



BUSINESS NAME

Desember 2023

Nr 12

Die Eekhoring

Nuusbrief vir die Vriende van die Argief

Banking on God

- *Esté Kotzé*

Lees binne	
Banking on God	1
Tel Moza	2
Vrouemaand	5
Resistance to Slavery	6
Colloquium	7
Nuusbroggies	8
Carols by candlelight	10
Letters to his children	10

In the seventeenth and eighteenth centuries, credit was indispensable. But the Cape Colony's first bank – the Lombard Bank – was only established in 1793. Instead of a formal financial intermediary, the Cape populace sought other, informal ways of accessing credit, using their social networks to loan money from each other. But borrowing money from friends and family – Shakespearian warnings to 'neither a borrower nor a lender be' notwithstanding – was not the only option for colonial Capetonians. Without a formal bank, another institution – perhaps somewhat unlikely considering Old Testament injunctions against usury – became an important source of credit: the Dutch Reformed Church.

While the Dutch Reformed faith was brought to South Africa aboard the Dromedaris, the Reijger and De Goede Hoop in 1652, it was only thirteen years later that the nascent settlement was deemed large enough by the VOC to require its first permanent minister. With the arrival of Reverend Jan van Arckel in 1665, the organisational structures of the church could now be put in place: the church council. Under the ever-watchful eye of the VOC Council of Policy, the consistory had primary control over all religious observances, education and poor relief at the Cape.

As the role of the deacons within the church council was to serve others, the maintenance of the poor fund fell on their shoulders. Exhortations in sermons to 'remember the poor' ensured a steady income from the collection plate. These regular donations were supplemented by a system of poor boxes, strategically placed in

Die Eekhoring

- Stellenbosch is bekend vir sy eekhorings.
- Hulle versamel, stoor en versprei kos.
- Net so is die Argief: Ons versamel argivalia, ons stoor dit onder ideale omstandighede, ons soek voortdurend na iets nuut en herontdek die oue, maar ons deel ook graag met ander.
- Vandaar die naam van ons Nuusbrief.

OPGRAWINGS BY TEL MOZA

Ruan Schultz, een van die studente-assistente by die Kerkargief het onlangs tyd spandeer op Tel Moza waar hulle argeologiese opgrawings gedoen het.

Ruan vertel: "Dit was 'n ongelooflike voorreg om deel te neem aan die 2023-seisoen se opgrawings by Tel Moza, 'n argeologiese terrein sowat 7km vanaf die Stad van Dawid. Tel Moza is bekend vir sy yster tydperk tempel (9de eeu vC), die enigste een wat nog in die koninkryk van Juda gevind is. Die span het bestaan uit 'n internasionale samevoeging van studente en vrywilligers vanuit Duitsland, die Tsjeggiese Republiek, Brittanje, Kanada, Brasilië, Spanje, Amerika, Israel, en Suid Afrika. Hierdie seisoen het ons meer probeer uitvind oor die area rondom die tempel en het gevolglik 'n paar ongelooflike ontdekings gemaak, waaronder 'n klein voetbeeldjie, 'n massieve vesting vanaf die Persiese-Hellenistiese tydperk, asook godsdiestige vaartuie wat bykans heel gevind is. Ons het ook 'n kleiner, vroeër tempel tot sy volle omvang uitgegrawe. 'n Persoonlike hoogtepunt is toe ek die kop van 'n bulbeeldjie wat heel moontlik in godsdiens gebruik is ontdek onder 'n *tabun*, of oond. Die opwindende bevindings wat hierdie seisoen gemaak is sal vir ons heelwat kan vertel nie net oor die tempel en die mense wat dit gebou het nie, maar ook oor die godsdiens en kultuur van die Bybelse tydperk."



taverns around the foreshore. Wealthy burghers – like the settlement’s second commander, Zacharias Wagenaer – often left large legacies to the poor fund. Newlyweds would make gifts of money in celebration of their marriage. The deaconry even sold grave plots in the churchyard and rented seats in the church to raise more funds for the poor and needy.

By the end of VOC rule, the capital of the Cape Town poor fund stood at over 300,000 gulden, an enormous amount. But charitable donations (and a few side hustles) alone cannot account for the remarkable wealth amassed by the Cape Town church council over the course of the eighteenth century.

