

HABARI 2017

Newsletter of the Friends of East Africa
Nuusbrief van die Oos-Afrika Vriendekomitee



The Queen Mother on her 1959 state visit to Kenya and Uganda receiving bouquets of flowers from an Asian, an African and a settler child in Eldoret. (Photo: *East African Annual 1959-1960*)

Inside / Binne

- 2 General info
- 3 Moving Heaven and Earth – and the Equator (Elsie Cloete)
- 7 Ds. M.P. Loubser, merkwaardige Godsmann (Magriet Doorewaard)
- 8 Four old Highlanders (Dan Steyn)
- 9 Oorlede / Deceased & Teruggestuur / RTS
- 19 Afrikaner contribution to Kenya Rugby (Paul Okong'o)
- 15 East Africa Women's League Tapestry Panels (Elsie Cloete)
- 21 A request for pictorial material (Dan Steyn)
- 22 Stellenbosch vs Kakamega (Dan Steyn)
- 23 John Kagagi letter from New Zealand re Kenya Rugby
- 24 Kameelperde in koringlande (Christian Schlotfeldt)
- 27 Swahili Museum, New Kenya Railway, Kuki Gallmann
- 28 Kitale School Reunion 2016
- 29 The East African Safari Rally 1953-1963 (compiled by Elsie Cloete)
- 31 Foto: Kenia Saamtrek 2016, Pretoria (Krige van Heerden)
- 32 Map shared by Dave Lichtenstein

East-Africa Get-together

Saturday 7 October 2017

at the shelter at the picnic site of the Voortrekker Monument

See you there!

Oos-Afrika Saamtrek

Saterdag 7 Oktober 2016

Voortrekkermonument se saal by die ontspanningsterrein

Ons sien mekaar daar!

Please send your e-mail address if you prefer to get the Habari in electronic format.

EDITOR'S LETTER / REDAKTEURSBRIEF

Thank you very much to everyone who sent articles, photographs and information for this year's Habari.

Baie dankie aan elkeen wat bygedra het tot die artikels, foto's en informasie in hierdie uitgawe van die Habari.

Rugby has turned out to be one of the strong themes this year – and it is also being researched by Kenyans today. See Paul Okong'o's article on Page 16 and John Kagagi's request on Page 23.

Please note that Dan Steyn is compiling a Kenya scrapbook for publication – read about it on Page 20 and find out how you can contribute to it. Dan is doing a great job, and you can be a part of it.

- Editor

ANNUAL GET-TOGETHER

Our annual get-together is scheduled for Saturday 7th October.

Venue: The shelter at the picnic site at the Voortrekker Monument.

Entrance fee: The last entry fee we received, was that it would be R40.00 per person.

Donations are always welcome and helpful. U kan in die volgende rekening deponeer: Oos-Afrika Vriendekomitee / Friends of East Africa Committee
Acc no/Rek no 080602405 Absa Hercules. Die kode vir alle Absa takke is dieselfde. 632 005 is the code for all Absa branches.

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PLEASE send us your e-mail address

The cost of postage is going up ... and our postal service is going down. To counter this, we have started issuing the Habari via e-mail. It works well – it is fast, you can see all the colour there actually is, you can enlarge it on the PC screen, and you can share it easily.

Please send your address to

Rina Helberg at philip@codecatalyst.co.uk

Moving Heaven and Earth – and the Equator

Elsie Cloete

(Sources from the *East Africa Annual 1959-1960* and with thanks to Estelle Bieri, Dan Steyn and Fanie & Sorette Kruger. The photos of the Kruger family meeting the Queen Mother are sourced from a privately published book by Sorette Kruger, wife of Fanie Kruger, *Die Kenya-konneksie: Die Storie van die Krugers en die Steyns*, 2011.)

During February 1959 Queen Elizabeth, the Queen Mother, undertook a state visit to Kenya and Uganda. Kenya itself was still under a declaration of a State of Emergency as a result of the Mau Mau but the royal visit was considered an essential aspect to mending fences between the diverse communities in the country. In Kampala she would officially open Makerere University. Her visit coincided with the Western Kenya Agricultural Show at Eldoret and she journeyed by train from Nakuru to spend a few days on the Uasin Gishu Plateau before continuing with her journey.

The specially refurbished steam train made a number of whistle-stops along the line at small, country stations or wherever the train passed through a farm. Estelle Bieri (née Cloete) remembers that pupils at St Andrews School at Turi were each given a small flag and walked to Turi station in their Sunday best to wait for hours and hours for the royal train to arrive. In the end, the train steamed past at speed and no one saw a thing, let alone a

gloved hand waving. The weary children trooped back to school disappointed and disgruntled.

Organisers of any royal visit will tell you that heaven and earth have to be moved to ensure everything proceeds according to established protocol and plan. Sometimes, one has to move the Equator as well. Peter Lavers, headmaster at St Andrews, later told the children about the Queen Mother's stop at

The committee had planned that the Queen Mother should step over the Equator, from the southern hemisphere into the northern hemisphere, within her railway carriage suite.

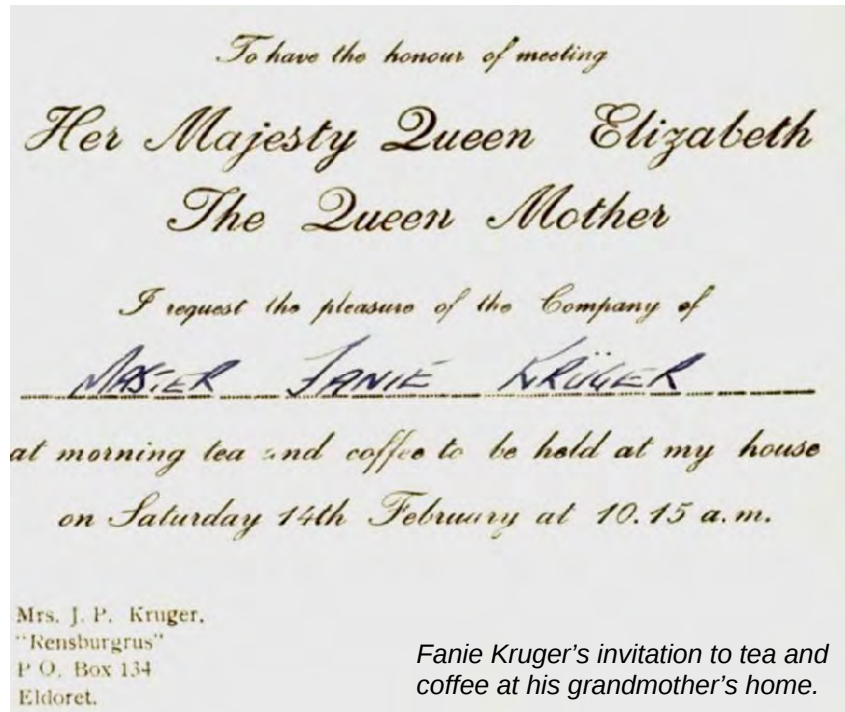
the nearby Equator Station – the highest railway station in the Commonwealth at 8716 feet (2657 metres). As the name signifies, the tiny station straddles the Equator. Here, the Queen Mother disembarked to meet settlers. The organising committee for the royal visit had planned that the windows of the carriage the Queen Mother was travelling in should align perfectly with the newly built Equator Station sign and that she should be able to step



The Queen Mother greeting settlers at Equator Station. The sign is about 25 metres from the small station building. Technically, the equatorial line transects the station building and not the sign. (Photo: *East Africa Annual 1959-1960*)

from the southern hemisphere into the northern hemisphere within her suite. But there were technical difficulties in that such an exact alignment would prevent the engineers from taking on much-needed water at the station's water stop. Never daunted, the East African Railways & Harbours Corporation re-erected the rather elaborate sign in order to accommodate both the royal visitor and the engineers. It remains in the same spot to this day – looking very much the worse for wear, some 25 metres off centre!

On the Plateau the Queen Mother visited *Rensburgrus*, the farm originally taken up in 1908 by Commandant Jansen van Rensburg – leader of the first Afrikaner trek to the Plateau. The previous night, the Queen Mother had spent the night in her carriage, parked at Soy Station. From there it was just a short ride to *Rensburg-*



Fanie Kruger's invitation to tea and coffee at his grandmother's home.

grus. The farm previously belonged to Jansen van Rensburg's grandson, SP Kruger OBE, a member of the colony's Legislative Council and instrumental in arranging for Plateau farmers serving in the Kings African Rifles in north Africa, to return and produce food for the Allied forces in Africa. (SP Kruger died in 1956, his widow, Joey, then owned the farm.)

The Queen Mother had tea with the Krugers. Every member of the family, including children and grandchildren, received an invitation.

Some members of the English-speaking community were rather nonplussed at the fact that the Queen Mother had requested a meeting with an Afrikaans family (nonplussed, despite the fact that the Afrikaners on the Plateau were

making a very significant contribution to the economy of Kenya and had served as members of the King's African Rifles during World War II and as members of the Kenya Regiment during Mau Mau). Alexander Fuller, in a memoir of her mother, Nicola Huntingford, who spent her childhood in Eldoret, records that Nicola did not hold most

Photo below: Japie (JC) Kruger, his mother, Joey, the Queen Mother and Nan (SPE) Kruger at Rensburgrus.



Afrikaners in high esteem:

"A lot of them were very basic, Mum says. "They weren't educated and they didn't read anything except the Bible. But they were tough and resourceful and they could live off nothing, those people." And then she sniffs and I can tell it wounds her to make the next admission. "Well, that was most of them. But some of them were quite posh. One Afrikaner family was so posh that the Queen Mother stayed with them when she came to Kenya in 1959."

Mum pauses to let me absorb this startling knowledge. "Imagine that," she says. "There's no way our shoddy little house would have been fit for royalty, but there they were – those posh Afrikaners – entertaining the Queen Mother!"

(from Alexander Fuller's *Cocktail Hour under the Tree of Forgetfulness*, Simon & Schuster, 2011. Nicola Fuller, who went to the convent, may well be remembered for her successes in show jumping, racing and bending poles. In an arrangement with Flip Prinsloo, she rode his horse, Violet, at these meets.)

There was show jumping to be watched, livestock to be viewed and a re-creation of a wagon train commemorating

the large Afrikaner treks to the Plateau in 1908 and 1911. Edwina Wood, whose family lived at Turbo, writes that the Queen Mother

was only supposed to attend it for half an hour or so, but ended up staying much longer. At the end she left her seat in the stands and went down to talk to some of the Afrikaner farmers who had staged a recreation of a wagon train, complete with one old lady who had come to Kenya on one of the treks as a babe in arms. Some of the oxen drawing the wagons were descendants of the ones who had pulled the wagons all those years ago, and were a lovely sight. They had been groomed like thoroughbreds, their coats brushed till they gleamed and their hooves and horns blackened and buffed with boot polish.

The Queen Mother spent quite a while walking about and talking to the participants and many of them said afterwards that they had the feeling that her interest was completely genuine. (from "Dangerous Days – the Royal Visits" by Edwina Wood in *Childhood Memories of Colonial East Africa 1920 to 1963*, edited by Jon Considine and John Rawlins, Bongo Books, 2006)

The Queen Mother is always remembered as being very gracious but any royal visit must be exhausting for all parties. When the newly dusted and gleaming black Rolls Royce pulled out of the show grounds I remember some of

Photo right:
The *East Africa Annual* 1959-1960 captioned this photo as follows: "Throughout her tour the Queen Mother inspected many guards of honour but perhaps the smartest was that mounted by the Kenya Regiment when she visited Eldoret in the heart of up-country Kenya."



After tea with the Krugers the rest of the Queen Mother's day was spent at the Eldoret Show Grounds in the company of local farmers where she visited the home industries and trade exhibits. As usual, queues of settlers lined up to meet her.

the participants remarking that it was a pity that the QM (as she was known) simply tossed her bouquet of flowers onto the shelf behind the back seat of the Governor's official car as it left the grounds on the way to "Kapsiliat" where the Queen Mother overnighted with Sybil Ridley, a personal friend. The



The Queen Mother meeting the children and grandchildren of SP Kruger at the farm. Joey Kruger is doing the introductions.





following morning she attended morning service at the tiny Anglican Church in Moiben.

