd op Tafelberg gehou en so die kleet van Tafelberg tot stand gebring het. Maar in die volksgeloof is daar baie stories, soms minder bekend, wat oorvertel word:

*In die tyd van die profeet Musa, het 'n vroom man geleef wat dag en*

*nag op die dak van sy huis gebid het. Eendag het van sy bure na hom gekom en hom vertel dat daar in 'n tuin 'n boom groei wat deur sommige mense aanbid word. Hy het dadelik 'n byl geneem met die voorneme om die boom af te kap en met wortel en tak uit te roei.*

*Die duiwel het egter aan hom verskyn in die vorm van 'n ou man en gevra: "Wat beplan jy om te doen?". Die man verduidelik toe van die mense wat die boom aanbid. Die duiwel sê toe: "Wat traak dit jou? As God wou hê dat die boom afgekap word, sou hy sy Profeet stuur om dit te doen."*

*Die vrome man wou nie na die duiwel luister nie en hulle het begin stry en argumenteer totdat hulle handgemeen geraak het. Die man slaag toe daarin om die duiwel plat te slaan en gaan sit op hom om sy keel af te sny. Die duiwel het hom gesmeek om hom te laat gaan en sê: "Laat ek jou iets vertel wat jou in hierdie en die volgende wêreld sal help. Ek sal jou elke dag twee pond betaal wat jy op jouself en op die armes kan spandeer. Los die boom*

*totdat God jou beveel om dit af te kap."*

*Die vrome man word toe deur die duiwel mislei. Hy het die duiwel se voorstel as goed en reg beskou en teruggekeer huis toe. Op die tweede dag het hy twee pond onder sy kussing gevind en het 'n gedeelte daarvan met die armes gedeel. Die volgende dag was daar egter geen muntstukke nie, dus het hy weer sy byl geneem om die boom te gaan afkap. Satan het weer aan hom verskyn met dieselfde voorstel. In die daaropvolgende gestoeiery het die duiwel egter die oorhand gekry. Die man was verbaas en kon dit glad nie verstaan nie. Hy was doodseker dat hy weer die oorhand oor die duiwel sou kry. Die duiwel verduidelik toe: Dié wat 'n goeie daad verrig te ere van God, sal altyd die duiwel oorwin, maar dié wat dit doen vir eie gewin en wêreldsgoed, verloor sy krag en misluk.*

*(www.al-islam.org)*

Hierdie Moslem verhaal is seer sekerlik deur ouma rondom die tafel vertel met gepaste handgebare en

gesigsuitdrukkinge. Nie net word sulke verhale gebruik om kultuur en geloof te bekragtig nie, maar gee aan die luisteraars 'n gevoel van identiteit en samehorigheid.

Alhoewel hierdie verhale, gesegdes en grappe die duiwel as tema het, kom die belangrikheid van ons nie-tasbare erfenis na vore en die belangrikheid daarvan vir enige geskiedskrywer. In haar artikel ondersoek Prof. Burden spesifiek die duiwel in die volksgeloof van die Afrikaanssprekende. Sy luister na oorleweringe, die stories vertel deur oumas en oupas, gedigte, grappe en selfs liedjies. Haar metode van ondersoek is heel gepas vir ons beplande Mondelinge-oorleweringe projek: om die nie-tasbare geskiedenis van ons gemeenskap te ondersoek deur middel van 'n heerlike gesprek.

**Bronne:**

Prof. M Burden: *Die duiwel in die volksgeloof van die Afrikaanssprekende,*  
H Liebenberg: *Stories oor die herkoms en betekenis van Afrikaanse idiome, segswyses en woorde*

## INTRODUCING: NORMAN EATON

---

When it became known that the Church Authorities had made an application to the Municipality to convert Reinet House into flats, a section of the Graaff-Reinet Community, led by Miss Isabel Lawrie became very perturbed, resulting in Miss Lawrie seeking the assistance to save Reinet House.

By June 1952 after many trials and tribulations, enough money was raised and talks of restoration commenced. Charles Te Water suggested that the Board invite Norman Eaton to assume the role of the Board's architect. Eaton agreed to this, but in an honorary capacity. At that stage Eaton had build a reputation for himself and during the course of time, became known as the progenitor of Pretoria Regionalism, a place-specific architectural style characterized by stockbricks

thickly whitewashed, the use of facebrick as well as low-pitched roofs, pillared verandahs and deep overshadowing eaves.

