

## Liberal Values, Archival Resources and the Alan Paton Centre

On 6 September 2000 the eminent South African journalist Donald Woods, famous above all for his editorship of East London's *Daily Dispatch* and his daring escape into Lesotho in 1977, delivered the Seventh Alan Paton Lecture entitled *A salute to liberal values*, a rich mixture of ideological faith, appropriate anecdote and considerable humour, to an attentive and appreciative audience. Many of those present would in all likelihood have been avid readers of his daily column syndicated to newspapers during some of the darkest years of the apartheid state from 1976 to 1977, the time of the Soweto Uprising, the banning of many organisations and newspapers and the detention without trial, and subsequent murder by the security police, of Woods' friend Steve Biko.

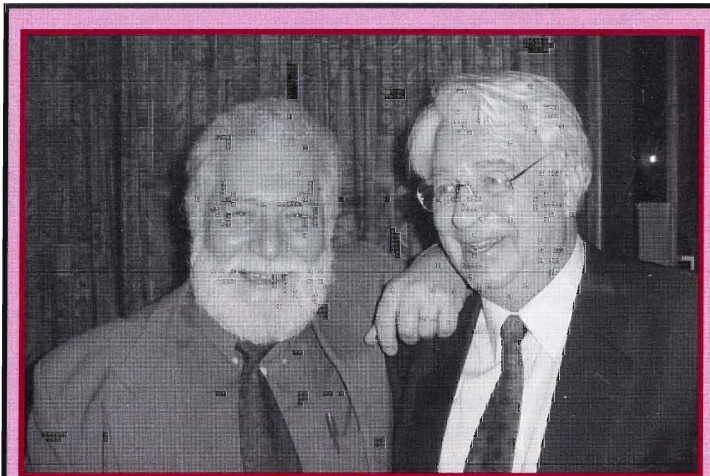
Woods' lecture predictably described and applauded the basic tenets of liberalism: social and economic justice; the rule of law; freedom of speech and association; freedom of the press constrained by a reasonable right to individual privacy; the promotion of morality and probity in public life; the exercise of tolerance and the 'light touch' by governments; the encouragement of diversity without infringing individual or group rights; and vigorous opposition to dogmatism and fundamentalism. Along the way he took a swipe, unexpected perhaps and certainly controversial, at parliamentary privilege and legal protection for journalists.

The most challenging section of his lecture was that which placed liberalism and liberals firmly within the context of the anti-apartheid struggle. The influences he chose to highlight were the literature of Alan Paton himself; the work of the International Defence and Aid Fund in the fields of legal, civil and political rights; and educational institutions such as Adams College and Mariannhill. In sketching this liberal contribution to the new South Africa he pointed out that within a numerically small community there were wide disparities in approach ranging from radicals with strong links to organisations such as the United

Democratic Front, the Congress of South African Trade Unions and even the South African Communist Party; to moderates and, confusingly, conservatives masquerading as liberals. The two most contentious topics within the liberal community were the moral and practical justification of sabotage and later outright insurrection; and the efficacy of sanctions.

The archival collections of the Alan Paton Centre mirror much of the essence of Woods' lecture. A great deal was made during the struggle years of ideological differences amongst those who

opposed the government and its odious policies. These factions are reflected in the Centre's holdings: one needs only to compare material in the **Alan Paton** and **Anne Paton** and the **Liberal Party** and **Five Freedoms Forum** collections with those of the **Pietermaritzburg Agency for Christian Social Awareness (PACSA)**, **Association for Rural Advancement (AFRA)**, **Peace in Natal (PIN)** and the **Detainees Support Committee (DESCOM)**. But the detailed contents also show something else: a



Peter Davies, Editor of the *Sunday Tribune*, and Donald Woods, enjoying a joke after the 7<sup>th</sup> Alan Paton Lecture. Peter Davies gave the introduction to the Lecture given by his former colleague.