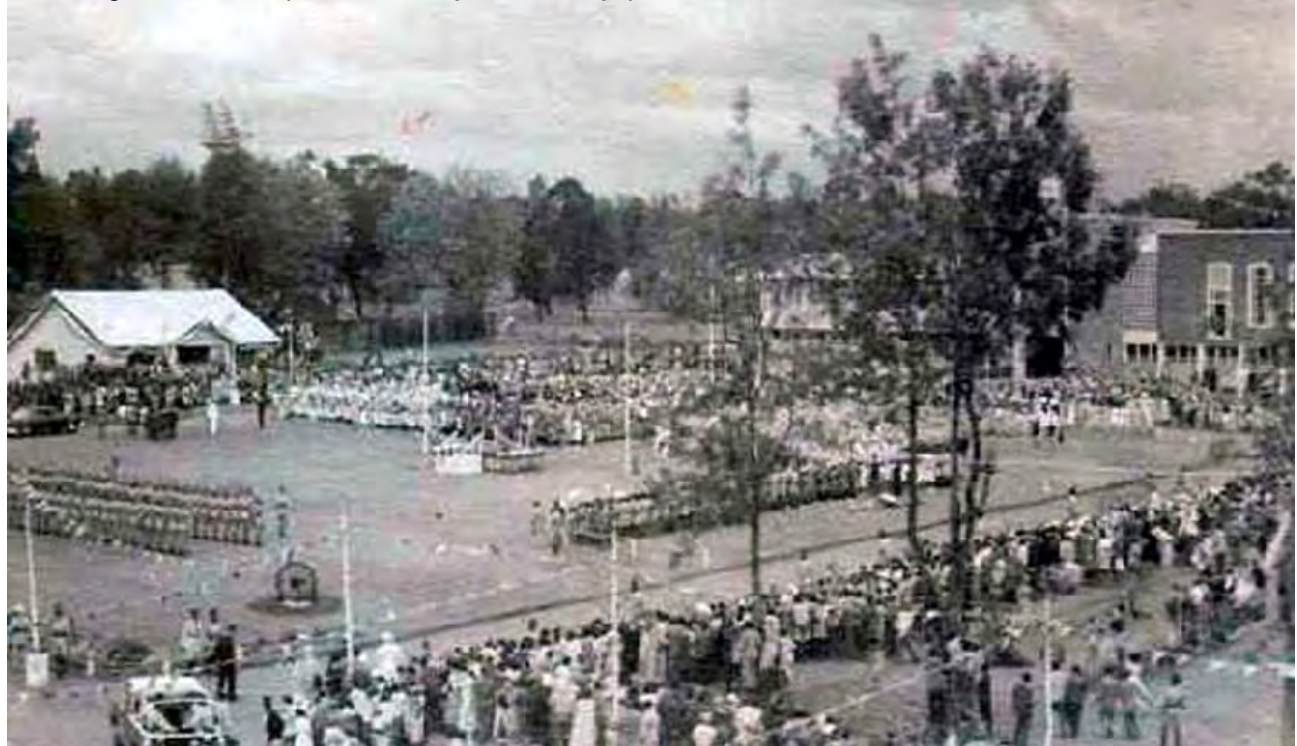
Dan Steyn, who was at the Hill School, remembers that for weeks beforehand everybody was engaged in painting little flags and practicing all kinds of things (curtseying and bowing amongst other things) in anticipation of the royal visit. On the day however, Dan missed everything as he was home sick in bed.

The Queen Mother also reviewed the guards of honour at a ceremonial parade by the Kenya Regiment in the Eldoret town square. ~



The Queen Mother receiving bouquets of flowers from children in Eldoret. The red blazers are those of the Loreto Convent while the blue uniforms in the middle ground belong to Hill School pupils. Angela Morat, who attended Loreto Convent, remembers that the Queen Mother stopped by a group of children and remarked that they “had lovely blazers”. (*Photo: East African Annual 1959-1960*)

This photo was taken by Edgar Bryson from the top of the Hughes Building and gives an overhead view of the central square in Eldoret. Troops from the Kenya Regiment can be seen on parade. The Town Hall is on the right-hand side. *(Photo courtesy of Dan Steyn)*

[illegible]

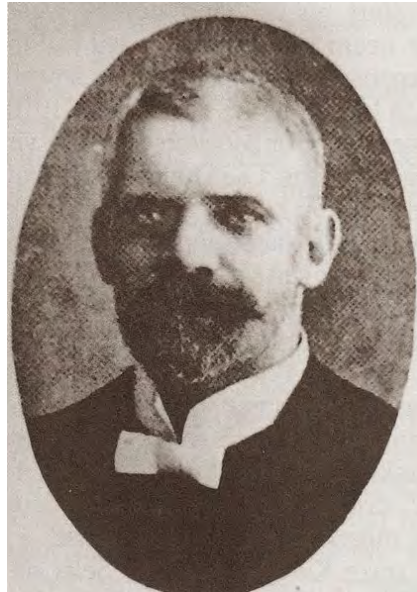
Ds. M.P. Loubser, merkwaardige Godsman

Magriet Doorewaard

Met feitlik niks nie behalwe 'n sterk geloof, het eers individue en later groepies Boere ná die Anglo-Boereoorlog Suid-Afrika verlaat op soek na 'n beter lewe in ander lande. Die woord van 'n land "van melk en heuning" bo in "Donker Afrika" het vinnig versprei en die ore van veral Boere in die Vrystaat en Transvaal bereik. Al hoe meer trekgoepe het uitgewyk na Brits- en Duits-Oos Afrika (tans bekend as Kenia en Tanzanië).

Dat hierdie mense Suid-Afrika verlaat het sonder 'n predikant het tot groot bekommernis gelei onder veral die geledere van die N.G.Kerk. Die landsverlaters self het ook hul behoefte uitgespreek dat 'n permanente leraar by hulle moes aansluit. Die uitdagings van 'n onontginde land waar 'n pad na beskawing letterlik en figuurlik oopgekap moes word, het die pioniers op hul knieë gehad. Die geestelike ondersteuning van 'n Godsman het vir hierdie Christene van allerbelang geword. Buiten 'n paar besoekende leraars het geen predikant egter op daardie stadium homself verkose gevoel om die geestelike lig na hierdie pioniers te neem nie.

Teen 1908 het die toeloop na Oos-Afrika 'n hoogtepunt bereik. en die smeekbede vir 'n predikant het toegeneem. Asof so bestem, sou dit ook die jaartal wees wat M.P. Loubser as N.G. predikant georden is



Ds M P Loubser

en sonder versuim die beroep na Oos-Afrika aanvaar het. 'n Lang en innige band tussen Loubser en die Oos-Afrikaners begin in Junie 1909 met sy vertrek na Oos-Afrika.¹

Onmiddelik met sy aankoms daar, begin hy lidmate van die kerk (gemeente Vergenoeg) in Brits-Oos op te soek. Dit neem hom ses maande, waarna hy in Januarie 1910 ook besoek begin aflê by die Boere in Duits-Oos-Afrika (gemeente Meru). 'n Besoek vanaf Brits-Oos na Duits-Oos het meegebring dat hy eers per trein tot by Voi moes reis, vanaf Voi tot by Tavetta per fiets, en vandaar verder per ossewa. Hy het selfs so ver as die Kongo lidmate besoek.²

Terug in Brits-Oos begin Loubser dadelik planne beraam vir die oprigting van 'n kerkgebou. Op die plaas van Wil von Maltitz (waar hy ook tuisgegaan het³) word

daar tydens 'n vergadering op 17 Oktober 1910 besluit om by die Landkantoor aansoek te doen vir grond ter "plaats No.64", wat beoog was die totstandkoming van 'n dorpie. In antwoord hierop het die Landkantoor laat weet dat vyf akker vir 'n kerk toegestaan sal word sodra die dorp eers uitgemeet is. Loubser het dit aan die gemeente duidelik gestel dat hy nie sy pligte as leraar kon navolg tensy dit in 'n kerk plaasvind nie en, aangesien die uitleg en uitmeet vir 'n dorpie nog jare kon duur, besluit die kerkraad op 10 April 1911 om 'n struktuur van bamboes op te rig wat tydelik as kerkie kon dien. Op J.P. Prinsloo se plaas word toe die later alombekende "Bamboeskerkie" opgerig. Plegtig het Loubser die inwyding boodskap van die primitiewe kerkie oorgedra: "Wie volhard sal tot die einde, die sal salig word".⁴

Met sy aankoms in Brits-Oos het Loubser gevind dat die paar staatskooltjies wat toe reeds tot stand gekom het, nie voldoen het aan die behoeftes van die Boere nie. Die onderwysdepartement deel hom mee dat indien die Boere wil hê die regering moet vir dié kinders 'n skool oprig, hulle geen beheer mag uitoefen oor wie aangestel mag word as onderwysers nie. Loubser het oral in gemeentevergaderings belê met die oog op die oprigting van 'n eie skool met onderwysers uit Suid-Afrika. Ongelukkig het hy nie baie ondersteuning gekry nie; moontlik was die gebrek aan fondse die grootste probleem.⁵ Reeds in 1911 skryf hy in die

Kerkbode:⁵

“Mijne grootste moeilijkheid is het onderwijs; de kinderen loopen nog het zoo rond als toen zij uit het zuiden kwamen. Zoodra ik van N'Yeri terugkom zal ik drie scholen openen. De regeering wil niet helpen omdat ik Hollandsch in mijn school-cursus insluit.”

Eerste was daar 'n skool van gebakte stene gebou met die (finansiële?) hulp van die kerk van Suid-Afrika. Dié skooltjie was opgerig naby die plaas

van Wil von Maltitz en sy seun Bokkie het opgetree as onderwyser. Weldra het Loubser ook gesorg vir die oprigting van drie privaatskooltjies: Op die plaas van die weduwee Engelbrecht, die plaas van Abel Erasmus en 'n skooltjie op Kiboku.

Deurentyd het Loubser steeds 'n ernstige beroep gedoen op ondersteuning in Suid-Afrika ter bevordering van die onderwys in Oos-

Afrika en somtyds self as onderwyser ingetree. Deur sy veldtogte en toedoen het talle onderwysers later na Oos-Afrika gekom. Die stigting van die kerkskole op Sergoit en Broederstroom kan ook aan sy arbeid toegeskryf word. Loubser het geglo dat as jy die toekoms van jou kerk en volk wil verseker, jy met onderwys moet begin.⁷ Dit was vir hom belangrik dat Afrikaans as taal eerbiedig word en die leergange van die Unie (Suid-

Four old Highlanders

Dan Steyn

On April fool's day 2017 four old Highlanders met at Dick Wheeler's house in Villiersdorp for a cup of tea and a chat. In the line-up above (from left to right) are Fanie Kruger, Dick Wheeler, Hettie Pohl (née Van Niekerk) and Dan Steyn.



We were all born in Eldoret, Dick in 1939, Hettie in 1940, and Fanie and Dan both in 1945. We all started school in the old Highlands School in Eldoret, James sometime around 1946 and Hettie a year or so later, Fanie in 1951 and Dan in 1953. After completing prelim, James went on to the Prince of Wales and Hettie to the Kenya High School (the Heifer Boma) in Nairobi. With the amalgamation of the Highland and Hill schools in 1956 Dan and Fanie both moved to the Hill School. After prelim Fanie went on to Belfast High in the Transvaal 1959, and Dan first went to Van Riebeeck in Thomson's Fall's in 1960 and two years later on to HGH in Witbank.

We all left Kenya in the early to mid-1960s and made our way down South.

Dick first worked as a livestock inspector and later in the fruit industry in the Villiersdorp/Grabouw districts. He is semi-retired and lives in Villiersdorp.

Hettie married Harry Pohl while still in Kenya; they initially farmed on the Nandi Border, and after moving to the RSA, in partnership with Hendrik Kruger they bought an apple farm in Grabouw. After Hendrik passed away, Harry sold his share to Hendrik's widow and bought a farm in Ceres. After Harry passed away, Hettie moved to a retirement home in Somerset West. After school Fanie studied at Stellenbosch University and later went on to work as a bank manager. At one time he also ran his own business at Groot Brak River. Since retiring he also came to live in Somerset West.

After school Dan studied at the University of Pretoria and spent most of his career teaching at universities. After taking early retirement he continued with his medical-legal practice. He also lives in Somerset West and is doing his best to retire.

~

Afrika) is gevolg terwyl die Christelike-Onderwys beginsel steeds as die ideaal vir die skole gestel is.⁸

Loubser se ywer het egter verder gestrek as slegs primêre en sekondêre skoolvlak. Een van die nagevolge van die Anglo-Boereoorlog was die verarming van die blankes. Loubser het in Oos-Afrika gewaarsku dat indien daar nie drasties opgetree word, gaan Brits-Oos sy eie weergawe ervaar van die arm (of behoeftige) Afrikaner. Die rede hiervoor aangevoer was die feit dat die kinders op daardie stadium nie voldoende onderrig ontvang het nie en daar geen geleenthede was waarin die Afrikaner kinders hulself kon bekwaam op tersiêre vlak nie, geen geleenthede om tegniese kwalifikasies te bekom of vir enige beroep te kwalifiseer buiten plaaswerk nie.

Weer eens was dit Loubser wat inisiatief geneem het deur die nuutaangestelde hoof van Uganda Railways, Mnr. C.N.L. Felling, te nader om hierdie netelige kwessie te bespreek. Tydens hul samesprekings in Nairobi het Felling ingestem om tien tot twaalf seuns in te neem as eksperiment. Die seuns sou egter self sorg vir hul akkommodasie en voedsel. Nodeloos om te noem, het Loubser onmiddellik na Kaapstad vertrek waar hy onverpoos gepleit, “gebedel” en kollektes gehou het om sodoende die nodige fondse te vind sodat hierdie seuns hul opleiding kon begin by die Spoorweë in Nairobi.