Luckily, the deaconry (with the help of the Company’s accountants) kept the church’s account books in good order. These *kasboeke* (cash books) make up some of the oldest documents in the Dutch Reformed Church Archives at Stellenbosch. These rich sources form the basis of my current research project as postdoctoral research fellow attached to [LEAP](#), where I explore the economic life of the church in eighteenth-century Cape Town.

From the deaconry’s accounts, it’s clear that the bulk of the poor fund capital came not from the collection plate, but from loans that were frequently extended to burghers. In the annual summaries of the church’s accounts sent to the Council of Policy, more than half of the consistory’s income came from the interest accrued on loans to the Cape populace.

Lines of credit were not only extended to individuals. On at least two occasions – in 1666 and again in 1749 – the VOC government at the Cape loaned several thousand gulden from the poor fund. The Burgher Wachthuis was built in 1755 with money borrowed from the church. The loans were (usually) extended at 6 per cent interest. This interest rate was likely based more on Calvinist dogma than market forces. In John Calvin’s quest to infuse all aspects of life with faith extended to economic practices, interest rates did not go unnoticed. The reformer was apparently suspicious of interest rates over 6 per cent! While the interest accrued on the loans may have been influenced by theological forces, other aspects were based on more practical considerations.

In order to ensure that the poor fund capital was not risked unnecessarily, the loans had to be secured against collateral. It was Albert van Breugel – who served on the church council as the government representative – who first decreed, in October 1674, that loans had to be secured against property which was not liable to fire risks. According to his report to the Cape government, ‘some considerable sums’ had been ‘been secured by house property only, which,

if destroyed by fire, would entail loss, as the ground alone would not in value cover the bond'. As the goal of the loans was to generate more funds for poor relief, it would not do to risk unnecessarily the poor fund capital.

However, a decade later, Commissioner Hendrik van Rheede found that the poor fund capital was still being loaned in insecure ways. This time, it seems, the danger was not from fire destroying the securities. The 'incorruptible' Van Rheede had been sent out by the Lords XVII to investigate corruption in several of the Company's holdings. From 1685, the full church council – including the elders, the deacons and the vice-governor – had to give their unanimous approval before any money could be loaned. This, the commissioner said, was to prevent any deacon from extending credit under his own authority. It is not a huge stretch of the imagination to put two and two together and infer that there were some members of the deaconry who extended credit as a way to curry favour.

In 1717, the church councils of Drakenstein and Stellenbosch both applied (via the Council of Policy) to loan funds from the Cape Town consistory to build new churches. The Cape Town consistory was reluctant to provide the capital as they were well aware of the expensive nature of building a church. The construction of the first stone church located outside the walls of the Castle had cost the Cape Town deaconry dearly. So much so that, in 1703, the poor fund coffers were empty, necessitating a loan of 4 000 gulden from the Council of Policy.

After much back-and-forth debate between all parties, Drakenstein borrowed 8 000 gulden and Stellenbosch 4 000 gulden. The main sticking point for the Cape Town church council was that the rural congregations apparently expected that the money would be given without charging interest as a charitable service to sister congregations.

The rural church councils argued that they were much smaller than their urban counterpart, and their respective poor funds much smaller. The Stellenbosch poor fund stood at 7 475 gulden and the poor fund of Drakenstein only 5 483 gulden. By comparison, the Cape Town poor fund stood at over 130 000 gulden. Their poor funds would be ruined if they had to bear the burden of replaying the loans with interest, they reasoned.

It took many years before the initial capital was repaid. Despite these pitfalls, the immense wealth of the Cape Town diaconate poor fund was built by extending credit at interest. Through these loans, some 130 years before the Lombard Bank opened its doors, the church functioned as the Cape's first bank. But this was only one facet of the church's economic role that my research has uncovered. The church's monopoly on poor relief for most of the VOC period (thanks in part to its close association with the VOC government) positioned the deaconry as an unlikely but influential economic institution in eighteenth-century Cape Town.

Met erkenning aan: https://johanfourie.substack.com/p/banking-on-god?utm_campaign=post&utm_medium=web



VROUEMAAND

Op 17 Augustus het die Kerkargief ter viering van Vrouemaand vir AnneMarie de Klerk genooi om te kom gesels oor haar ervaringe op die Malawiese sendingvelde en spesifiek oor die rol wat 'n aantal vroue daarin gespeel het.