common commitment to liberal values amongst organisations that would sometimes barely talk to one another. All of them persistently called for a non-racial, non-sexist democracy. They aimed to expose the crime against humanity which was apartheid, the disregard for the rule of law and the outright criminality that constituted the government's answer to real opposition; and the censorship that attempted to disguise, particularly from the whites of South Africa, the combination of bureaucracy and brutality that sustained the South African polity. In the long term they aimed to ensure that this particular history could never again be repeated. Whatever they chose to call themselves, and liberal was strangely often the last adjective they would have picked, their political ethos was founded upon liberalism. Possibly the documents contained in these archival collections hold a key to one of the mysteries of recent South African history: the reason why basically liberal groups expended so much energy describing themselves as something else and finding ideological reasons

(often minute) for distancing themselves from fraternal bodies. But what they achieved collectively was a national constitution that is both the epitome of liberalism and a tribute to its resilience under conditions of extreme stress.

Collections at the Alan Paton Centre are a reflection, therefore, of the influence of liberal thought on the liberation struggle as well as a potential source of explanation for the variant tactics of the centre-left of the political spectrum from 1948 onwards. However, even more significantly they are relevant also to current developments in South African society.

It is becoming increasingly apparent that the honeymoon period following the fall of apartheid, what will possibly be seen in retrospect as the most liberal period ever in South Africa's history, is coming to a close. It is one of the ironies of the current South African condition, although not altogether unexpected, that while we glory in a constitution that is a monument to the liberal ethos, censorship remains rife. It no longer manifests itself through the legal brutality that characterised apartheid but emerges in more subtle forms. Public life is, for instance, increasingly characterised by a new race-based orthodoxy, one that incidentally threatens the very essence of the university. One of its tactics is to rewrite history, a discipline that has fallen into appalling neglect throughout the South African educational system since liberation, an abandonment that is perhaps not entirely coincidental. Meanwhile, the new Establishment encourages a populist view of the struggle that claims that the only whites who made a real contribution were members of the Communist Party (a ploy eerily reminiscent of the falsification of France's tortured Second World War resistance history). The collections of the Alan Paton Centre contain plentiful evidence to counter this distortion. And similarly they provide material to show that another increasingly popular and convenient viewpoint, that all whites are racist, is another opportunistic myth. Material in many of the Centre's collections will counter this politically correct propaganda: **Natal Midlands Black Sash**, **End Conscription Campaign (ECC)** and the **Imbali Support Group** apart from those already mentioned; as well as the personal collections of **Trevor Huddleston**, **Randolph Vigne** and **Else Schreiner** (which contains documents relating to her daughter Jenny's detention and trial).

Archival collections such as those in the possession of the Alan Paton Centre are valuable in numerous ways. In the context of our recent history a major value lies in their ability to show that history is a matter of continuity rather than fault lines. A popular refrain from various quarters of the political spectrum at the time of the first democratic elections in 1994 was the desirability of historical amnesia as a path towards peace and reconciliation. The collections of the Alan Paton Centre are a challenge to that sort of practical and intellectual misguidedness. But they are also a source for the opposition to contemporary national orthodoxy that must soon emerge from the academy if it is to remain true to its destiny.

Christopher Merrett  
University Librarian (Pietermaritzburg)



Donald Woods with Prof. Mike Cowling, Chairman of the Liberal Democratic Association (LDA).  
The Alan Paton Lecture is a joint LDA/APC function.



Christine Forbes and Christopher Merrett with Prof. Ron and Mrs Gail Nicolson.  
Prof. Nicolson is Chairman of the Functions Subcommittee of the APC Advisory Committee.



Former Editor of the *Sunday Tribune*, Ian Wyllie, with Donald Woods. Mr. Wyllie is a member of the APC Advisory Committee

# Interviewing Archbishop Hurley

When Colin Gardner phoned me towards the end of 1996 and asked whether I would be willing to interview Archbishop Denis Hurley for the Paton Centre's Oral History Project, I had no hesitation in saying yes. I knew the Archbishop would be a fascinating person to interview, whose contribution to the anti-apartheid struggle I had long admired.