Norman Musgrave Eaton, born in 1902, enrolled for a diploma course in architecture at the University of the Witwatersrand at the young age of twenty. Soon after, he was noticed by the by-then famous architect, Gordon Leith, when he won a competition where students had to design a Byzantine chapel, an architectural style of great interest to Leith. In 1924 Leith became mentor to Eaton when he joined Leith's offices to complete his articles. Through his friendship with Leith, Eaton, gained introduction to the intellectual 'aristocracy' of Pretoria at a tender age,.

Both Eaton and Leith had strong Afrikaner ties. Eaton's mother was an Afrikaner and relative of Christoffel Joseph Brand , first Speaker of the Legislative Assembly and thus, Eaton was also a relation to President

Johannes Hendrikus Brand of the Orange Free State Republic. Not only did these ties helped Eaton to identify with the people of the Cape, but also with Afrikaans speaking citizens such as the people of Graaff-Reinet. He also befriended Van Wouw and Henk Pierneef, the latter and Leith both attending *The Staats Model School* in Pretoria. Artists were amongst Eaton's inner circle and he assisted Van Wouw and Pierneef with the design of their own houses. As such, Chas Te Water received no resistance when he recommended Eaton to oversee the restoration of Reinet House.

Eaton describes Reinet House as *a grand old place but terribly mauled during the course of its years. The original roof and gables are all gone as well as external windows and doors and the kitchen fireplace completely altered.*

In a very comprehensive and detailed architectural report, Eaton observed the general

structure of Reinet House to be sound. He proposed that restoration be done in a 'piecemeal' way, and cautioned against not to 'prematurely rush the work from time to time before all aspects of the problem had been considered' and to ensure thus that ultimate success is achieved.

Eaton proved to be a meticulous person, paying attention to the tiniest detail. He researched every aspect of the house thoroughly, relying on the photographic record available at that time. He took his lead from a photograph of Reinet House, discovered in the Elliot collection of negatives. This was a 'not very well touched-up photograph of the facade' and Eaton later came to realise that the original was in fact taken by the photographer responsible for many fine architectural photographs taken in and around Graaff-Reinet round about 1860, namely William Roe (or Rowe, as Eaton referred to him). His research also revealed

that the small door showing in the kitchen on the chimney wall was in fact the door that led to a little room (‘a void space of the construction’ as described by Eaton) where sausages and hams were smoked. His almost obsessive attention to details is illustrated by drawings of a silver escutcheon (an item of door furniture that surrounds a keyhole or lock cylinder) which, however, was never used at Reinet house.

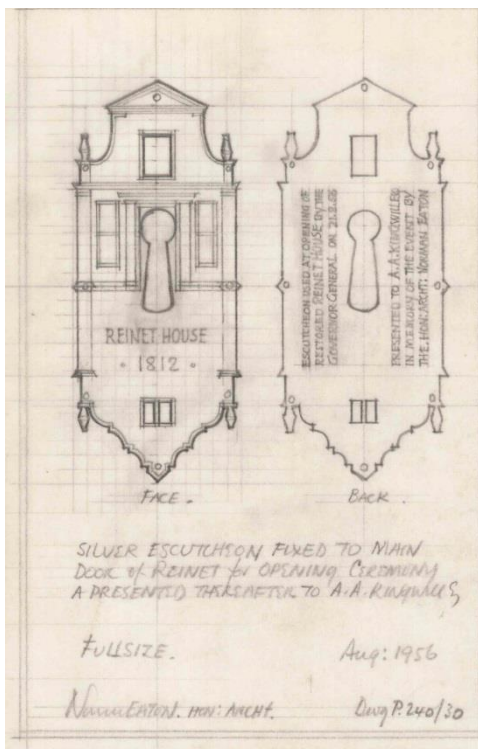
*walk freely into the country, down or up the hill, and allow the trees and plants and rocks and streams to reveal themselves.*

(Alexis Preller in his obituary to Eaton)

The philosophy of Norman Eaton ensured that the jewel that is Reinet House was preserved for posterity in an appropriate, and more importantly, in a loving manner. We just hope that we can follow his example.

Source: Fisher R C: Norman Eaton – Some influences on his insights

\*\*\*\*\*



*It was a fixed rule of his (Eaton's), when driving in the country that one should stop at any appealing view or site and leave the car to*

## AANKONDIGINGS

- Die Toegangsfooie is van November 2013 verhoog. Kontak ons gerus vir verdere navrae.
- Alan Mountain is doing research on San Rock Art and is interested in visiting sites in the Graaff-Reinet area. Please contact us for his details if you can be of assistance

## WORDS TO PONDER....

*My heritage has been my grounding, and it has brought me peace.*

Maureen O'Hara