HIERMEE DIE LYS VAN OORLEDENES, ASOOK DIÉ ONAFGEHAAL

OORLEDE / DECEASED

COETZEE DIRK 2017
CROUKAMP TANT LETTIE 2017
ENGEBRECHT FAIRY JNR
JVAN RENSBURG THEA 2017
KRUGER NAN
MALAN TINA
ROSSOUW BERYL JUNIE 2015
STRACHAN LETTIE (KRUGER) 2017
WILLEMSE OOM HENNIE
JUNIE 2016

ONAFGEHAAL / RTS

BALABANHOFF WILLIE
DE WET G J
ERASMUS CAROLINE
ERASMUS HILDA
NORTJE MEV E
PIETERSE KOBUS & MINA
ROGER HANNEKIE (BRESSLER)
SOAR FRANK
VAN RENSBURG CONNIE
VAN WYK MEV C J
WENGER PETRO

Ongelukkig kon Loubser nie betyds die nodige befondsing bymeekaarkry nie en dié vakleerlingskap was toe gevul deur Engelstalige seuns. Tog het Loubser die steun van Felling gehad want in Julie 1927 rig Felling ‘n skrywe aan die Direkteur van Onderwys waarin hy die behoefte aan ‘n beter onderrigstelsel en indiensneming van meer blanke kinders uitstippel. Loubser se woorde moes indruk op hom gemaak het want ook hy waarsku in sy skrywe “that if matters did not improve the ‘Poor White’ problem would be re-created in Kenya.”⁹

Oom Frank de Lange skryf in die Habari:¹⁰

“Die algemeene [sic] bestuurder was ook ‘n Suid-Afrikaner, Cornelius Felling. Sy versoek aan die Home Office in Londen was dat die jaarlikse aanvulling van drywers die helfte uit Suid-Afrika moes kom, dis hoe ek daar geland het...Daar was ook 8 Suid-Afrikaanse seuns

wat werk gekry het as stokers deur die aanbeveeling [sic] van Ds. Loubser.”

Twee jaar later beswyk Felling aan malaria. Loubser gaan lewer weer eens ‘n pleidooi, hierdie keer by die nuwe direkteur van die spoorweë, vir die verlenging van die konsessie maar moes toe hoor dat hulle “were forced to consider Indians and Africans because they worked well and cheaply”.¹¹ Wat hierna gebeur het, is ‘n raaiskoot want in 1931 doen Loubser net verslag dat die vakleerlingskap-projek by die spoorweë ‘n sukses was. Die eerste groepie seuns het hul opleiding geslaag en die beste vakleerling was ‘n Boerseun nl. Naas Malan.¹² Vir die dogters het Loubser verpleegkundige opleiding gereël.

Ook in Duits-Oos het Loubser hom beywer om die omstandighede van die Afrikaners te verbeter. In die vroeë 1930s het hy bv. ook dáár weer tekens van

verarming onder die gemeenskap van Meru opgemerk. Met die hulp van 'n paar plaaslike leiers is 'n petisie opgetrek waarin samewerking van die betrokke regeringsdepartement gevra word om in te gryp. In beginsel is dit goedgekeur dat 'n 16,000 akker plaas met befondsing van £20,000 beskikbaar gestel sou word om ongeveer 50 seuns op te lei as toekomstige landbouers in Tanganjika (voorheen Duits-Oos en later Tanzanië). Verder het Loubser steeds pleidooie gerig vir ondersteuning vanaf Suid-Afrika, vir finansiële bystand asook vir moontlikhede dat jong mense van Tanganjika sowel as Kenia (voorheen Brits-Oos) skoolonderrig in Suid-Afrika kon ondergaan. By geleentheid het hy tydens 'n sinodale vergadering in Transvaal daarop gewys dat, sou 'n kind in Suid-Afrika in nood verkeer, daar Afrikaanse weeshuise was, nywerheidskole, werkskolonies ens., wat nie die geval in Oos-Afrika was nie. Loubser voel dat die Transvaalse kerk minder vir sendingwerk behoort te doen en veel eerder op sy eie mense konsentreer.¹³

Intussen het die gemeentede van die ou Bamboeskerkie tot die besef gekom dat die kerkie verval begin raak en in elke geval te klein geword het vir die gemeente. Tydens die Eerste Wêreldoorlog is daar reeds samesprekinge gevoer om 'n nuwe kerk te bou op 'n stukkie grond wat Mnr. A.A.N. Ortlepp aan die gemeente geskenk het – maar a.g.v. vele terugslae kon die hoeksteen van die kerk gelê word eers op

14 Mei 1921. Loubser wat toe al jare erge probleme met sy gesondheid ervaar het en wat in dié tyd in Suid-Afrika deurgebring het om te herstel, het dadelik ingestem om weer as leraar in die nuwe kerk op te tree. Nie alleen het hy dadelik vertrek nie maar £700 saamgeneem wat hy ingesamel het vir die bou van die kerk.¹⁴

Reeds in Maart 1912 het Loubser ernstige gesondheidsprobleme begin ervaar.

Die uitgestrekte gebiede en omstandighede waaronder hy sy gemeentede moes bereik, het sy gesondheid 'n geweldige knou gegee.

Sy ellende het begin op pad na die Meru-gemeente in Duits-Oos in 1912. Hy kry 'n aanval van malaria, herstel daarvan net om kort daarna deur 'n tweede aanval neergepen te word.¹⁵ In 1914 kry hy 'n toeval tydens 'n konferensie op Prins Albert en word vir 'n aantal weke in die hospitaal te Arusha versorg. In 1929 skryf G.H. Steyn¹⁶ in die Kerkbode dat "[R]eeds in die loop van verlede jaar het Ds M.P. Loubser sy gemeente laat verstaan dat ter wille van sy gesondheid hy nie lank as predikant sal kan aanbly nie, en in die aand van 10 Februarie is die afskeid werklik geskied."

Tog vind ons Loubser in 1932 steeds in Oos-Afrika: Ons predikant, Ds. M.P. Loubser,

is nog in Tanganjika, waar hy vir 'n lang tyd siek was. Die laaste berig was dat hy sover beter was dat hy sy preke sittende kon doen, maar hy kan nog geen skoene aantrek nie.¹⁷

Loubser self skryf in hierdie tyd in 'n private brief wat opgeneem is in die Kerkbode¹⁸ dat "...ongelukkig moes ek drie weke in die hospitaal te Arusha siek lê. Ek ly aan roos aan beide voete, en ek vrees ek sal nie meer lank in Oos-Afrika kan bly nie." Ek sal alte bly wees as ons hier twee geskikte jong manne kan kry om die werk voort te sit..."

Inderdaad het hy, sedert hy reeds in 1912 gesondheidsprobleme ondervind het, gepoog om iemand te vind om sy plek as leraar in Oos-Afrika oor te neem. Hy het selfs aangebied om die plaasvervanger se reiskoste te betaal. Geen predikant het egter na vore getree nie en Loubser het dus met tussenposes van rus in Suid-Afrika elke keer weer vrywillig teruggekeer na Oos-Afrika. Loubser as amptelike predikant van Oos-Afrika kan opgesom word in vier fases: 1909-1912; 1921-1923; 1925-1928; en 1932-1935 toe hy finaal moes emeriteer maar daarna nogtans sy veldtogte ter ondersteuning van die Oos-Afrikaners voortgesit het.. As gevolg van die roos aan sy voete, vind ons hom met sy laaste preke kaalvoet en sittende voor die preekstoel. Dis egter van belang om te noem dat, selfs wanneer hy nie fisies in Oos-Afrika as predikant betrokke was nie, hy

vir hulle gewerk het deur geld in te samel.

Migael Scholtz (skuilnaam Maie¹⁹) wat een van die Boerepioniers was wat meegehelp het met die totstandkoming van die Bamboeskerkie, skryf jare later in sy publikasie:

“Baie moeite en opoffering het hy hom moes getroos, dog nooit het ‘n sug of ‘n klag hom ontsnap nie. Geduldig en tevrede het hy ‘n opbeurende woordjie vir almal. Sonder blik of bloos het hy die weg bewandel, wat hy meen dat die regte weg was”... “Ek dink nie ek sê te veel nie, as ek beweer dat die Afrikaanse volk en volksgees daar grotendeels aan hom te danke is. Hard het hy moes sukkel om al die mense te besoek – soms moes hy vir dae agtereen per fiets ry, dan weer moes hy deur [inboorlinge] myle en myle ver gedra word, en dan moes hy weer per donkie, ossewa of op ‘n ander manier sien om oor die weg te kom. Nooit het hy sy plig versuim nie. Waar hy nodig was, was hy byderhand en het hy mense met raad en daad bygestaan. Dikwels was dit net sy persoonlikheid en helder deursig wat die deurslag in sake wat soms baie moeilik was, gegee het.”

Kok, wat dagboek hou tydens sy wedervaringe in Brits-Oos in die jaar 1911 (in Doorewaard (2011²⁰) gee aan Loubser die volgende erkenning:

“Hy was ook in schoolmeester. Hy had in heel klomp kinders. Hy was ook baai lief vir sy schoolkinders, de kindertjies en groot kinders. De ander loop {en} de ander ry met ‘n

paard, de ander met in donkie maar dit gaan schooltoe. Dan kyk mr. Laubser als de kinders dié van duskand de vly kom, hoe de kinders deur de vly gaan. Ook was daar veel lief liefde (sic) tussen de ouders en ons predikand laad hy hom zooveel opgeoffer het vir die geleerdheid vir de Afrikaans.” Die datum wat Kok aandui, is 7 Mei 1911.

Alhoewel hy formeel geassosieer was met sy amp as leraar, was hy deur die gemeenskap gesien as hul redder in meer as een opsig:

Steyn²¹ skryf: “Waar daar in een of ander huis siekte was het hyself [verwysende na Loubser] gedokter en verpleeg, want dokters was hier nie...vir wat hy tot stand gebring het en vir feil gehad het sal ons altyd dankbaar wees. Sy beminlike en navolgingswaardige voorbeeld sal ‘n lewende krag in ons gemeente bly.”

In Tanganjika (Duits-Oos) het hy fiets gery of soms op die rug van sy geliefkoosde donkie, ‘Velbroek’, opgedaag ...

Sommige onthou hoe hy hulle tydens die depressie besoek het waar hulle besig was om te werk op die goudmyne of terwyl hulle transport ry; soms te voet of met ‘n skotskar. In Tanganjika (Duits-Oos) het hy fiets gery of soms op die rug van sy geliefkoosde donkie, ‘Velbroek’, opgedaag – in die

Uasin Gishu (waar die Vergenoeg-gemeente geleë was) met sy gunsteling perd genaamd ‘ou Black’. Later het hy ‘n Ford motortjie besit. ‘n leder en elk, van ‘n Indiërklerk tot ‘n Britse regerings-amptenaar, had die grootste respek vir hierdie getroue staatmaker-heer. Die “Loubser-gemeente sou sy naam dra, asook die “Bwana Loubser mission congregation” wat gestig is in 1944.²²

Loubser was nie net ‘n bedrewe en bedrywige leraar en verteenwoordiger vir die belange van die Boerepioniers nie; hy was ook deurentyd bedrywig met die pen. Gedurigdeur was daar verslae gestuur aan die Kerkbode, gekorrespondeer met instansies wat hom kon help met die uitvoering van sy taak in Oos-Afrika, privaat briewe gerig aan individue wat ook ingesluit het die gemeentede van Oos-Afrika. In sy publikasie “Onse Uitgewekene”²³ blyk sy liefde, meelewing en waardering vir die Afrikaners in Oos-Afrika: Hierin tree hy in die bresse vir diegene wat Suid-Afrika verlaat het vir ‘n ander heenkome, verduidelik hy aan diegene in Suid-Afrika wat hulle veroordeel, waaroor die verskuiwing gaan:

“Hierdie mense is die edele pioniers wat onnoemlike moeilikhede en gevare trotseer om ‘n heenkome te soek, om Afrika te beskaaf en Gods Koninkrijk uit te brei.” Hy betig die bevooroordeelde in Suid-Afrika: “Dit is te betreuer dat daar so weinig simpatie bestaan teenoor die trekkermense; hulle is tog die

voorlopers van die beskawing, hulle is die voorvegters vir dié wat volg, hulle maak nuwe paaie oop vir die handel en die mark, en hulle doen dit steeds onder die druk en die pijn van ontelbare moeilikhede en hindernisse.”²⁴ Selfs in hierdie publikasie pleit hy vir finansiële ondersteuning en voer aan as motivering die onversadigbare drang dat die doel van Christenskap sodoende uitgedra word verder as die grense van Suider-Afrika. Dit wil voorkom of hy opstandig raak wanneer hy skryf: “Die man wat argumenteer dat die Boere liever in Suid-Afrika moes gebly het en uit die binnelande uit, die man, namelijk, wat teen die trekgees is, is ’n man wat vir ons wijs hoe dat ’n mens lijk wat deur sij nek praat”. Hy deel sy gedagtes oor die sogenaamde trekgees: “Sweet, bloed, trane, ai! dit is pionier goed, en as die sweet en die bloed en die trane soms op dieselfde gelaat deurmekaar vloei, dan word jij half bang om met daardie mense te praat, asof jij hom sou verstoor in sij erns. Sij lije is heilig. Daar lê die geheimsinnige Noorde; onweerstaanbaar voel die trekker die trekkerdrang” en “Hij self is onbewus waarom die drang so knaend daarbinne in hom is. Dit is God. Die Trekker trek en hij weet nie dat die trek lus hom van bo ingegee is nie.” Dat Loubser waarlik geroepe was om hierdie groep Afrikaners by te staan, word saamgevat in sy eie woorde: “Ek bemin Suid-Afrika, maar ek het Afrika liever”.²⁵

Op ’n ligter noot: In die Kerkbode brom Loubser²⁶ oor ’n trekgroep wat besluit het om verder weg te trek van die ander groepe in die Meru omgewing: “Sekengwe ... lag buiten mijn bereik, en ik ging er niet naar toe, omdat het heeltmal ondoenlijk was. De trek naar Muanza en Sekengwe ontstond uit een doelloozen treklust ...” Aan spitsvondige taalgebruik het dit hom nie ontbreek nie.

“...de trouwlustigheid is hier even pestilentieel als in de Transvaal”

Loubser wat self nooit getrou het nie, skryf bv. in die Kerkbode (opgeneem deur Steyn²⁷) “...de trouwlustigheid is hier even pestilentieel als in de Transvaal.”