In haar praatjie **I have a dream — Extending hope to women** vertel AnneMarie dan die verhaal van Jane Mtika 'n oud-student by die Vroueskool op Malingunde en die verhaal van Ednes Nansani Kagundu wat haar kollega, mentor, suster en vriendin was saam met wie sy vir 28 jaar in Malawi gedien het.

Ednes het in Junie 1992 begin werk as onderhoof van die baie bekende Vroueskool, wat reeds in 1928 deur Ella Hugo op Malingunde begin is. Ednes se verantwoordelikhede vermenigvuldig met elke nuwe groep meisies of vroue wat by die Malingunde Vroueskool ingeneem word. Haar bediening in die Liggaam van Christus betrek nie net die Vroueskool nie, maar ook die gemeentelike vrouediens aktiwiteite en veral die jong meisies en vroue wat in groot nood haar berading en kwaliteit betrokkenheid benodig het.

Dit was 'n heerlike oggend van kuier en gesels en is bygewoon deur 'n hele aantal oud-sendelinge en ander belangstellendes. AnneMarie se aanbieding was inspirerend en die geboor het aan haar lippe gehang.



Vlnr: Lizelle Smit, AnneMarie de Klerk, Marina Prins, Hennie en Ingrid van Deventer



AnneMarie de Klerk

RESISTANCE TO SLAVERY

Benjamin Crouse, een van die Argief se studente-assistente het onlangs die voorreg gehad om ‘n referaat te lewer by ‘n konferensie in London. Benjamin vertel: “Ek was onlangs genooi na ‘n konferensie wat op 23-24 Oktober by die School of African Studies (SOAS) in Londen plaasgevind het. Die konferensie se tema “*Resistance to Slavery in Africa: Past and Present*” het die verskeidenheid maniere bespreek waarop die wat tot slaaf gemaak is, weerstand gebied het teen hulle omstandighede waaronder drostery, opstand, die argitektuur van inheemse dorpe en meer subtiele metodes soos om stadiger te werk of instruksies te ignoreer. My titel van my referaat was “*The Silent Victims of Arbitrary Power? Recaptured African Resistance, Connection, and Kinship at the Cape Colony in the Decade of Reform, c. 1823-1827.*” As jong historikus was die konferensie ‘n fantastiese geleentheid om internasionale akademici te leer ken wat in my veld werk, sowel as om my werk bloot te stel aan ‘n wyer gehoor. Die konferensie se wye verskeidenheid referate het afgevaardigdes laat herdink hoe historici na weerstand as ‘n konsep kyk en daar word beoog om volgende jaar ‘n konferensiebundel uit te gee.



Bak, brou, breiwerk en barmhartigheid: die NG Kerk se “kos”bare erfenis

Ter viering van Erfenismaand het die Argief op 19 September ‘n Colloquium aangebied waar die argiefpersoneel aanbiedings gedoen het oor die navorsing waarmee hulle besig is.

Die oggend is afgeskop met ‘n praatjie deur Amy Rommelspacher met die titel: A square meal: Foodways of Southern Africa through the eyes of missionaries,

1880—1910. Hierin vertel sy van sendelinge se ervaringe met kos, dit wat hulle teëgekom het op die stasies en by die plaaslike mense, maar ook dit waarna hulle verlang het. Die tweede aanbieding was deur Lizelle Smit en Esté Kotzé waar hulle in hul aanbieding vertel van die werk van die kapelane gedurende die ABO. Hul praatjie was getiteld: Bearded men singing

psalms: the work of the DRC chaplains as support services during the South African War (1899—1902). Die laaste aanbieding was deur Esté Kotzé oor haar navorsing uit die kasboeke (sien hoofartikel) en die titel van haar praatjie was: The Cape Diaconate Account Books (1665—1795): Exploring the history of an archival collection.



Die Republiekinse vegters is as “psalmsingende baarddraers” uitgekryt.



NUUSBROKKIES

AFRIKAANSE BYBEL

Ter viering van die 90ste herdenking van die ingebruikneming van die Bybel in Afrikaans het die Argief 'n spesiale uitstalling gehou vir die geleentheid. Die uitstalling dek die tyd vanaf die Sinode van Dort waar besluit is om die Statebybel te gebruik tot die besluit dat daar 'n vertaanbare Bybel in Afrikaans moet kom vir die jonger geslag. Die uitstalling is toegelig met foto's oor die ingebruiknemingsgeleenthede en verskeie koorant- en tydskrifberigte van die tyd.



