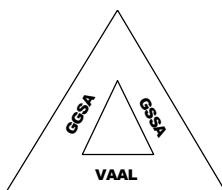


**NUUSBRIEF****FEBRUARIE - 2004****NEWSLETTER****FEBRUARY - 2004**

|                      |                    |              |              |  |
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At the February General Meeting we held elections for the Committee for 2004/2005. The details of the new committee members are included in the Presidents Annual Report which was presented by Whitey at the AGM of the GSSA on Saturday 6 March 2004 and is given below:

**KORT VOORSKOU VIR 2005:**

Hierdie tak is nou 4 jaar oud en het besluit om die tradisie van aktiewe deelname deur lede so ver as moontlik uit te bou. Met dit in gedagte is die jaar in November 2003 afgesluit met 'n bring-en-braai funksie wat gepaard gegaan het met intensiewe bespreking onder leiding van Prof. Johann Tempelhoff, oor maniere om dit te bewerkstellig. Nadat vele "Flipsheets geflip" is en baie "Flipcharts gechart" is, is daar op 'n aantal optredes besluit waarvoor almal baie entoesiasies was. Uiteraard sal daar eers volgende jaar oor die resultate hiervan verslag gedoen kan word maar intussen wil ek graag rapporteer dat die nuwe hoofgedagte van, "meer Genealogie" en "minder Vergadering", baie geesdriftig deur almal ontvang is.

**BESTUUR:**

Bestuurslede vir 2003 was President:- Whitey van Niekerk; Vise President:- Engela Spaleck; Tesourier:- Wilma Janse van Vuuren; Spesiale projekte:- Johann Tempelhoff; Navorsing en Hulpbronne:- Gert Bruwer; Nuusbrieff:- Alan Pittendrigh; Ledesake:- Hentie Liebenberg; Veldwerk en Uitstappies:- Johan Oosthuizen; Begraafplaas Projek:- Whitey van Niekerk; Addisionele Lede:- Cecilia Fourie en Gert Schepers.

Bestuurslede vir 2004. President:- Whitey van Niekerk; Vise President:- Engela Spaleck; Tesourier:- Cecilia Fourie; Spesiale projekte:- Johann Tempelhoff; Navorsing en Hulpbronne:- Gert Bruwer; Nuusbrieff:- Alan Pittendrigh; Ledesake:- Hentie Liebenberg; Veldwerk en Uitstappies:- Gert Schepers; Begraafplaas Projek:- Fanie Blignaut; Addisionele Lede:- Leon Ferreira en Pieter du Plessis

Graag bedank ek veral daardie lede wat bereidwillig is om weer 'n keer op die bestuur te dien. Die nuwe bestuurslede is reeds ou bekendes, maar net in 'n nuwe hoedanigheid. Baie dankie vir hulle bereidwilligheid. Die Uittredende Bestuurslede bly steeds lede van die Tak en het slegs uitgetree as gevolg van veranderde persoonlike verpligtinge. Ook aan hulle my dank en waardering vir hulle bydraes die afgelope tyd.

**VERGADERINGS:**

Gedurende die jaar het daar 10 takvergaderings en 10 bestuursvergaderings plaasgevind. Tydens die Julie en Desember vakansies word nie vergader nie. Die betuursvergaderings is bykans deurgaans goed

bygewoon in die sin dat daar altyd 6 tot 8 van die bestuurslede teenwoordig was. Eweneens is die vergaderings ook goed bygewoon gesien in die lig van 'n bywoning van 20 tot 25 van die ± 30 lede. Wat egter kommerwekkend is, is die feit dat die ledetal en bywoning baie konstant is – al die ou gesigte is maar gereeld daar, en daarvoor is mens hulle dankbaar. Maar, en alhoewel daar dikwels nuwe gesigte opgedaag het, het die getalle nogtans nie gegroei nie. Na vele gesprekke hieroor, is tot die slotsom gekom dat die mense nie kry wat hulle soek nie, en dus ophou om te kom. Hierdie kommersaak is toe aangespreek tydens die November 2003 "Stratplan" waarna hierbo verwys is.