Little did I know that I was embarking on a process that would only be completed at the end of the year 2000, and would involve 15 interviews, most of them over an hour long. The problem of course was for a highly active 85 year old retired Archbishop to make time between running the large Emmanuel Cathedral parish, being Chancellor of the University of Natal, serving on numerous committees (including some overseas), and writing his own memoirs.

But once you've got hold of him, Archbishop Hurley is easy to interview because he is so focused. At each interview he would sit down in front of the tape recorder and give his total attention to every question, with wonderfully ordered answers more or less ready for publication in print! He was honest too in saying when he couldn't remember a particular incident or event.

We began in 1946 when the 31 year old Father Hurley was appointed the youngest bishop in the world. From there we worked steadily through the 45 years he was Bishop of Durban and then his eight years in retirement. Once these interviews were completed it seemed a pity that we hadn't covered the first 30 years. At the Paton Centre's request we then completed further interviews on these early years, covering Denis Hurley's birth in Cape Town in 1915, his schooling on Robben Island and in various places in Natal, his priestly studies in Ireland and Rome, his time as a curate at Emmanuel Cathedral in the early 40s and his years as Superior of the newly-established St Joseph's Scholasticate, then at Prestbury, Pietermaritzburg.

What are the most striking memories from these interviews? Some things stand out very clearly: the ten-year old schoolboy lost in a cave for almost 24 hours; the young theological student in Rome attending a rally addressed by Mussolini, still able to quote in Italian the precise words used by the dictator, punctuating these with the repeated "Duce! Duce! Duce!" of the crowds; declining an invitation from his fellow students to come out on the roof of the institution where he was studying to see Hitler take the salute in a great military parade along the Via Della Impero; imitating the Cardinal who announced the election of Pope Pius XII in St Peter's Square in 1939, adding a syllable to the end of each word "Annuntio vobissa gaudiumma, magnumma" as his voice boomed out across the square, magnified by the public address system.

The event the Archbishop spoke about with the greatest enthusiasm was the Second Vatican Council where he played an important role in helping free the Council from curial shackles.

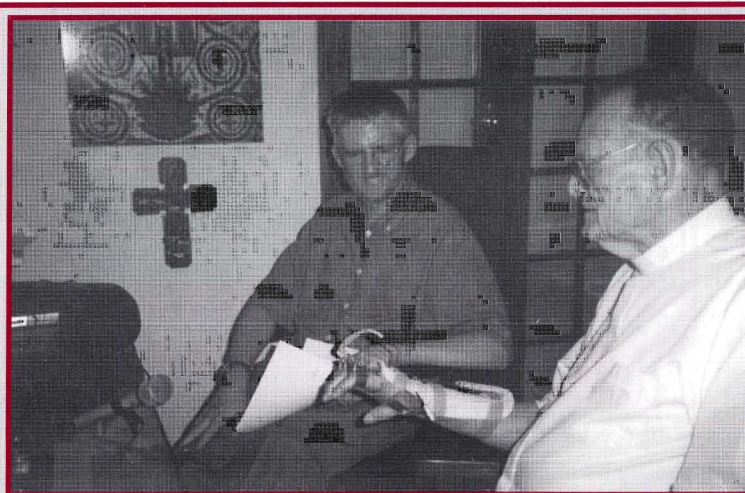
There were memories too of personal audiences with Popes, including the coldly aloof and austere Pius XII, the warm and jovial John XXIII; meeting South African prime ministers from Smuts, Malan, Strydom

and Verwoerd to P W Botha and F W de Klerk.

The 15 tapes inevitably capture only a flavour of Archbishop Hurley's 85 years. Nevertheless they give a sense of what a rich source he is of South African political and church history.