OORSESE REFERATE

Dr Amy Rommelspacher het onlangs deelgeneem aan 'n Simposium wat in Cambridge, Engeland aangebied is. Die titel van die Simposium was **40 years of Marxism, Feminism and South African Studies by Belinda Bozzoli — An interdisciplinary symposium**. Amy se praatjie het gehandel oor: "**Domestic workers and their employers in Cape Town 1938/1939**."

Amy was ook in September by die Universiteit van Radboud in Nijmegen. By die konferensie van The European Society of Historical Demography Conference met die title **The Challenge of Comparing Across Space and Time** het sy 'n referaat gelewer met die titel **"Migration and marriage in Cape Town: 1900–1960."**



NUTS BROEKKES

SUSAN MARAIS

EN JULIA DANIELS TREE AF

Op 31 Oktober 2023 het die Argief afskeid geneem van twee ou staatmakers. Susan Marais was die argiefbeampte verantwoordelik vir die versamelings van die ou Sinode van Transvaal (Goudland, Hoëveld en Noordelike Sinode). Susan het op 24 Januarie 1983 by die Sinodale Sentrum in Pretoria begin werk. In 2004 het sy saam met die ou Transvaalse Argief na Stellenbosch verhuis en was sy ons korporatiewe geheue oor daardie versamelings. Na 40 jaar diens het Susan besluit om af te tree en geniet sy nou die nuwe fase van haar lewe. Julia Daniels was sedert die vestiging van die nuwe Argief op Stellenbosch deel van die personeel en was sy deels verantwoordelik vir die skoonmaak van ons ruimtes, maar het ook verskeie administratiewe take verrig. Julia geniet nou na 20 jaar ook haar aftrede huis.



OOR KERKE, TORINGS EN GRAFTE

Op 12 September het Andrew Kok van die Argief 'n praatjie by Azaleahof aangebied met die titel **Oor Kerke, Torings en Grafte** waar daar interessante feite vertel is oor ons ou kerkgeboue (grootste, kleinste, oudste), oor kerktorings (hoogstes en omgewaaides) en oor grafte en die ou begrafnisgebruiken.



OOR KERKE, TORINGS EN GRAFTE ...
'n kykie in die verlede!

CAROLS BY CANDLE LIGHT

NG Kerk in SA Argief

Noordwal-Wes 1
Posbus 34
Stellenbosch
7599

Telefoon: 021 882 9923
E-pos: argief@kaapkerk.co.za
Web: <https://www.kerkargief.co.za>



Die personeel van die Argief, Communitas en Andrew Murray Sentrum het op Saterdagaand, 2 Desember hul jaarafsluiting op Wellington gehou. Dit was in die vorm van Carols by Candlelight en 'n piekniek op die grasperk voor die kapel. Die Argief wil ook van die geleentheid gebruik maak om aan almal 'n geseënde Kersfees toe te wens. Mag hierdie Kersfees vir ons lesers 'n ware Christusfees wees.



ANDREW MURRAY — Letters to his Children



Die publikasie van dr Isabel Murray oor die briewe wat dr Andrew Murray aan sy kinders geskryf het, nl. **Andrew Murray — letters to his children** is op Vrydagaand, 1 Desember hervrygestel met 'n geleentheid by die Andrew Murray Sentrum vir Spiritualiteit op Wellington. Sowat 60 gaste het die geleentheid bygewoon en gesellig saam gekuier. Die verhaal van Andrew Murray is deur Isabel Murray vertel en dit is verder toegelig deur toonsettings van aanhalings deur Andrew Murray wat getoonset en gesing is deur Laurinda Hofmeyr en Andre Terblanche. Hierdie nuwe bygewerkte weergawe is by die Argief te koop. Die Argief se wens vir ons lesers vir 2024 is in die woorde van Maria Murray se gebed:

“O Lord God, Who knowest all things,
Thou seest me by night as well as by day.

Forgive me, I pray Thee, for Christ's sake, whatsoever I have done amiss this day.
Keep me safe through all this night.

I desire to lie down under Thy care, and to abide forever under Thy blessing,
for Thou art a God of all power and everlasting mercy.

Amen.”