**FINANSIES:**

Die finansiële verslag soos op 19 November 2003 toon 'n batige saldo van R1462.84. Dit blyk egter dat daar nog gelde vanaf GSSA Nasionaal aan ons oorbetal moet word. Dit is blykbaar die R20-00 per lid wat in die ledegeld ingesluit was. Die Tesourier (Wilma Janse Van Vuuren) het dit maar eers deur die loop van die jaar ontdek en is nog besig om dit uit te sorteer en eers dan kan ons die finansies laat audit. Ek vra dus om verskoning dat my verslag as gevolg hiervan, nie volledig is nie.

**SPREKERS**

Mnr J de Swardt het tydens een van die tak se byeenkomste 'n oorkonde van die PU vir CHO ontvang vir sy betrokkenheid by die Universiteit, waar hy 'n B com behaal het. Hy is tans betrokke by die webblad ivm die Pukke se Inleidende en gevorderde kursusse in Genealogie. Tydens die geleentheid het hy lede toegesprek oor sy navorsing aangaande die De Swardt Familie.

Dr WA (Willem) Cruywagen, (Tans 82 jaar oud as ek reg onthou) wat ons een aand ingelig het oor die rol wat die Cruywagens in die spyseniersbedryf aan die vroeë Kaap gespeel het, is by die Pukke geregistreer vir sy MA Graad in Geskiedenis met 'n sterk Genealogiese aanslag. Van belang vir ons is dat twee beoordelaars van mening is dat dit opgegradeer kan word na 'n doktorsale proefskrif. Dit kan dalk deurslaggewend wees vir Genealogie om akademies bevorder te word.

Prof Johann Tempelhoff lewer 'n praatjie cum lesing oor argiewe in die algemeen en hoe mens moet voorberei vir 'n besoek aan 'n Argief. (Die praatjie is kort daarna opgevolg met 'n besoek aan die Argief in Pretoria en in Bloemfontein).

Dr Jordaan het gepraat oor die raakpunte tussen Psigiatrie en en Genetika

## **ANDER BEDRYWIGHEDE:**

San Werkswinkel op 22 September 2003. Mnr Frans Prins, Internasionale kenner van Argeologie in Kwazulu Natal, David Morris (van die Noord-Kaapse Museumdienste) en Mike Smidt ('n Kenner van die "karretjies mense" van die Noord Kaap en die Boesmans van Vredefort) tree op by die werkwinkel wat deur nagenoeg 80 volwassenes bygewoon is. Die voorkoms van San Rotskuns in SA word aangeraak met spesiale verwysing na kunswerke by Redan en op 'n eiland in die Vaalrivier. Albei plekke is naby Vereeniging en is tussen 200 en 4000 jaar gelede deur lede van die San (Boesmans) gedoen. Daar was ook 'n uitstappie na die kunsplekke. Spesiale reëlins is gemaak om leerders by die werkwinkel en uitstappie te betrek en 'n aantal het dit meegemaak.

Die Tak neem deel aan Erfenisdag aktiwiteite in die vorm van 'n Stalletjie waar persone se werke, Boeke van belang en die GGSA in die algemeen, onder mense se aandag gebring is. Die stalletjie is deur verskeie lede beman sodat gesprekke met mense aangeknoop kon word. Op 24 September was dit voor Pick 'n Pay, Macowanstr Vanderbijlpark en op 25 en 26 September by die Driehoek Biblioteek, Vanderbijlpark.

Die tak het 'n aantal sleutelhouers laat maak met die GGSA se wapen daarop geëmbossee. Dit is van egte leer en verkoop teen R8-00 stuk. Dit is nogal populêr by lede.

## **BIBLIOTEK EN NAVORSING:**

Peter Holden Versameling. Die Tak spreek sy dank uit teenoor die GGSA vir die beskikbaarstelling van die versameling kort na die Tak se stigting. Lede het dit deeglik benut terwyl dit in ons besit was. Die Versameling is tydens die laaste AJV weer aan die GGSA Bestuur oorhandig.

SAG 9 en 'n boek oor die Du Plessis familie is aangekoop. Die Du Plessis-boek koppel aan baie ander vanne omdat dit so 'n groot familie is en terselfdertyd redelik wyd opgeteken is.