I am now eager to read the Archbishop's memoirs. However I'm not holding my breath just yet. The process will still take some time. Our Archbishop-Emeritus is too engaged in the present and future to give himself over entirely to the past.

by Paddy Kearney



Paddy Kearney with Archbishop Denis Hurley during an interview for the Paton Centre's Oral History Project. The contraption on the Archbishop's hand was to help him regain the full use of his right hand after a severe bout of shingles.

## CONCORD

Out of the study of conflict and conciliation there comes, hopefully, **concord** - that is agreement, harmony, and a 'being of the same heart or mind', so that justice and peace may take root in the new South Africa.

Donations, in the form of money or documents for deposit, will be welcomed by the Alan Paton Centre.

Cheques should be made out to: The Alan Paton Centre.

## Sanlam donation to *Concord*

The Alan Paton Centre was very grateful to SANLAM for their donation of R6 000, which will be used for the publication of this issue of *Concord* and the next.

## HERITAGE DAY: SEPTEMBER 2000

# NOMKHUBULWANE AND VIRGINITY TESTING DEBATES

Two lively debates were held at the Alan Paton Centre's Heritage Day celebration on 21 September 2000, at the University of Natal, Pietermaritzburg. The first debate was about historical, cultural and tourism issues of the Nomkhubulwane Festival. The first speaker in favour of promoting the Festival was Nomagugu Ngobese, who revived and organised the Festival at Bulwer, while she was studying for her Honours in Zulu and Drama at UNP. She was a school principal, and has recently become a sangoma. She was supported by Professor Phyllis Zungu of University of Durban-Westville Zulu department, and Nelson Ntshangase, Zulu lecturer on the Maritzburg campus.

Interesting alternative views were presented by lecturers Michael Lambert of Classics, UNP, and Suzanne Leclerc-Madlala of Social Anthropology, UND. Suzanne has written articles on the need for transformation of sexual attitudes and practices in young and middle-aged men - a controversial issue. Michael Lambert made the point that watching, rather than participating in, a ritual, affects the nature of the ritual itself. The rite becomes a theatrical performance, and the original function of the ritual is lost. He also mentioned an idea held by two early scholars of Zulu, Bryant and Samuelson, that the Nomkhubulwane goddess was not an original Zulu creation, but had been "borrowed" from ancient Rome, brought back by Nguni warriors of old, who had fought as gladiators in the arenas of ancient Rome!

The second debate aroused even more heated emotions than the first, being about virginity testing from ethical, medical and legal points of view. The three speakers in favour were the same as in the first debate. Speakers against were Dr Neil McKerrow of Greys Hospital who specialises in dealing with cases of AIDS, rape and child abuse; Phumulele Ntombela-Nzimande, who then

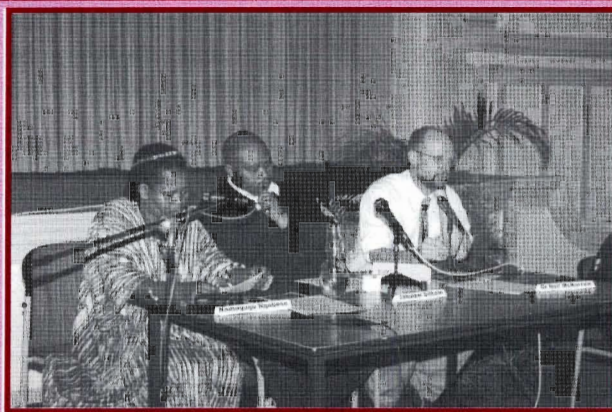
worked for the Gender Council in Gauteng, and Makhosi Khoza, a feminist, ex-deputy mayor of Pietermaritzburg, and then of Standard Bank in Durban.

A point which came through in both debates was that parents need to talk to their children about sexual behaviour. Another point was that virginity testing seemed to place an onus on females only, to practice sexual restraint. Many speakers pointed out that males should have to take just as much responsibility for sexually responsible behaviour as females.