Sy inisiatief om geld vir die gemeentes in te samel, was nimmereindigend (selfs ten tyde wat hy siek na Suid-Afrika moes terugkeer). Onophoudelik het hy skrywe in dié verband gerig aan die Kerkbode, instansies en ander persone wat hom kon bystaan.²⁸ Basaars is gereël en mense uit Suid-Afrika was genooi om in Oos-Afrika te kom vakansie hou: “...breng toch beetje Geldjes saam (hoofletter ‘G’). Wij behoeven nog £500..., ten behoeve van die nuwe kerkgebou”.²⁹ In 1921 rapporteer hy in die Kerkbode dat dit hom byna agtien maande geneem het om van gemeente tot gemeente te gaan, en in die

gemeente weer van plaas na plaas en van huis tot huis, om vir Oos-Afrika geld in te samel.³⁰

Deki³¹ beskryf Loubser as: “...oorheersend-sterk, inspirerend-moedig, immer slag gereed en vreesloos, ’n man wat vir geen duivel of mens onder sy Gods vaandel sou wyk nie”. Dat Loubser lief was vir musiek en sang en “[S]y geoefende, kragtige, welluidende tenoor stem het gewoonlik tydens gemeentesang ver bo alle ander klanke uitgestyg en dit was altyd vir almal ’n groot bekoring. Sy siel het in sy sang geleef”.

Aldus Deki, was Loubser in die jaar 1900 op kommando. Nie eens sy broers en susters was daarvan bewus nie, slegs sy grootmoeder, aangesien sy moeder ook in 1900 oorlede is. “Nadat hy van sy twee wapens ontnem is, het hy nooit weer ’n vuurwapen hanteer nie. Op jagsafaries was hy, anders as baie ander Oos-Afrikaners, volgens wat ek weet, selfs geen toeskouer nie. Die bekende grootwildjagters, hoewel sy vriende, het hom nooit in hul avonture genoem nie. By geleenthede het hy darem veral kinders vermaak deur van hulle noue ontkominge te vertel. ’n Gedugte wapendaer was hy, maar alleen vir Christus” en verder “...hoedat hy uit eie, vrye beweging met ’n klompie burgers by Colesberg waar genl. Frensch vir genl. Schoeman moes keer om nie deur te breek Kaapland toe nie, oorgestap het om die massa-begrafnis van Britse

gesneuweldes by te woon en somer spontaan, met die verlof van die betrokke Britse offisier in bevel daar, uit die huis 'n roerende en aandoenlike begrafnisdiens in foutlose Engels gehou het."

Dat Loubser ook vir humoristiese oomblikke gesorg het, is nie altemit nie. Sonnie Cloete³² deel die volgende staaltjie:

"Elke Vrydag in die vroeë dae was daar beesvandusies [sic] en die bekende Oom Rooi Piet Kruger was altyd daar om te koop en te verkoop, niks anders as swart osse nie. Na die vandusie is meeste dan Central Lounge toe vir 'n snapsie. Soms het Oom Piet somer met die perd die kroeg ingery. Byde Engelse en Boere was baie lief vir hom. Nou moes hy te perd huistoe ry net voor Ds. Loubser se pastorie verby, en soos die noodlot dit soms bepaal val hy eenkeer net voor die pastorie af. Ds. Loubser tel hom op en neem hom huistoe met sy chev. karretjie [of dalk 'n Ford soos elders berig?]. By die huis sê hy, 'Piet, ek kom môre.' So gesê so gedaan, en die volgende môre kom Ds. Loubser daar aan. 'Môre Ds.' sê Oom Piet, 'Jy was gister dronk nê Piet?' 'Ja, Ds.' 'Nou ja, vat so' en slaan Ds. Loubser hom skoon uit. 'Gooi hom nat' sê hy vir Oom Piet se vrou. So slinger, slinger kom hy reg en sê Ds. Loubser, 'kom Piet, ons gaan koffie drink'".

Dit wil egter oorkom of Loubser min las gehad het van "wangedrag" onder die gemeentelede. So ver

vasgestel kan word het Loubser³³ slegs een keer nodig gehad om verslag te doen oor die "zedelijkheid" in Brits-Oos: "Rondom Nairobi word de Afrikanernaam tamelijk door de modder gesleurd; menschen hebben sich aan dronkenschap schuldig gemaakt; en ook was de luiheid grootelijks oorzaak dat die naam werd en wordt geminacht ... Er was eene tuchtzaak..." Huxley³⁴ beaam die kuisheid van die Boere-gemeenskap deur in haar publikasie te noem dat "...not that the settlers of the Plateau were a dissipated community; on the contrary, most were sober, God-fearing individuals and many were confirmed teetotallers ...

"A church was started before either bar or bank..."

A church was started before either bar or bank...". In Duits-Oos het slegs drie gevalle van "onegte" geboortes onder die aandag van die kerkraad gekom: "twee van pas gehuwden en een van een ongehuwd meisje..."³⁵ Inderwaarheid prys Loubser tydens hierdie verslag die Afrikaners se fatsoenlike lewe en vergelyk dit met dié van anderlandse setlaars in Duits-Oos: "In dit opzicht hebben onze menschen het land een heilzamen dienst bewezen, en de toon van het maatschappelijk leven – indien er van zoo een ding in Oost Afrika sprake kan zijn – is op getuigenis van Deutsche zendelingen zeer verbeterd en verhoogd door het

fatsoenlijk en christelijk huisselijk leven van de Boeren." Dit is dus betreurenswaardig dat Groen³⁶ (wat graag deur oorsese navorsers as bron gebruik word) Loubser se verslag misinterpreteer in sy vertaling na Engels en in die proses die onsedelikeit van sekere Duitse inwoners rondom Meru, voor die deur van die onskuldige Boere plaas.

In beide Duits-Oos en Brits-Oos het Loubser nie alleen sy plek as leraar volstaan nie maar is daar ook na hom opgesien as leier en vriend. Met deernis onthou Oud-Oos-Afrikaners hom:

Tant Laal Prinsloo³⁷: "Ds. Loubser was ons staatmaker, later het ons beroep toe het dit beter gegaan, dit was ook Ds. Loubser wat die orreltjie vanaf Suid-Afrika vir ons gebring het." (Verwysende na die kerkorrel van die gemeente Vergenoeg wat in Oktober 1978 aan Huis Vergenoeg ouetehuis in Suid-Afrika, geskenk is.)³⁸

Mev. Sophie Steyn³⁹ wat met die leser deel hoe die Boervroue papirus wat welig naby Eldoret gegroei het, op praktiese wyse benut het: "Naby die 'swamp' het 'n sekere Mev. Nel gewoon wat gereeld vir ons dominee Laubser [sic] 'n hoed van die binneste deel van die plante, gevleg het. Hy was tog te lief vir hierdie hoede."

Marie van Wyk⁴⁰ wat onthou "...ek, klein vyfjarige, kruip toe mos op 'n dag onder deur die draad heining om 'n

vuurpyl blom in haar [verwysende na Mev. Ortlepp wat skynbaar aan die kwaaiëre kant was] tuin te gaan pluk, min wetende dat hulle getel was. Die volgende dag is die herrie behoorlik los en ek tot verantwoording geroep ... Dis toe dat ek in Ds. Tienie se ou Fordjie gelaai word en nou reguit tronk toe. Ek het omtrent geskree en e-e-u-e later, so onderkant by die die ou Pioneer Hotel, daar by die brug het my ma gelukkig omgedraai en ek het tronkstraf vrygespring."

En hierdie pragtige getuigskrif, die outeur onbekend.⁴¹

Predikante was maar skaar{s} in daardie jare, so om en by die jare 1927, as ek nog reg kan onthou. Ds. Loubser was die Preditant [sic] van die N.G.Kerk in Eldoret. Die Dominie [sic] was baie ingenome met almal en het nie verskil gemaak of jy sy lidmaa {t} was of nie. Hy het sommer almal besoek en van plaas tot

plaas met 'n donkiekar of oskar gery. Met nagmaal het almal met ossewaens kerktoe gery. Vrydag word daar tente opgeslaan ... 'n feestelike tyd daar op Eldoret. Die tente staan so'n ry om die kerk. Dan word daar 'n diens Vrydagaand gehou. Saterdagmiddag is voorbereiding en Sondag is nagmaal. Maandag word die tente afgeslaan en gepak. Daarna is almal weer op pad huistoe tot die volgende nagmaal."

Steyn⁴² wat Loubser se afskeid van 10 Februarie 1929 in die Kerkbode rapporteer, meld '[D]at dit vir die gemeente 'n gevoelige slag was, was o.a. te verstaan uit die treurige stemming wat daar geheers het van ook uit die toesprake ... Byna elke spreker het melding gemaak van die ywer, opofferinge en selfverloëning van Ds. Loubser... In die sosiale lewe

het Sy Eerw. 'n vername rol gespeel. Hy het almal geken, vandaar die geheim dat sy besoeke in elke huis seer geniet was. 'n Iedereen het vrymoedigheid gehad om met sy besware na sy dominee te gaan om raad of hulp. Die vertroue in die leraar was so sterk, dat sy raad as die beste beskou werd en noukeurig gevolg werd"...Ds. Loubser het ons verlaat, maar vir wat hy tot stand gebring het en vir ons feil gehad het sal ons altyd dankbaar wees. Sy beminlike voorbeeld sal 'n lewende krag in ons gemeente bly."

Loubser, gebore in 1871, was betrokke by die N.G.Kerk in Oos-Afrika vanaf 1909 tot en met sy dood in 1942. Gedoop as Martinus Petrus Loubser⁴³ was hy ook bekend as Tinie, deur sommige na verwys as "Ou Meneer Loubser", deur ander aangespreek as "Mr. Lobser" maar sal deur almal onthou word as die vader van die Afrikaners in Oos-Afrika. ~

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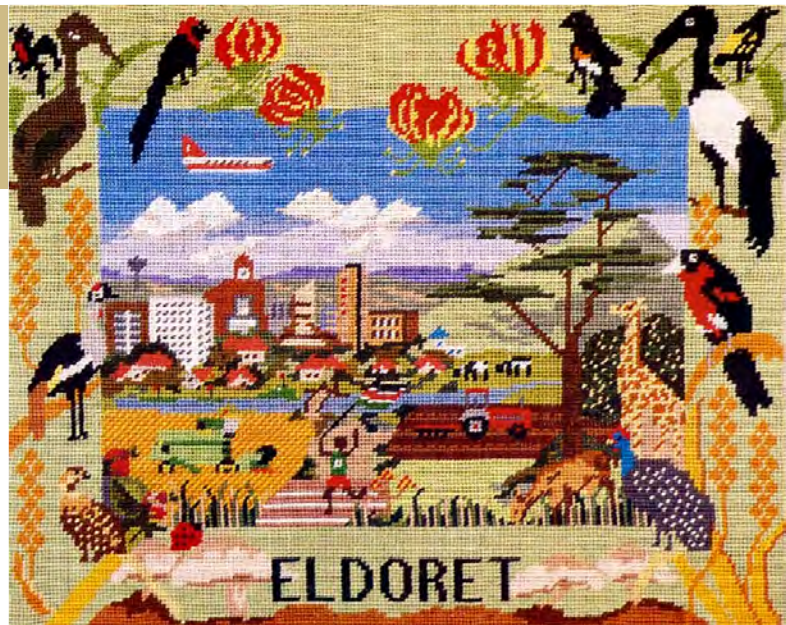


The tapestry panel (left) was commissioned in the 1960s. In the background is Sergoit with some Masai Giraffe and Kongoni in the middle distance. The single figure represents the postal runner who conveyed messages and post to outlying farms.

Masai or Rothchild's giraffe and kongoni (Coke's hartebeest) were abundant when the first settlers arrived. From the 1920s onwards almost all the zebra, kongoni, lions and other large antelope had been decimated by settlers.

East Africa Women's League Tapestry Panels

In the 1990s the EAWL commissioned new tapestry panels for the towns in Kenya. The panel (right) represents the phenomenal growth of Eldoret with several high rise buildings. The aeroplane is coming in to land at Moi International Airport outside Eldoret. To signify its agricultural heritage over the last century, a Massey Ferguson tractor on the right is ploughing a field while the John Deere combine harvester is harvesting wheat. The Plateau is world famous for producing almost every single Olympic and world record holder middle and long distance champion over the past 50 years. The small antelope, an oribi, replaces the kongoni of the earlier panel. The few remaining oribi on Sonny Cloete's former farm, Concordia, were relocated by Fanie Kruger to the adjoining farm at Sergoit. With the assistance of the Kenya Wildlife Service, the remaining giraffe were also relocated to Sergoit. It is not sure whether these were Masai or Rothchild's giraffe. The hill is visible behind the thorn tree.



Clockwise from top left Peter Davies has identified the birds in the panel:

1. one of the widowbirds (almost impossible to identify accurately)
2. Brown ibis (Hadedu)
3. Northern Red Bishop
4. Long-tailed widowbird
5. Yellow Bishop or possibly Yellow-mantled Widowbird
6. Sacred Ibis
7. Double-toothed Barbet
8. Crowned Guineafowl
9. One of the ducks (female) local to the region but it is impossible to identify it accurately
10. Gray-crowned Crane (Mahem)

Afrikaner contribution to Kenya Rugby*Paul Okong'o*

How did a large Afrikaner population end up in the Uasin Gishu Plateau, Thomsons Falls (today Nyahururu) in Kenya and the Arusha-Moshi area in present day Tanzania? These Afrikaner dominated teams went on to dominate Rugby in the entire East Africa region in the 1930s, 1940s and 1950s. They left behind an indelible mark, still used today, the Eldoret Sports Club off the Kisumu-Eldoret road. It was not only the Sports Club left behind but other institutions, Highlands Girls School (today Moi Girls Eldoret), Jan Van Riebeck School (today Ndururumo High School) and Hill School-Eldoret.