Die Pukke se bestuur het vergunning verleen dat ingeskrewe lede van die tak toegang tot hulle biblioteek kan kry teen 'n verlaagde tarief van R60-00 per jaar. Soos in meeste biblioteke kan naslaanwerke nie uitgeneem word nie, maar die naslaan geriewe is baie goed.

Saam met die gebruik van die biblioteek het Pukke aangebied dat as lede wil publiseer, sal hulle gehelp word met 'n ISBN nommer deur die Historiese Departement van die Universiteit.

Ons is in die gelukkige posisie om 'n LDS Sentrum in Vereeniging te hê. Ongelukkig het ons hier 'n tydelike terugslag beleef met Gerda Rawlinson se verhuising na Engeland. Gelukkig het Mnr Gert Bruwer, wat baie entoesiasies oor Genealogie is, intussen as lid aangesluit. Gert is ook lid van die LDS en is in beheer van die plaaslike LDS History Centre. Die toedrag van sake belooft goeie dinge vir die toekoms.

Daar is gereeld in die Tak se kwartaalblad gerapporteer oor enige nuwe naslaanbronne wat tot ons aandag gekom het. Daar is ook berig oor allehande vindplekke wat lede onder almal se aandag wou bring. Hierdie kwartaalblad is baie populêr en was een van die redes waarom ons die kwartaalblad verander het na 'n maandelikse nuusbrief. Die nuusrief word elektronies so 'n week voor 'n lede byeenkoms uitgestuur om lede se belangstelling vir die byeenkoms te prikkel.

## **UITSTAPPIES:**

'n Uitstappie na Vegkop het ook ingesluit 'n besoek aan Sarel Cilliers se plaas te Doornkloof, en by Heilbron, die Riemland Museum, die Konsentrasiekamp en -begraafplaas.

Besoek word gebring aan Org van der Westhuisen se plaas. Die plek is in werklikheid 'n private museum van allerhande oudhede van vervoermiddels tot meubels en 'n magdom ander artefakte.

Daar was ook besoeke aan die Argiewe en geskiedkundige plekke waar die San Rotskuns gevind word, soos hierbo genoem.

## **OPLEIDING:**

Twee studente het gedurende Augustus die Gevorderde Kursus in Genealogie begin

## **'n BIETJIE STATISTIEK:**

Van Ons 34 ingeskrewe lede soos aan die einde 2003 was 26 Mans en 8 Vrouens, 13 is werkend en 21 is afgetree. Gemiddelde ouderdom is net oor die 40 jaar. Daar word ongeveer 40 uur per jaar aan 10 vergaderings bestee. Dit is bestuursvergaderings – 1.5 uur; Vergaderings – 2 uur; Sprekers -- 1 uur; en sosiaal (Tee en Verversings) 0.5 uur plus. 'n Uitstappie duur gewoonlik tussen 7 en 8 ure en nagenoeg 25 tot 30% van die lede maak dit mee. Volgens 'n steektoets bestee die bedrywigste lid ± 250 uur per jaar aan sy genealogie en die minste is ± 100 uur per jaar. Gemiddeld is dit ongeveer 3 tot 4 uur per week. Nou ja, statistiek is statistiek en soos u almal weet kan statistiek nie lieg nie. As een werker 7 dae neem om 'n gat te grawe, dan sal 7 werkers net een dag neem om dieselfde gat te grawe.

GJJ van Niekerk (President)  
Vaal Driehoek-Tak.

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The following article was sent to me by Grahame Naudé and it struck me as being of particular interest because the historical result of the events in the article led to the Huguenots coming out to South Africa.

## **The following is an account of the escape from Metz, France of**

**Philippe Naudé, [1684 – 1729], Theologian and Mathematician.**

**Extracted from "Recollections of Life" by Philippe Naudé, Berlin, 16 March 1723.**

As I here only record the extraordinary events which I experience through His grace providence, I must now continue with uncountable mercies which came my way, by letting us escape successfully and by miraculously providing for all our needs during our flight into exile. Two years or more before the Edict of Nantes was repealed I felt the urge to emigrate, when the dragoons ravaged all the churches in France. I talked about it to a few preachers, my parents and some friends. It was of no avail. As usual, they all rejected such thoughts. They all had false hopes. As we were a country on the border this would not spill over into our area and could be considered fiction. Everybody censured me and said seeing I was more knowledgeable it was my duty to encourage the others. Instead I was discouraging them. Although I gave them convincing answers they nevertheless held me back.