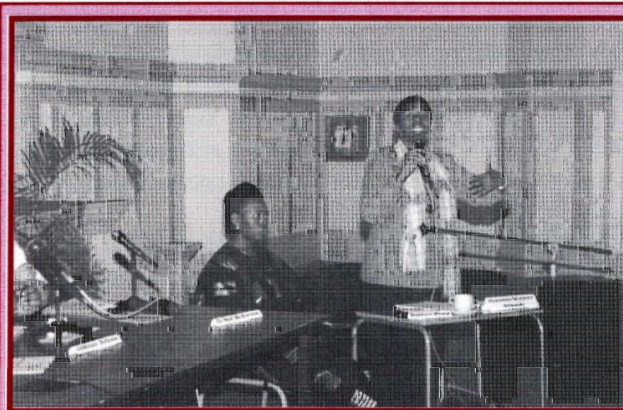
Nomagugu supported virginity testing as it stops girls from having sex before marriage, from becoming pregnant too young, and from getting HIV/AIDS. The testers also become aware of girls being sexually abused, and can help them. They also provide

them with basic sex education.

Dr McKerrow was very opposed to virginity testing, and made the point that virgins were at high risk of being raped as men not wanting to use condoms pick on virgins for sex, as they know they will be free of HIV. Other men with HIV pick on virgins due to the myth that having sex with a virgin would pass on the virus, and leave the male cured. The third group wants to have sex with as many girls as possible, to take their revenge on the society that gave them HIV/AIDS. Some girls, avoiding being "found out" by virginity testers, may allow anal sex, which could still result in contracting AIDS or other STDs.



Nomagugu Ngobese and Jabulani Sithole (Chairman) listen to Dr. Neil McKerrow.



Makhosi Khoza and Phumulele Ntombela-Nzimande debate an issue.

Photos by Adrian Koopman

A video of the Nomkhubulwane Festival, made by Nomagugu Ngobese, Kendall and Roger O'Neill started off the proceedings and they were ended with a lively gumboot dance and drama performance by the Mlungisi Drama Group. Over a hundred students, staff and members of the public attended the celebration.

by Jewel Koopman

## The formation of the Pietermaritzburg Heritage Forum

The Alan Paton Centre has joined with other archives, museums and cultural organizations in Pietermaritzburg in the formation of the Heritage Forum, the aim of which is to encourage communication and co-operation between the different heritage organizations with regard to public programmes and outreach activities, particularly with regard to the organization of Heritage Day celebrations. In the first year of its formation, a Heritage Week was held from 21-29 September 2000, during which seventeen cultural tours and happenings took place, including a special German service with brass bands and a glockenspiel, at the Lutheran Church of the Cross in Hayfields, tours of Hindu temples, a Family History Workshop at the Pietermaritzburg Archives Repository, a Victorian Day at Macrorie House Museum, and a beadwork exhibition at the Voortrekker Museum.

The Midlands Artists Unity staged a Heritage Day concert in the Tatham Gallery Gardens, where there was Zulu dancing, enactments of the past and talks on topics relevant to the theme "Language in Diversity". Prof Adrian Koopman of the School of Language, Culture and Communication at the University of Natal gave a talk on "Language, Heritage and Culture", of which the following is an extract:

"... language and culture go hand in hand. And in a country like South Africa, and a city like Pietermaritzburg, where there are many cultures and many languages, it is not surprising when these cultures and their languages start sharing a little bit. 'Did the doctor give you muti or a jova?', we say in Natal English, or 'That's not my indaba'. Where else in the world will an English speaker understand the sentence 'Hadedahs eat goggas, nunus and shongololos'?"

"And yet Zulu has also had international influence with English speakers all over the world using Zulu words like **donga**, **mamba**, **nyala**, and **impala**.