In 1902 Joseph Chamberlain, the British Colonial Secretary, encouraged settlers to come to Kenya where there was 'Perpetual Summer' and 'Cabbages' grew to the size of bicycle wheels. The Afrikaners disappointed at the pogroms and genocide carried out on their women and children during the Anglo-Boer war between 1899-1902 decided to 'trek'

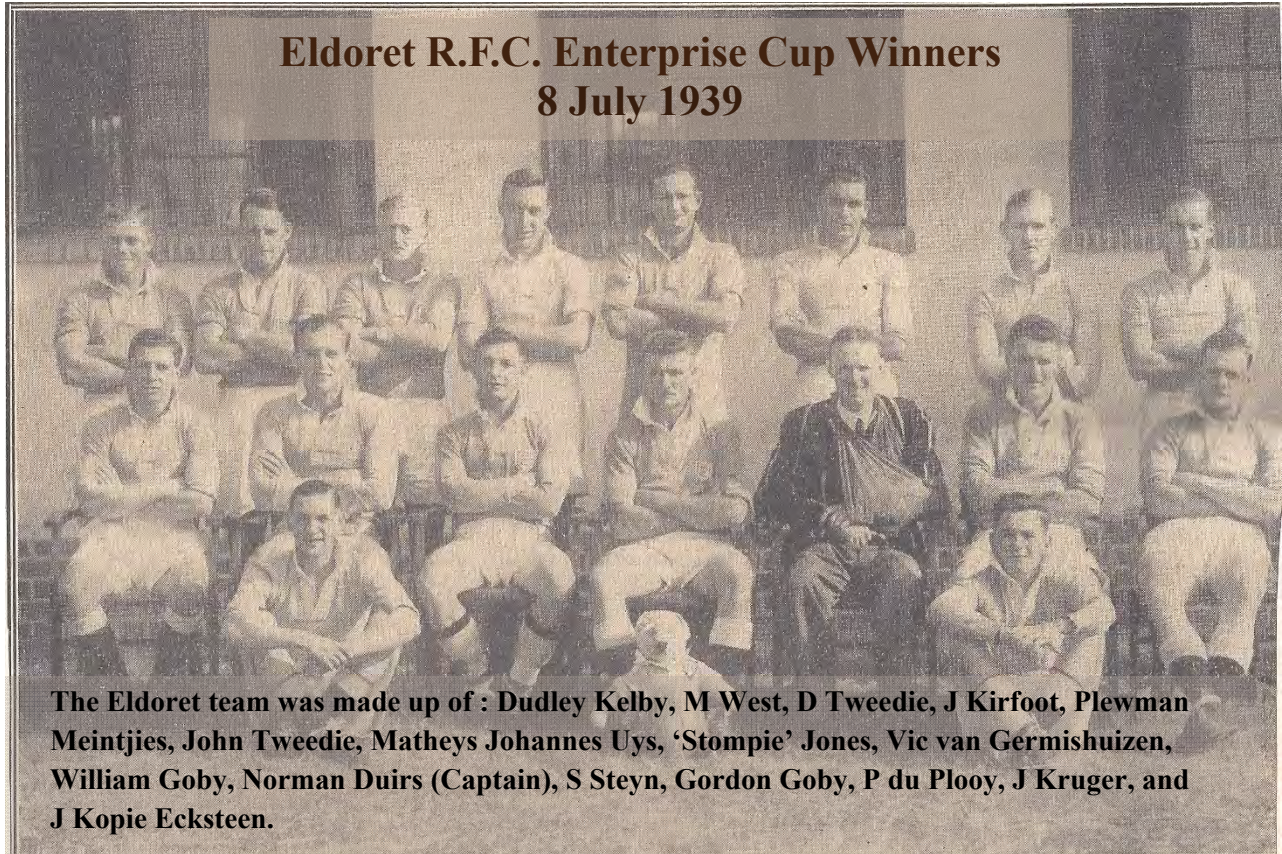
north to the British East Africa Protectorate. They eventually found their expansionary thrust into the Uasin Gishu plateau and settled in the area. They constituted the rugby sides and established modern farming methods and techniques. The Plateau, a combination of players from Eldoret/Kitale/Soy/Turbo became the focal point for rugby upcountry. The Rugby Football Union of Kenya, the only administrative body in Kenya, Uganda and Tanganyika from 1921-1953 was affiliated to both the (England) Rugby Football Union and the South Africa Rugby Board by the mid 20s. The Kenya Rugby Referees Society re-formed in 1931 was also affiliated to the Witwatersrand Rugby Union and the South Africa Rugby Referees Society. Touring sides from South Africa became a vital cog for the game in the Colony.

Eldoret Sports Club, the venue was built by farmers from the locality in 1927 and 1928, just in time for the 1929 and 1930 tour by the Combined South African Universities. The crew of the HMS *Enterprise* by passed Eldoret in September and October on the 1928 tour of East Africa, but they stopped off in Soy enroute to Kitale for a match. Eldoret & Londiani combined to participate in the very first Enterprise Cup competition played in 1930 on an



**Eldoret XV at Prince of Wales School
22 May 1937**

Eldoret R.F.C. Enterprise Cup Winners 8 July 1939



The Eldoret team was made up of : Dudley Kelby, M West, D Tweedie, J Kirfoot, Plewman Meintjies, John Tweedie, Matheys Johannes Uys, 'Stompie' Jones, Vic van Germishuizen, William Goby, Norman Duirs (Captain), S Steyn, Gordon Goby, P du Plooy, J Kruger, and J Kopie Ecksteen.

Inter-District level. This scenario was replicated in 1931 before the club representing District was introduced in 1932.

The Eldoret team was liberally sprinkled with the South African farmers who had transformed the rich soils of Western Kenya into an agricultural power house. The large strong and deeply religious farmers of Eldoret carried all before them on the rugby field. Until World War II, Eldoret was always a good team and had the edge on Ruiru and Nondescripts. Some of the finest players of the day were Mathews Johannes Uys (M.J.U) 'Stompie' Jones, a human rubber ball, brothers Gordon Goby and William Goby, Plewman Meintjies, J.F.Koppie' Exsteen, D. Sholto-Douglas, the Duirs brothers, Norman and David, and the Tweedies.

'The rest of their team sheets listed a host of pop-singer like names such as Schermburker, Engelbrecht, Hendrik and Nan Kruger, Scatty and Bobby Meintjies. 'Stompie' Jones and M.Lategan were a formidable half-back partnership for the '64' outfit and led the side to a

number of Enterprise Cup titles. Charles Fredrick Schermburker was a leading administrator not only for the club but with the Rugby Football Union of Kenya (RFUK) as well as the Rugby Football Union of East Africa (RFUEA). He was one of those who helped secure and registered the land on which the RFUEA grounds stands. I want to look at the careers of three of the key players from that era.

1: MATHEWS JOHANNES UYS. (M.J.U) 'STOMPIE' JONES: EAST AFRICA 15S: KENYA 15S: ELDORET & DISTRICT: ELDORET & KITALE: WEST KENYA PROVINCE RUGBY FOOTBALL UNION

M.J.U.'Stompie' Jones was born on 15/09/1909 in Johannesburg, South Africa. The records are not clear as to when he trekked north to East Africa either as a child with his family or as an adult. He played rugby for Kitale upto and including 1930. That was the year he was first capped for Kenya on 11 January against the Combined South African Universities and he scored, hoisting a drop goal in the match lost 7-39 at Kitale Sports Club. *'The ball hit the cross bar before going over'* read a match report in the *East African Standard*. In 1931 he

changed clubs and moved to Eldoret.

Eldoret and Jones won the Enterprise Cup five years on the trot in 1932,1933,1934,1935 and 1936. Jones and Lategan formed a formidable partnership at number 9 and 10 for both Eldoret and Kenya. Jones was usually the culprit when it came to instigating moves normally resulting in points. He was deadly with his boot when it came to conversions, penalties and drop goals and many a time he ensured his teams registered progress on the score board. The Plateau based team was dispossessed of the trophy by Nondescripts in 1937 and 1938. Ahead of the 1939 final the *East African Standard* described Jones. *'Jones their fly-half is as good as ever and clever. He is tireless and resembles an Indian rubber man in his ability to recover from knocks.* Eldoret again captured the coveted trophy defeating Nondescripts 13-0. M.J.U.'Stompie' Jones was always in the thick of the action playing at either scrum-half, fly-half or centre.

He had played for Kenya against the Stellenbosch University in January and February 1935 and was involved in battle with his Stellenbosch opposite number Springbok half-back, Daniel Craven not only for Kenya but in the Eldoret & District game against the tourists. Twenty years after his first representative cap 'Stompie' Jones was called up to represent the inaugural East African team against the touring University of Cape Town. The Standard Newspaper of Jan 9 1950 reported 'that the indefatigable 'Stompie' Jones was in the thick of things but tired early against his opponent the younger J.A. Youngleson of Cape Town University'. The home side lost 5-33 against the students in a match played at the Eldoret Sports Club, Joneses' home turf.

M.J.U 'Stompie' Jones must have been a man and player of consequence, winning the Enterprise Cup in the thirties and again in 1947 as well as playing representative rugby for at least 20 years. It was a remarkable feat playing in all Cup finals from 1930 all the way to 1950. By the time he won his last Enterprise Cup in 1947 he was already 38. He was de-

scribed as an India rubber man for the way he recovered from knocks by pundits of the day. He was the guest of honour when he presented the trophy to A.Irving Maclean in 1954 when Nondescripts beat Eldoret in the Cup final. Stompie was in attendance at the 1958 Enterprise Cup final played between Nakuru and Kenya Police, at the Nakuru Athletics Club in Nakuru, the first time the contest was held outside Nairobi.

Speaking to the Kenya Weekly News and the Sunday Post just before kick off. 'I have just driven to and from South Africa in the last couple of weeks. 'Jones and Eldoret and the West Kenya rugby fraternity had always argued for the hosting of cup finals outside the capital especially if the contestants came from the regions. 'I was not going to miss the first cup final outside Nairobi as we have always argued for the same' he concluded. The debate on town versus country continues to this day. He was succeeded by his son Nelson Jones who also played at scrum-half for Eldoret.

2: G.P.'SCATTY'MEINTJIES: WEST KENYA RUGBY FOOTBALL UNION: KENYA & EAST AFRICA

The Afrikaner and Boer names are associated with a strong rugby and by extension Springbok heritage. G.P. 'Scatty' Meintjes was born on 31/03/1936 in Eldoret in the Uasin Gishu Plateau and naturally embraced rugby. It is not clear if his association with the game began in and around the Eldoret Sports Club or at the Prince of Wales School (today Nairobi School) where he went to school, but his father J.P.Meintjes a farmer was in and around rugby.

His father was a leading member of the Eldoret Sports Club which was dominant in the 1930s. Scatty represented the Prince of Wales School team. In his early teens in the 1950s he joined the Eldoret Sports Club, then one of the powerhouses not only in Kenya but in East Africa. He quickly became established in the three-quarters playing with distinction at fly half, centre or on the wing and was unlucky not to win the Enterprise Cup himself when the men from '64' lost to Nondescripts in the 1954 final. Scatty was again on the losing side in the 1955 final lost to Kenya Harlequins.

On Wednesday 28/08/1955, he earned his first cap for East Africa against the British Lions at the opening of the RFUEA Grounds on Ngong Road. Meintjies earned successive caps against the combined Cape Town and Stellenbosch University, Rhodes University,

and the Oxford and Cambridge University sides that toured in 1955, 1956 and 1957. In 1958 he was capped against the Barbarians and was in the Kenya team that beat Uganda 21-11 at the Nakivubo Stadium in Kampala, Uganda.

‘From a David Opie Garryowen, Brian Granville-Ross was on hand to pluck it from the air commit the Ugandan full back Peter F.H. Williams and off load to Scatty Meintjes who scored the try.’ reported the Uganda Argus. He converted a pushover try by Kenya after a good drive by the forwards. Continued the report. Scatty was known to time and again cause a merry havoc against the opposing defence and went to win the 1959 Provincial final when West Kenya overcame defending champions, Central Kenya.

‘George Barbour and G.P. Meintjes both played an outstanding game in defence with low and hard tackles and both of them touched down in the final.’ read the local dailies the next day. ‘Scatty’ Meintjes was older brother to Bobby Meintjes his Eldoret colleague and they gave loyal and sterling service to Eldoret, West Kenya and Kenya. ‘He was a short stocky cen-



Eldoret Club: Winners of the Enterprise Cup 1947.

The winning XV picture includes J Tweedie, WR Armstrong, B Tweedie, P Meintjies, F van Heerden, Stompy Jones, D Sholto-Douglas, N Duirs, D Kelbe, J Kruger, G Goby (Captain) L Duirs, R Stocker, S Steyn, A Cloete

ter with good defense and strong with the ball in hand’ are the memories of his East Africa team mate Terry A. Tory. Peter Blunt his other colleague on the other hand recalled that ‘with an Afrikaans name like his, he had to be a solid rugby player and he was a solid rugby player with the eye for

the blink for a gap of the first centre’. Scatty served on the disciplinary committee for the West Kenya Sub Union in 1972 and 1973.