But after the thunder had rolled and the lightning had flashed around us for some time, the lightning struck in the end: The

Edict of Nantes was repealed on the 22<sup>nd</sup> October 1685. (1) It was on a Saturday, when the consistory sent note by way of mouth to let it be known that the divine service was prohibited and that we were not allowed to attend the sermon on the next day. They came to us at 4 o'clock that Saturday evening to warn us. There was much crying and lamenting that night. My wife who was still nursing our eldest son, Philipp, was very slight in stature who had nothing or very little to eat, like me, did not have the strength to go way. Notwithstanding, amidst great uncertainty and torn between fear and trembling, we decided to flee.

We only received payment, for the whole year, for work done in our dye-house at New Year and as it was only October, we packed a small bag with everything precious that was left to us. Our silver table-ware, the little money we had receive for goods sold, clothes for the baby, which was only 10 months at the time, a shirt for each of us and one or two white breads. All this we tucked into a bag and into a carry-basket.

Our maid was a papist but full of good intentions and sympathy for our plight. We explained to her that, in the circumstances, we could no longer stay in the town and that it was our intention to go to Montoy, a small village about one hour out of town on the road to Courcelles. We would stay there to see how things would develop in the hope that the situation would improve. She should accompany us to carry the basket and the child and then return home. We left it to her to inform us of further developments. She agreed wholeheartedly.

On the following day, Sunday, we set out at one o'clock. The maid walked 50 paces ahead with the basket and the child. She pretended that we were on our way to St. Julien where we had a small property, which actually was in this direction. When we reached Montoy I put the basket on my back and the child on my arm, gave the maid a silver cup and told her to return to our dwelling and live from the provisions left in the house and to await and see what God's intentions were for us. After that she returned home.

(1). *The Tolerance Edict of Nantes was revoked by the edict of Fontainebleau on 18 October 1685. In this respect the dates of Philippe Naudè are incorrect. The cause of events can be reconstructed as follows: On 20 October (Saturday) the news of the revocation reached Metz. On the same day the Reformed church is locked and sealed. On the 22 October the parliament of Metz assembles to ratify the Kings order. On the same day it was ordered to destroy the Reformed church building. On insistence of the catholic clergy, sentinels were posted on the 24 October (Wednesday) to prevent anyone from fleeing. A somewhat different dating according to the Gregorian calendar. Philippe Naudè and family had left the town on Sunday, meaning that he, fortunately, acted immediately. According to Otto Michaelis: "The whole day long all the streets were filled with protestants of all ages and classes, leaving the town of their fathers forever on horse back and by cart and since the prohibition for emigration had not yet been published, they succeeded." (From the history of the Protestant congregation of Metz. Historical Pages of the Association of German Hugenots XIV/3 P.35). In the provinces of Metz, Toul and Verdun, the royal ordinance obtained legitimacy only through the parliamentary Act of Registration and was limited to the registered wording. The Edict of Fontainebleau provided: That all reformed churches be razed to the ground. That all members of the alleged Reformed religion are prohibited from attending their services in public or private buildings failing they will be severely punished. All Reformed preachers must, if they do not convert, leave the country within 14 days. The laymen, on the other hand, were prohibited from emigrating. Punishable*

*with the gallows for men and confiscation of body and possessions for women.*

God, however, in his goodness, arranged that we should run into my brother Paul after the maid had left us. (2) He had the same intentions, which we did not know. In the confusion we had not consulted with one another although we stayed in the same house. We had the intention to go on foot as far as Courcelles. But without my brother's help we surely would have spent the night in the open field. My wife, although she did not complain more than I did, collapsed out of lack of food and weakness after every fifteen to twenty paces, although my brother and I supported her on either side. We took turns in carrying the basket on our back and the child on our arm to lighten the burden.