3: GORDON GOBY: ELDORET & DISTRICT: WEST KENYA PROVINCE RUGBY FOOTBALL UNION & EAST AFRICA XV

Gordon Goby was born on 17/04/1914 in Molo, Kenya while his younger brother Bill was born in Durban, South Africa on 05/12/1917. Gordon Goby actually started playing the game aged 16 in 1930. He went on and played for Eldoret for the next 24 years. He was an indefatigable individual and very much at the heart of things for Eldoret Sports Club. He played against touring Stellenbosch University in 1935. Kitale and Eldoret both plateau teams were thrashed on both occasions. Gordon Goby was an integral member of the Eldoret teams that won the Enterprise Cup in the 1930s and lost in 1937 and 1938. During World War II when regular competition was suspended, the Goby brothers both played in the war-time events mainly against the services sides for the Nairobi Railway Club. The South African, Rhodesian and Royal Air force participated as well as two civilian sides, Nondescripts and Nairobi Railway Club.



Back row: F Engelbrecht, J Schultz, S. Gouhlee, H. Kruger, K. du Toit, T Darra

Middle row: H Kruger, P Vorster, S Meintjes, G Goby, T Thorpe, B Meintjes

Front: B Rooken-Smith, K Kleynhans, D Rooken-Smith

Eldoret Enterprise Cup Finalists 1955

Gordon was appointed Eldoret captain for the 1947 season and admirably led them to Enterprise Cup victory when they beat Nondescripts 12-5. In 1948, he was still captain when Eldoret and Nondescripts fought out three memorable semi-final matches in one weekend at both the Nakuru Athletics Club and the Parklands Sports Club. Nondies eventually emerged winners in the third match. Nondies and Eldoret would continue their royal battles into 1949 and 1950 with the men from '64' emerging second best.

It was in late 1949 and early 1950 that Goby and Eldoret played hosts to the touring University of Cape Town. East Africa's inaugural match was played at the Eldoret Sports Club

on 7 January 1950 with Gordon Goby at blindside flanker. That was the only game he ever played for East Africa team. My research and the jury is still out on whether the December 1949 match against the University of Cape Town at Brackenhurst in Limuru was indeed Kenya. The University of Cape Town slides say it was as do the Boards at the Kenya Rugby Union, as well as the 1949 RFUK minutes. However, the same is not reflected in the meticulous UCT tour records or any local newspaper of the time.

The Enterprise Cup competitions experimented with the Provincial format in 1952 and 1953 with West Kenya finishing runners-up to Mombasa in 1952 but were triumphant in 1953. Goby and the players from '64' were instrumental in the 1953 win. Eldoret were runners up to Nondescripts in the

1954 final losing 13-6 and finished the match with only 14 players when Goby who was playing at scrum-half in that game suffered from an ankle fracture early on. Gordon Goby was a versatile player turning out for Eldoret in positions as diverse as scrum-half to back row and playing in the final of East Africa's most coveted competition from 1933 all the way to 1955. The 1955 contest was lost to Kenya Harlequins by 6 points 3. Gordon Goby was again captain in 1955 but never again would the men from the Plateau lift the coveted trophy. He retired after the 1955 contest but went on to coach the team. Aged 41, when he last played for Eldoret in 1955, he goes down as one of the oldest players to appear in the Cup final alongside M.J.U.'Stompie 'Jones and David Evans of Nondescripts. However, they had set a record of seven Enterprise Cup wins which was only equalled in 1979 and surpassed in 1980 by Nondescripts.

The Afrikaners did make a huge and immeasurable contribution to Kenya and East African rugby. This contribution was made through the building of institutions such as the Eldoret Sports Club, schools such as Jan Van Riebeeck (Ndururumo) and Moi Girls Eldoret. Kenya would also reciprocate in a small way to the Springbok victory on 24 June 1995 at Rugby World Cup. En route to the stadium on the day of the final, Francois Pienaar, the Bok captain played the song 'If' by Kenyan born musician, Roger Whittaker of the 1983 musical *My Land is Kenya* to inspire and settle the nerves of the Boks. At the end of extra time, the Boks were crowned World champions.

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A request for pictorial material

I'm currently working on a *Habari Scrapbook* consisting of the contributions to *Habari* from the initial "Nuusbrieff" in 1972 through to the *Habari* of 2016. The contributions selected have all been collated under different topics, each presented as a separate chapter with the relevant background information and where necessary my comments.

The intention is also to present some pictorial content. I want to avoid the usual photographic material that has been rehashed in various publications, including *Habari*, in the past. Fortunately my father was a bit of a keen photographer in his young days and just before leaving Kenya I also had occasion to take quite a number of photos. However, I would appreciate any contributions that I can use – particularly photos taken before the big exodus in the 1960s. I would particularly appreciate photos of the following:

Eldoret – i.e. the town itself

The Pioneer Hotel The Gereformeerde Church

The Gedenksaal at Plateau

The Bwana Loubser mission station

Hoey's bridge – i.e. the bridge itself

An old photo of the Uasin Gishu plateau – showing how it looked when the Afrikaners first moved there Londiani and the bamboo forests on the road up the escarpment, including any material on the red clay roads in the Verbrandebos. Just about everyone who had a story to tell about the difficulties of travelling in the early days, mentioned the mud of the "red hell" as well as the thick bamboo forests they had to make their way through.

Photos of the following personalities:

Gordon Farr Guiseppe Morat

Jaap Heine Will Bouwer

Soon Steenkamp Flip Prinsloo

Davo Davidson Schalk Cloete

Bokkie von Maltitz Wolfie Wolmerans

Frieda van Heerden Naas Steenkamp

The easiest would probably be to scan the photos and send them by e-mail to me at

dmsteyn@telkomsa.net. If that is not possible, drop me line so that we can make alternative arrangements. You can also contact me at 082 443 83 23.

Dan Steyn

Stellenbosch vs Kakamega*D Steyn*

Imagine the All Blacks, on tour through South Africa, playing a match against Fluitjiesrietlaagte or some other godforsaken hamlet. Well something of the same proportions once happened in Kenya. But as I'm jumping the gun, let me rather get my ducks in a proper row. It all started when I discovered the following little program amongst my father's papers. As the names are rather faded let's repeat them on the right:

The Kenya team: K Smith (Naivasha), E Glodhill (Nairobi), K Hollowes (Nairobi), J Barnard (Eldoret), D Bodley (Kampala), J Lategan (Eldoret), J Jones (Eldoret), N Duirs (Eldoret), L Sinton (Nairobi), L Duirs (Eldoret), N Larby (Nairobi) (Captain), N Joubert (Kakamega), B Brookes (Nairobi), F Machin (Kakamega), K Eksteen (Eldoret).

The Stellenbosch team: E Gonin, J van der Spuy, D Barnard, A Groenewald, L Louw, R Cluver, D Craven (Captain), A Retief, A Clark, A Lategan, J Marais, J Oberholzer, D Webb, A Nothling, H Malherbe.

With visions of the day the legendary Doc Craven played rugby on the old rugby grounds on Kisumu Road across from the Hill School, I had to search further, and dug up the following information with the help of *Rugby Football in East Africa, 1909 – 59*, edited by M Campbell and E Cohen, published in Nairobi in 1960.



No.		No.	
11.	E. Gonin	1.	K. Smith (Naivasha)
4.	J. van der Spuy	2.	E. Glodhill (Nairobi)
6.	D. Barnard	3.	K. Hollowes
8.	A. Groenewald	4.	J. Barnard (Eldoret)
10.	L. Louw	5.	D. Bodley (Kampala)
5.	R. Cluver	6.	J. Lategan (Eldoret)
1.	D. Craven (Captain)	7.	J. Jones
2.	A. Retief	8.	N. Duirs
18.	A. Clark	9.	L. Sinton (Nairobi)
15.	A. Lategan	10.	L. Duirs (Eldoret)
24.	J. Marais	11.	N. Larby (Nairobi) (Captain)
19.	J. Oberholzer	12.	M. Joubert (Kakamega)
20.	D. Webb	13.	F. Brookes (Nairobi)
25.	A. Nothling	14.	F. Machin (Kakamega)
27.	H. Malherbe	15.	K. Eksteen (Eldoret)

The Stellenbosch University team toured Kenya in January 1935/February 1936 – also playing a single match in Uganda. Altogether they played 15 matches, won all 15, and scored 620 points, with only 12 points scored against them. In the game against Kenya on the 9th of February at Eldoret they won 37-4.

Then scratching around in some photos cousin Danie had sent me on a CD, I came across the picture of the young men from the South that you will find on the next page.

Please note that when it comes to rugby I'm a total ignoramus, so most of the time I have no idea who the Cheetahs, Lions, Bulls or the rest of the menagerie are. Thus the fol-

lowing view by old Plum (P G Wodehouse) sums it up best for me: *"Rugby football is a game I can't claim absolutely to understand in all its niceties, if you know what I mean. ...each side is allowed to put in a certain amount of assault and battery and do things to its fellow man which, if done elsewhere, would result in fourteen days without the option, coupled with some strong remarks from the Bench."*

So, what intrigued me most was not the rugby and all the statistics of the Stellenbosch team, but that they had in fact played a match

against Kakamega – hence my comparison to the All Blacks playing some indefinite squad. Furthermore, not only was I surprised that Kakamega once had a rugby team, but also that somewhere down there somebody had in fact laid out a proper field to play on.

However, there is in fact an explanation for this most implausible event. The early



The Stellenbosch University team

4th row: C Prinsloo; A Clark; J Botha; J Fick; A Lategan; J Marais

3rd row: P Laubscher; A Nothling; J Louw; D Webb; P Luckhoff;

A du Toit; J Oberholzer

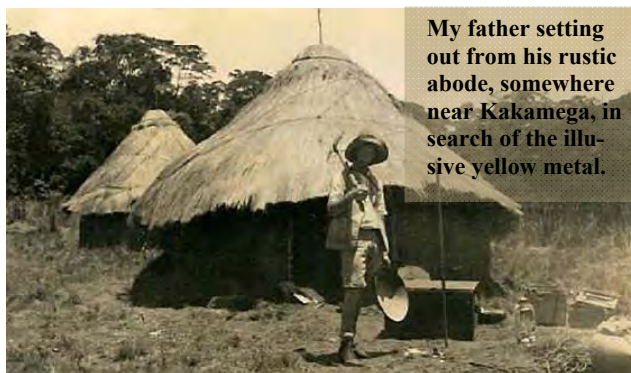
2nd row: J Erasmus; R Cluver; D Craven (Capt); Dr C van der Merwe; (Manager); A Retief (V Capt); E Gonin; L Louw

1st row: J van der Spuy; A Groenewald; D Barnard; M Hofmeyer

1930s were undoubtedly the worst time ever for the farmers in Kenya; not only were these the depression years following the New York stock exchange crash on 'Black Thursday' (29 October 1929), but there was also a serious drought in the mid-1930s, and to add to all of this misery, in 1931 forty per cent of the maize crop was destroyed by locusts, and milk yields dropped down to sixty per cent of what they had been before because of the destruction of the pastures. Thus by 1932 about every second Uasin Gishu farmer was down in Kakamega panning for the gold which had been discovered a few years earlier by L A Johnson, a dour American who had made his way to Kenya all the way from the Klondike.

So there were at least enough fit young men down there to engage in *assault and battery* over an odd-shaped ball.

But recently Kakamega popped up again in the most unlikely instance. I was working on a dependency case, and accompanying the legal team I had to interview a pastor of some or other religious ministry. In the discussion he mentioned that their ministry had also



My father setting out from his rustic abode, somewhere near Kakamega, in search of the illusive yellow metal.

branched out to Kenya. My next question was understandably – "Where in Kenya?" I saw this caught him on the wrong foot, but couldn't understand why, till he replied: "Actually the place has an embarrassing name; it is called Kakamega." Well I suppose if you were Afrikaans speaking, had not grown up in Kenya, and pronounced it the way he did as Kak-a-mega, then it would come across as rather awkward.

Oh, and before I forget, the students played Kakamega on the 25th of January 1935, beating them 64-0,

Central Kakamega, a photo I took in 1963



John Kagagi wrote on Apr 16, 2017

My name is John Kagagi, a Kenyan based in New Zealand.

I came across Habari newsletter while carrying out some research which I read with great interest.

I am writing a story about Boer rugby in Kenya and came across the name M.J.U. 'Stompie' Jones, who played great rugby and had a trophy given in honor of his name, the Jones Cup.

I wanted to find out more about this player who played first-class rugby in East Africa for over 20 years, representing Kenya and East Africa in the 30's and 40's. Was he a Boer and do any of his family or friends have any information on him?

I would appreciate any information or leads that you might be able to assist me with.

My telephone number in NZ is 064 224128575 and my email is john.kagagi@gmail.com

Kameelperde in koringlande: op die spoor van die boere in Eldoret



Christian Schlotfeldt

Dis bitterlik koud daarbuite in die Duitse winter. Al vir amper twee jaar werk ek vir 'n Duitse firma wat landboumasjiene bou digby die Nederlandse grens, waar dit nie werklik koud word nie maar eerder net nat en mislik. Soos gewoonlik as ek tydens middagete op kantoor sit; sit ek op Google Maps en vlieg oor Afrika en verlang. Vandag vlieg ek oor Nakuru en Nivasha, bietjie Noord en dan Wes. Die muis land op Eldoret en ek onthou die naam lui 'n klokkie, ek dink aan iets. En dan is dit weg.