(2) *Paul Naudè, when he encountered his younger brother Philippe in Montroy, was apparently travelling alone. He had taken his two children to Courcelles on a previous occasion, or had them taken by someone else while he and his pregnant wife stayed behind in Metz*

In this predicament without making much progress, God sent us help in the form of a man on a horse whom we did not know but who turned out to be an elder from the congregation of Courcelles, where a small reformed church existed. This honourable man offered to take my wife behind him on the horse and the child in front up to Courcelles. We accepted his offer with thanks and in this way reached our lodgings through God's goodness in a condition which one can contemplate.

I would also like to mention that the child, who had received neither milk nor porridge because the mother was too tired, cried bitterly. I did not know how I could soothe the child. Then I remembered the small loaves of white bread in the basket. I took one of them out, chewed it and in this way fed the child. After that he let us continue on our way in peace.

I ask, "Can one not see the grace of God working in our favour in these events? Had we not met my brother the three of us would, surely have perished in the open field. And if the honourable man come to our rescue with his horse, I would not have known how to carry on. Be as it may; there are always new reasons to praise God for his assistance and favours".

After our arrival in Courcelles we met Mr Blanbois the dyer, and his wife and family and Mr Jacob Etienne, the bookseller, who now lives in Kassel. They were in the company of his nephew Jacob Naudè and his sister (3), presently Mrs de Jasper. (4). As no sentries had been set up in the night to prevent people from escaping, we secured wagons which would take us as far as Saarbrücken and set out at daybreak. Thus we arrived with God's grace and without any unpleasant incident in Saarbrücken.

There we met our brother-in-law Collin (5) with niece Mariechen (who later died giving birth) (6) the wife of my nephew Jacob Naudè.

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(3) *They must have been the children of Paul Naudè: Jacob Naudè, born 24.2.1681 at the time of the escape four and a half years old, and Martha Naudè, born 16.11.1678 seven years old at that time. How the children got to the distant Courcelles is not known.*

(4) *Martha Naudè married Jean Jasperd, the owner of a bookshop in Berlin in 1699. Jacob Naudè also followed the tradition of the family Etienne in the printing and selling of books. He himself became a printer and publisher. Rolf Geisler describes the occupations of Jean Jasperd and Jacob Naudè in Berlin in "Die Hugenotten im literarischen Leben*

Berlins. *Hugenotten in Berlin*". AaO.S384.Vgl. Also by Erman/Reclam in "Preußens Adoptivkinder" S119.

(5) This can only be Jean Collin, who married Judith Collin. If this Jean Collin, however, is the brother-in-law of Philippe Naudè, as maintained, then the Judith Naudè must have been an older sister of Paul and Philippe Naudè. Her date of birth is recorded as 1644. Paul and Philippe Naudè's parents married on 10.4.1644.

(6) The daughter of Jean Collin and Judith Collin, Marie Collin married the bookseller Jacob Naudè in 1716 in Berlin. She is therefore at the same time the niece of Philippe Naudè, as he confirms here. Her death is registered one year after her marriage. The here-stated name of Mariechen was most probably the result of an incorrect transcription.

Mr Etienne thought a lot about the goods and chattels he left behind with his parents. Instead of looking to the future he intended to abide time in Homburg or surrounding area in order to retrieve what he had left behind. By his powers of persuasion he succeeded in persuading my brother to accompany us with his two children, or to entrust the children into our care, as I had offered. Why he was able to persuade my brother to follow this bad advice were the circumstances under which he had to leave his wife behind. She was waiting to give birth to my nephew Jacques Naudè, (7) (which occurred three or four days after our departure.) But, three or four days later, guards were stationed on the bridge of Saarbrücken to prevent anyone from fleeing; my brother and his children were stuck for three months in the attic of a house on a bed of straw, as in a grave because it was not safe for him to be seen in public.

As far as we were concerned, we, through the grace of God, together with our brother-in-law and Mr Blanbois, (8) reached Kaiserslautern by driving day and night. About the distance of twice the reach of a cannon shot from town we encountered two well-equipped dragoons on horseback. We believed that we would be turned back to be hanged or sent to the galleys. I must confess that my heart skipped a beat, as I thought our misfortune was unavoidable. Fortunately the dragoons turned out to be from the Elector of the Pfalz and not French. Our fears subsided.