Wanneer 'n ouer kollega die kantoor binnestap, besef ek dat die middagpouse al tien minute terug verby is. As ek nie nou te besig is nie, kan ek

saam hom ry om 'n kliënt te gaan sien oor 'n nuwe planter sê hy.

As 'n junior in die uitvoerafdeling van 'n maatskappy wat landboumasjienerie bou ontmoet jy heelwat interessante mense. Maar jy ontmoet hulle gewoonlik in een of ander uithoek van die wêreld – nie in Duitsland nie. Ek was bedruk omdat ek op kantoor moes sit, en nie op een of ander uithoek van die wêreld nie. Dus vat ek toe maar die geleentheid en ry saam met my kollega.

Laat ek maar die storie hier kortknip. Tydens die besoek aan die kliënt was dit maar besigheid; heen en weer oor die prys en dit-of-dat oor die ekstra's. Maar terwyl my kollega stoei, begin ek aan die gesels raak met sy trekkerdrywer oor Afrika, en oor 'n jong ou uit sy vriendekring wat tans iewers in Kenia bietjie grond huur het en boer met aartappels. Die ou het oorgegaan na Kenia om op 'n

plaas te gaan werk in die werkswinkel en om stroper te ry, en toe hy weer sien stop hy 'n skeepskontainer vol met tweedehandse masjiene en begin boer. Dis blykbaar by 'n dorp genaamd Eldoret, nou lui dit wel 'n klokkie.

Dis ses maande later. Teen dié tyd het ek al baie opgelees oor Eldoret, waar Daniel Potthoff boer. Mettertyd fasineer die plek my, en ek lees op tot laat in die aand oor dit wat daar aangaan en aangegaan het. Na 'n kort gesprek oor die foon het ek gesê dat ek in Desember 2016 by hom gaan inloer vir 'n paar dae; somer so op pad van Duitsland na Suid Afrika waar ek oor Kersfees by die huis wil kuier. Nou stap ek weke later oor die warm teer van die landingsbaan van Eldoret se lughawe. Agter ons druis die 15 sitplekke weer op en vlieg verder, hy't net 'n paar mense op Eldy kom uitgooi.

Ek ken vir Daniel net van 'n kort gesprek oor die foon en die een of ander tegniese





reëling per sms. Ek het maar aanvaar dat 'n jong Duitser wat in Kenia gaan boer op huurgrond met tweedehandse gereedskap sal maar in orde wees.

Minute later navigeer ons deur die druk verkeer in Daniel se olyfgroen Land Cruiser bakkie. Na amper 'n jaar is dit goed om terug te wees in Afrika met geure en klanke wat mens ken.

Daniel vleg deur Eldy se verkeer en ek verkyk my aan die nuwe geboue en mense wat oorals besigheid doen. Dis nie die plek wat ek oor opgelees het tydens my verlengde middagpouses nie besef ek daar in die hoofstraat. Ek soek vir spore van die verlede, iets wat vertel van ou Eldy. Toe die dorp nog 'n Afrikaanse en 'n Engelse kant gehad het, soos die gerug lui. Matatu's, bakies, boda-boda's en mense sny oor die pad tussen oorlaaide trokke en trekkers. Almal dra iets wat hulle gekoop het of wil verkoop, of hulle praat op hulle selfoon. 'n Ware

Afrika metropool, 'n beeld wat jy in baie plekke sien in Afrika. Kleurvul is alles geverf, effe chaoties, om aandag te trek. Groente, selfone, simkaarte, plastiekware, tweede handse klere: alles soek vandag 'n nuwe baas. Dis woelig, en heimlik maak ek vrede dat Eldoret was, en nie meer is nie. Die plek wat ek kom soek het is weg, dekades voordat ek hier kon uitkom.

En dan skuins voor die treinspoor sien ek 'n gebou wat mens in Suid Afrika 'n hoekkafee sou noem. Geflank deur twee nuwe geboue, kleef die stuk ou Eldoret vas aan die hede. Die mure is nou sonneblomgeel geverf met die kenmerkende Tusker olifant tussen elke tweede venster aangebring, die sinkdak lyk konstruktief maar sleg maar is darem onlangs in vars bloedrooi geverf. So met die groot stoep na die straat se kant toe en dubbeldeur wat wyd oopstaan, kan jy sien dis deesdae steeds goed besoek. Dit was seker vroeër 'n

netjiese winkel gewees as ek die saak so kyk.

Soos wat ons die pad na Sergoat vat wink die een of ander waarmerk van ou Eldy vir my in die middestad. Daniel wys vir my die Wagon Wheel hotel uit net voordat ons oor die treinspoor ry; 'Wawiel heet die plek!' moes ek hom reg help, volgens dit wat ek kon oplees was dit die uithangplek van die ou boere gewees.

Toe ons van die teerpad af draai op die grondpad wat lei na Sergoat begin Daniel vir my verduidelik hoe die saak werk: Hy het van Duitsland af gekom om op 'n ander plaas in die area in die werkswinkel te werk, waarna hy kans gesien het om op sy eie te begin boer. Nou huur hy 'n paar lande langs die vlei by Fanie Kruger en sy seun Jannie, wat ook op Sergoat boer. Daar huur hy ook 'n huis langs die ou herehuis.

Buiten die kameelperde wat op die koringstoppels wei, kon ons ook maar net sowel op 'n plaas naby Caledon gestop het. Die plaas is netjies, en jy kan sien hier word gewerk. Daar is nie 'n ding wat rondlê nie of uit plek uit lyk nie. In die stoor hang die spênners van klein tot groot, en selfs die 13 en 19mm hang daar, dis vir my as verkoopsman altyd 'n maatstaaf van netheid en orde en sisteem op 'n plaas. Die boustyl beïndruk my ook baie, want al herinner die natuur my bietjie aan die Swartland is dit die waenhuus en herehuis wat my aan Dullstroom en Belfast herinner. Hier bespeur ek meer van die Eldoret wat ek kom soek het, daar is darem duideliker spore hier van die verlede.

Die son wil so net-net wegglip in die Weste toe ons langs 'n grond-dam sit en die dag bepeins. Woordloos sit ons daar en loer na die vuurtjie; ek vat 'n groot sluk van my loutwarm Tusker wat vreeslik diep val. Die lout bier vul my krop, en dis asof die sonsak my siel weer optap. Daniel en ek gesels oor die romantiek en realiteit van die lewe in Afrika, dis heeltemaal anders as Suid Afrika. Weer vang die gedagte my van wat is, wat was en wat kon wees. Afrika.

Volgende dag beleef ek immers dit wat is in Kenia. Ons braai langs die dam op Sergoite. 'n Onkonvensionele trop jong mense om die minste te sê: twee Amerikaanse meisies wat by die Universiteit werk, twee Duitsers buiten Daniel, 'n Ned-

erlandse wat blomme boer, nog locals en ek. Almal het iets om te vertel uit hulle uithoek van die wêreld, vanuit hulle uitkyk op die lewe. Ek kan net inneem en luister, dit is vir my vreemd op 'n punt, al die diverse mense op een slag om 'n vuur op die uithoek van Oos-Afrika. En dan laat vaar ek daai gedagte, en luister net intens.

vuur en die veld herlaai my batterye.

Dae later op my laaste aand op Sergoite ry Daniel en ek op die plaas en ek kyk vir oulaas nie die kameelperd wat oor die stoppels loop. Toe Daniel sê dat hy nie lus is vir kosmaak nie en dat hy sommer 'n pizza wil bestel, snap ek nie heeltemaal dat hy ernstig is nie. Maar dan bel hy die restaurant op Eldy en bestel 'n spul pizza's, en reël sommer so oor die foon die betaling. Dan bel hy 'n ou op die dorp met 'n *piki-piki* (motorfiets) en reël dat dié die pizza's op die plaas aflewer, so veertig kilometer vêr. Binne 'n halfuur of so lê pizza voor ons, warm en gesny. En ek besef wat Rutho die Hollander gesê het: In Afrika gebeur dinge vinnig, ek moes net my oë oopmaak het.

Naskrif: Beste dank aan Daniel Pothoff en Jannie Kruger vir die ontvangs. En aan Fanie Kruger wat ek ongelukkig nie ontmoet het nie.



By die Nederlander, vir wie die plaaswerkers sommer Rutho herdoop het na die adjunk-President van Kenia, vis ek bietjie uit wat 'n jong ou soos hy hier in Kenia doen. 'Want dinge gebeur vinnig hier in Afrika, in Europa gebeur dinge te stadig en alles is 'n probleem'. Snaaks, dink ek. Suid Afrikaners sal gou anders sê of teepraat. Daai aand is alles perfek; die geselskap en die

From: <http://www.tourismupdate.co.za/article/119420/New-museum-to-showcase-Swahili-culture>

New museum to showcase Swahili culture

Mathias Ringa (3 Mar 2017)

A new museum will be established in Kenya's Mombasa County to showcase the popular Swahili culture, Kenya's Tourism Cabinet Secretary, **Najib Balala**, has revealed.

Balala said although Mombasa has rich historical culture - a fusion of the native and Arabs who came from Oman in the 17th century, the town lacks a museum for exhibiting Swahili culture.

The museum will give tourists an opportunity to learn about Swahili culture, art and cuisine.

"Unless we preserve our culture, it might be wiped out of the world map and deny the future generations of our historical and cultural identity," he said.

The Cabinet Secretary said he would donate Sh5 million in support of the construction of a new museum while a Mombasa businessman, Suleiman Shahbal, also pledged to donate Sh5 million.



Image source: <http://www.bongosafari.com/images/mombasa-city-excursions.jpg>

Kenya's New Railway
(Photo: MICHAEL KHATELI)



From <http://www.bbc.co.uk/news/world-africa-40171095>

The first major new railway in Kenya for more than a century has some challenging goals to meet if it is to justify its high cost.

Kenya's new railway at a glance:

- Cost \$3.2bn (£2.5bn)
- China provided funding for the 472km (293 mile) project
- It took three-and-a-half years to build
- The line is to eventually connect land-locked South Sudan, eastern Democratic Republic of Congo, Rwanda, Burundi and Ethiopia to the Indian Ocean
- It cuts the journey time between Mombasa and Nairobi to 4.5 hours, compared with 9 hours by bus or 12 hours on the previous railway
- An economy class ticket costs 900 Kenyan shillings (\$9; £7), slightly cheaper than a bus ticket. A business class ticket is \$30

A 2013 World Bank study predicted that freight traffic on the entire East Africa Community rail network would grow to approximately 14.4 million tonnes per year by 2030, but that investment in a standard gauge railway appeared "only to be justified if the new infrastructure could attract additional rail freight in the order of 20-55 million tonnes per year". This means the railway needs to win all of the freight currently trucked to and from Mombasa - and more. According to the Kenya Ports Authority, Mombasa port handled a total of just over 26 million tonnes of cargo in 2015 ...

From: Keith Elliot
[mailto:kje@telkomsa.net]
Sent: Sunday, 23 April 2017
5:07 PM

Subject: Kuki Gallmann

"The 73-year-old author of the memoir 'I Dreamed of Africa' was shot in the stomach after the vehicle she was driving in was ambushed by a group of gunmen, a family friend said. "Gallmann, who was played by Kim Basinger in the 2000 film of the book, was going to inspect fresh damage to her property after invaders burned down a retreat there on Saturday. A luxury hotel there had already been burnt down last month.

"She was ambushed when she was forced to stop by a tree laid across the track, the friend said. The gunmen shot her, but Gallmann was saved when rangers from the Kenya Wildlife Service intervened and fought off the attackers.

"Gallmann was first flown to a hospital in the nearby town of Nanyuki to be stabilized. British military medics accompanied her on another helicopter to receive surgery at a hospital in Kenya's capital, Nairobi, the friend said.

"Her daughter - who herself was shot at in an incident in March - said that her mother was able to speak, the friend said." (Sourced from Reuters.)

Kuki Gallmann and her daughter Sevna
Image source: <http://i.dailymail.co.uk>



Kitale School Reunion, Cheltenham September 2016

A very successful reunion was held in Cheltenham in September where we had 82 people for Saturday lunch and around 60 for dinner. There were 51 past pupils in total with some people travelling from very far. A very successful reunion was held in Cheltenham in

September where we had 82 people for Saturday lunch and around 60 for dinner. There were 51 past pupils in total with some people travelling from very far away to join us.

It was really great to see so many friends from school with many who had not seen each other



Left to right: Veronica Blennerhassett, ?, Janina Legg, Bridget Walton (Hiding), ?, Alex Bolton, Jane Cox, Keith Monkhouse, Else McMichael, Peter Long, Lizbeth Mandel, Wendy Crewe, Elizabeth Tottenham, Liz Bannister, Oliver Heathcote, David de Bromhead, Peter Gerrard, John Rose, Antony Denton, Michael Brookes, Koba Bentley, Damsie Willcocks, Kevin Northcote, Patricia Neale, Horace Horsey, Lindy Wilson, Jenny Botto, ?, Jenny Field, Judith Hollows, Robert Munday, Roger Dudin, Peter Rosa, Steve Wilson, Richard Northcote, Ralph Nicholson, Ann Attwood, Niels Bertelsen, Peter Bertelsen, Sue Boll, Peter Woods, ?, Michael O'Hanlon, ?, Noreen Johnson, Jenny Munden, Graham Bush, Christine Cross, Aiden Doyle, Marianne Cottam

Extract from KITALE SCHOOL NEWSLETTER DECEMBER 2016

NAME	Country	NAME	Country
Attwood, Ann (Totty)	UK	Johnson, Noreen (Wilson) & Michael	UK
Bannister, Liz (Waterfield) & John	UK	Long, Peter	UK
Bentley, Koba (Bosman) & Bob	UK	Mandel, Lisbeth (Jensen)	Denmark
Bertelsen, Niels	Denmark	McMicheal, Else (Sunde)	UK
Bertelsen, Peter	Australia	Monkhouse, Keith	UK
Blennerhassett, Veronica (Plunkett)	UK	Munday, Robert	UK
Boll, Sue (Wilson) & Klaus	Germany	Munden, Jenny (Wilson) & Charlie	UK
Bolton, Alex	UK	Neale, Patricia (Edge)	UK
Botto, Jenny (Troward)	UK	Northcote, Kevin & Lesley	UK
Brookes, Michael	UK	Northmore, Richard & Bronwen	UK
Bush, Graham	UK	O'Hanlon, Damsie	UK
Collie, Harris **	UK	O'Hanlon, Mark	UK
Cottam, Marianne (Olsen)	UK	O'Hanlon, Michael & Linda	UK
Crewe, Wendy (Totty)	UK	Pratt, Patricia (Matthews)	UK
Cross, Christine (Jensen)	UK	Ralph Nicholson & Jane Cox	UK
De Bromhead, David	UK	Rosa, Mike	UK
Denton, Anthony & Penny	UK	Rosa, Peter	UK
Dimech, Rodney & Elizabeth	UK	Rose, John & Mandie	UK
Doyle, Aiden & Lesley	UK	Seabrook, Janina (Legg) & Michael	UK
Dudin, Roger & Kirsty	UK	Tottenham, Elizabeth	Ireland
Field, Jenny (Duirs) & John	UK	Totty, Bruce	UK
Foster, John & Sally	UK	Vorster, Liz (Troward)	South Africa
Gerrard, Peter	UK	Walton, Bridget (Doenhoff) & Robin	South Africa
Hallows, Judith	UK	Wilson, Lindy (Northcote) & Tug	Turkey
Heathcote, Oliver	UK	Wilson, Steve & Cecilia	UK
Horsey, Horace & Mandy	Kenya	Woods, Peter & Jenny	UK
** Not Kitale School but from Kitale			

The East African Safari Rally 1953-1963

Compiled by Elsie Cloete

Motor racing in Kenya existed sporadically before World War II and picked up again after the war. In 1936 already, Fairy Engelbrecht and Fred Hopley had won the Nairobi-Johannesburg road race in celebration of Jo'burg's Golden Jubilee in their Terraplane. A new circuit had been built at LangaLanga at Gilgil in 1952. But Neil Vincent, a motor racing enthusiast felt that nothing could be more boring than driving around in circles on the LangaLanga track. In 1952 he declared to his cousin Eric Cecil that if he were to "organise an event where we get into our cars, slam the door, go halfway across Africa and back and the first car home is a winner, I'll be in it." With sponsorship from the East African Standard and Shell, the Coronation Safari was born.

Organising such a safari rally was much easier in post-war years: petrol stations were more widely available throughout the country, there were a few more roads and the quality of tyres had improved.

Below: Cliff Collinge taking an acute corner at the LangaLanga race track. Cliff Collinge became one of the most consistent drivers of the Safari Rally.

(Photo courtesy of Nan Collinge and Cherry MacIldowie)



A few years later, and after the rally had become part of the world Rally Championships calendar, Didier Merlin, writing for the French daily, *Le Figaro*, wrote that "the East African Safari Rally was considered "the most fantastic, the most incredible and the craziest rally" he had ever seen. "Automobile manufacturers wish to prove, and they do prove, the strength of their cars." What made the Safari Rally unique was that cars had to be limited to "off-the-peg" family saloons. This gave the buying public an idea of what they would get for their money if they stepped into a dealership. Success in the Safari (and one was considered hugely successful for just finishing) was almost instantly reflected in sales graphs for cars available in Kenya, Uganda and Tanganyika's dealerships. In earlier years of the Safari Rally, no advertising was allowed on any of the cars.

In the first Safari Rally of 1953, called The Coronation Safari in honour of Queen Elizabeth II's coronation, class categories of cars that could take part, were listed by Nairobi showroom prices. Category A entrants needed to be under £600, Category B prices ranged from £600 to £800, C from £800 to £1000 and D over £1000.

Roughly-speaking these categories reflected capacity ratings for the engine sizes of the cars. No alterations could be made on the cars save for the fitting of extra lights and additional tyres. Some of the heavier cars experienced massive tyre trouble due to high speeds and difficult roads. However, the third placed finisher in Class C, and the only female driver to finish, KP Hurst, drove her Mercedes Benz diesel on re-treaded tyres throughout!

Class A winners of the 1953 Coronation Safari, Alan Dix and Johnny Larsen, also won overall in their Volkswagen Beetle.



Above: **Class A winners of the 1953 Coronation Safari, Alan Dix and Johnny Larsen, also won overall in their Volkswagen Beetle.** Larsen's bloody nose is from hitting the dashboard during a slight course deviation while the skewed lights resulted from an altercation with an antelope. (Photo: *East African Annual*)

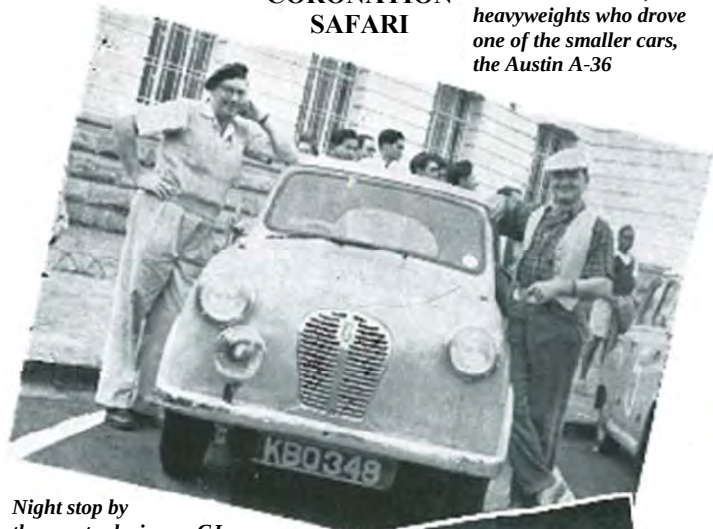
Right: **John Manussis (centre photo) was the eventual winner of Class D in the inaugural rally, along with his co-driver, John Boyes, drove a Chevrolet 2970.** John Manussis is also known as the man who introduced Coca-Cola to Kenya. In 1961 Manussis (with co-drivers Bill Coleridge and David Bekett) won overall in a Mercedes Benz 220SE. In the bottom picture, **Fairy Engelbrecht looks very pleased with his day. In the end he did not manage to finish.** (Composite photo: *East Africa Annual 1953- 1954*).

A Beetle won the 2nd Coronation Rally as well, driven by Vic Preston and DP Marwaha. Both of them also won the 3rd rally driving a Ford Zephyr.

In 1953 the Coronation Safari conditions were so bad on the roads that the organisers decided that anybody who had managed to reach Voi (200 miles from the finish line) would be classed as a finisher. There were control points along the way but at times equipment was pretty primitive. At one control point a kitchen alarm clock was the only time-

CORONATION SAFARI

Arkell and Mathers, two heavyweights who drove one of the smaller cars, the Austin A-36



Night stop by the eventual winner, CJ Manussis (Chevrolet)



"Fairy" Engelbrecht looks pleased after finishing a trouble-free run.

East African Standard

keeping equipment available. News about the progress of the race was often done by radio amateurs along the way and more than a thousand volunteers gave up their Easter break to assist.



Joginder Singh is brought to a standstill by a lion crossing the track. (Photo sourced from: <http://www.sikh-heritage.co.uk/sports/EAS&Joginder/easafari&joginder.htm>)



The route was plagued by flooding and incessant rain as indicated in the photo below. (Photo sourced from: <http://www.sikh-heritage.co.uk/sports/EAS&Joginder/easafari&joginder.htm>)

The route changed every year but generally the roads ranged from pitiful to abominable, altitude rose from sea-level to 9000 feet (2743 metres) which really tested cars' carburettor systems, temperatures differed from 100F (37C) to well below freezing and competitors had to keep a constant lookout for wild animals.

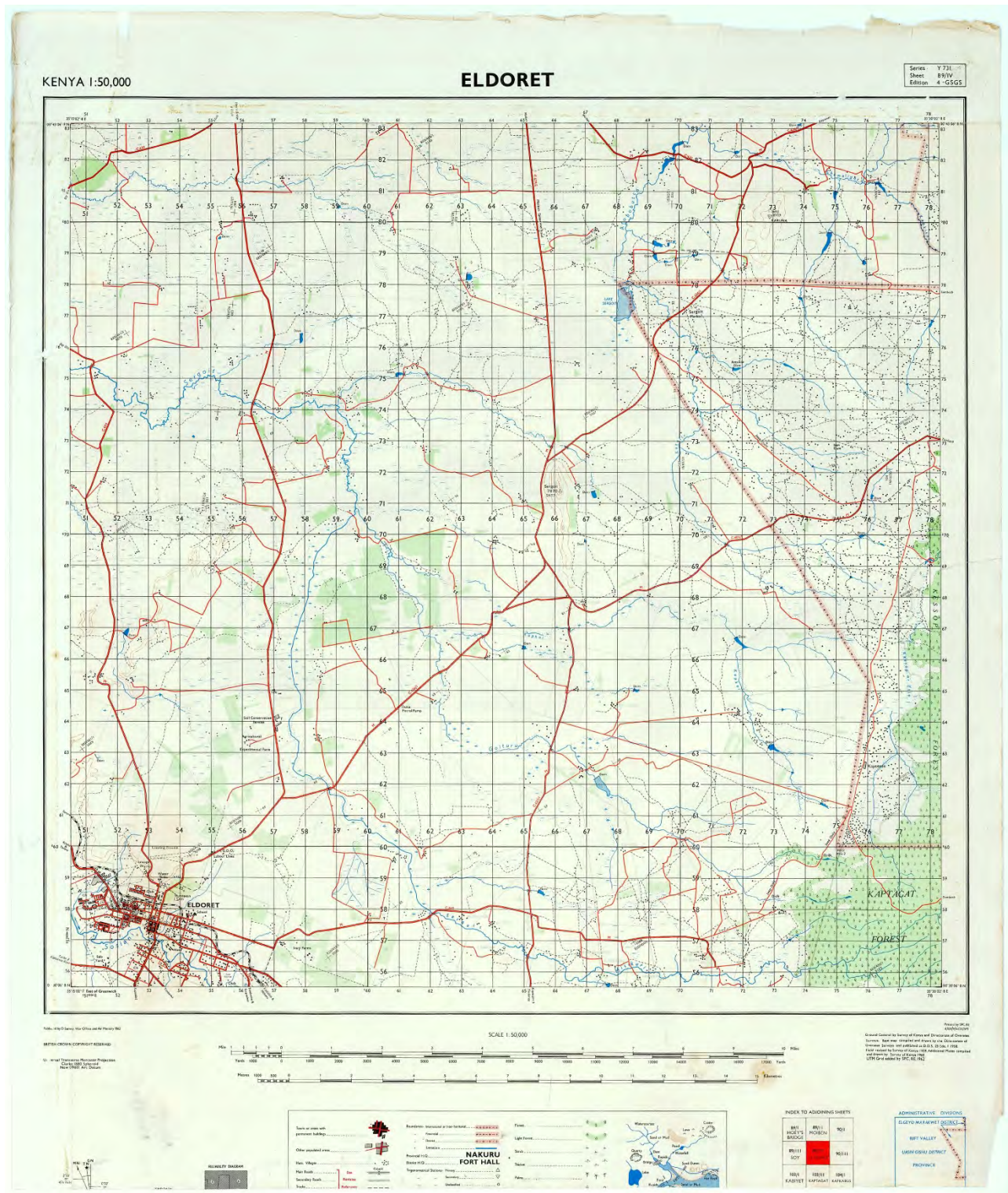
Joginder Singh, known as the Flying Sikh, was the first competitor to win the Safari Rally three times. He had a remarkable 19 finishes in 22 Safari starts.

Joginder Singh is the only driver to twice be part of the so-called Unsinkable Seven. Unsinkable Seven is the nickname given to the group of only seven drivers and co-drivers who finished the Safari Rally in 1963 and 1968.

From 1953 to 1961 cars were still classified according to their price. Thereafter, results were released from first to last in terms of crossing the finishing line. In 1959 Fairy Engelbrecht and Gordon Goby finished 2nd in class C driving an Opel Kapitän 426. In 1961 the two finished 3rd again in the C class driving another Opel Kapitän.

Until 1969 the stranglehold held by African drivers (Kenya and Tanzanian) was eventually broken in 1979 when a German co-driver, Hans Schüller won alongside his Kenyan driver, Edgar Hermann.





[Here is one of the] two maps of farms in the 50s and who lived on them covering the Sergoit and former Hajeos Drift area titled "Eldoret" and "Kaptagat" respectively. Bingo on the Eldoret map I have just seen the Misikuri River. (Throughout East Africa there were the same names used by the local watu to name natural features). Salaams, Dave Lichtenstein.

We will try to make copies of both maps [Eldoret as well as Kaptagat] downloadable from the web site — Editor