With the grace of God we reached Kaiserslautern. I associate this town with a feeling of happiness never before experienced, yes unmatched jubilation. It dawned on us that we had at least saved our souls. I thought I was dreaming and could not believe my eyes and ears. Full of joy I said to myself, Even if we had to die now from hunger and want or just like that, it will be second-rate. We had saved our souls. That was enough. (9)

Meanwhile, God, in his fatherly goodness, did not want to expose us to such hardships any longer. To cut the story short, we arrived safely in Hanau, (10) where Mr Blanbois and I started a business together. For one and a half years we tried our best, but just when we had run out of means close to our ruin, God stirred the heart of a patron from Metz. He sent me a sum of money for the purpose of a journey to Berlin at his expense. Everyone encouraged me to oblige as great privileges were granted to refugees there.

(7) The wife of Paul Naudè is Jeanne Naudè born Etienne. Her fourth child, a son called Jacques was apparently still born or died soon after his birth. How she later left the town is not known. In 1687 she gave birth to another son, Jean, who became a bookkeeper in Berlin.

(8) That Philippe Naudè came to Kaiserslautern with his brother-in-law Collin but also accompanied by Mr. Blanbois

does not agree with the account given by Jacob Etienne. According to Philippe, Jacob Etienne returned to Metz the following Sunday (28 October) with his brother-in-law Blanbois. Apparently Mr. Blanbois left his wife and children in Homburg and returned. The dyers Blanbois and Naudè only met up in Hanau were they jointly again pursued their occupation.

(9) The following members of the Naudè family fled from Metz: The four siblings and children of David and Martha Naudè, ie. Judith Collin, born Naudè with her husband Jean Collin, Paul Naudè with his wife Jeanne, born Etienne with their two children Martha and Jakob, Philippe Naudè with his wife Anne, born Isnard with their son Philippe and the 17 year old unmarried Susanne Naudè. A year later the parents David and Martha Naudè, born Mittalat, in addition their nephews of David Naudè, the brothers Isaak Naudè with his wife Marie Naudè, born Martin and Daniel Naudè with his wife Anne, born Roucel with their two children Daniel and Anne, altogether 18 people. The majority of the refugees came to Berlin. Of the 5327 officially recorded refugees in the list compiled in 1700, 1130 came from Metz.

(10) In the Edict of Potsdam of 29 October 1685 the Elector Friedrich Wilhelm decreed "As regards those coming from Lothringen ...to our land...should go to Frankfurt on Mayn and approach the resident Merian who is authorised to with money, passports and ships to transport them...." For this reason Philippe Naudè and family would have made their way to Frankfurt, the hub for the refugees. Through Mathäus Merian and the local reformed community the refugees received support of every kind. The only shortfall was means of transport for the journey onwards. The nearby Hanau was therefore convenient, but was for many only a transit post to Brandenburg. (Jürgen Wilke: "Berlin at the time of the Edict of Potsdam" in "Huguenots in Berlin" page 30).

These circumstances led me to undertake a journey, leaving my wife, who was in the family way, and my eldest behind in Hanau. Various people assisted me here. I received 200 Rths. for the journey and other benefits and privileges to open a dye-house there. On arrival I realised that the chances to succeed in that line of business were slim. After I had disposed that plan people urged me to teach mathematics. With God's blessing we earned our bread by these means. In the beginning, certainly, a very meagre existence. As the family was getting bigger and the income stayed the same, we would certainly have experienced great need, if God had not offered his helping hand and guided me in wonderful ways.

(Translated from the original French into modern French, then into modern German and finally into English. The author's manner of speech has been retained as much as possible during the translations.

The notes were compiled by Joachim Naudé when he translated the original manuscript into German.)

### Meetings;

The next Branch meeting takes place at 19h00 at the LDS Centre on Wednesday 17<sup>th</sup> March.

The meetings in April will be: Management Committee on Wednesday 7<sup>th</sup> April at 19h00 at the University and the General Meeting on Wednesday 21<sup>st</sup> April at 19h00 at the LDS Centre.

Alan Pittendrigh – Vereeniging -- 9-03-2004