"English has also taken words from Afrikaans: **trek**, **dorp**, **lekker**, **bakkie**, **braai** and **biltong**. Talking of 'braai' and 'biltong' makes me think of what a wonderful cultural heritage we have in our names for favourite foods in South Africa, and I am not thinking of Kentucky Fried Chicken or MacDonalds! Rather I am thinking of words like **bobotie**, **blatjang**, **piesang**, **sosaties**, **sambals**, **byriani**, **koeksusters**, **rotis**, **bredie**, **madoombies** and **bunnychow**. These words between them show a wonderful spread of the languages that are our cultural heritage: **bobotie**, **blatjang**, **piesang**, **sosaties**, and **sambals** are all from Malay; **byriani** and **rotis** are from Urdu or Hindi, **samoosas** comes from Urdu or Gujarati, **koeksusters** from Dutch, **bredie** from Portuguese, **madoombies** from Zulu, and **bunnychow** is a mixture of the Indian-origin word **bhannia** with the Chinese word **chiao** meaning 'food'.

"I suppose you could wash these down with a little **mampoer**, some **tshwala**, or a tot of **witblits**, being careful not to mix these

in case you ended up with a little **babbelas** .....

"All the languages spoken in KwaZulu Natal today have borrowed words from each other: Afrikaans has borrowed from English and Zulu, Zulu has borrowed from English and Afrikaans. We even find Natal Hindi taking words over from Zulu to replace their own, like **daga** instead of the original Hindi *keechar* (mud), **nduna** for *agoowa* (headman), **gwai** for *soonganee* (snuff). Other words in Natal Hindi today, of Zulu origin, are surely recognisable to both English and Afrikaans speakers: **b/vakasha** (take a holiday), **balettha** (carry baby on back), and **mahala** (free). Hindi and Zulu both share the words **dos/idosha** (small snuff tin), a word which comes originally from Dutch *doosje* ('little box'), and **basop/basobha** from Afrik. *pas op*.

"Some words have been borrowed from one language to another, and then to another, and then to another, so many times that no-one seems to know where they originally came from. These words can be found in the dictionaries of every official language in South Africa. From Dutch we get **skof/isikhafu** for food, and **togt/itoho** (casual work).

"**Stokvel** comes from the English *stockfair*, and **sjambok/isambokwe** comes from the Malay *chabuk*. A word with many different shapes but the same meaning of "little extra something given as a present" is **bansella**, or **bonsella**, **pasella**, **pantsella**. Many theories have been put forward for the origin of this word: from 'parcel' to 'acting like a baas', but the word actually comes from the Zulu word **bhansa** ('be additional', 'be extra to'). In the form **bhansella**, it means to express thanks in tangible form, like giving someone a gift of cattle.

"My last word in this list is an old favourite, and one I mentioned earlier: **babbelas**. I have recorded 16 different spellings for this word in various dictionaries of South African languages, ranging from **babbeljas** to **phaphalasi**. I have even found this word in a 1949 Dictionary of American Slang, where it is recorded as 'babbeljas', with the writer saying 'a South African word for a hangover'. The suggested origins for this word are as varied as the spellings, with one writer suggesting that the word comes from Afrikaans *bewerasie* ('shaking') and another from the English 'bar blast'. The American slang dictionary says it is from 'bubble-arse'! Again, the truth is to be found in the Zulu language: **ibhabhalazi** is an old Zulu word that refers to the feeling the day after a session with gavine, skokiaan, shimeyana, marula beer, mahog, lala wine, majezza and Cane."

"Madoombies and marula beer, sosaties and skokiaan: it is true that part of the cultural heritage of a society is found in its food and drink. In South Africa we can also say that our cultural heritage is found in the words which we share with each other."

The theme for Heritage Day 2001 is 'Our Collective Heritage'.

## The Jan Hofmeyr Memorial Trust Donation

The Alan Paton Centre (APC) was most grateful to the members of the Jan Hofmeyr Memorial Trust (JHMT), who decided to include the APC as a beneficiary when they closed down the Trust recently. The JHMT operated in Natal for over fifty years, and was famous for its Speech Contests in Natal schools, and its Bursary Fund. Alan Paton was involved in the JHMT Fund from the second meeting in September 1949. He donated £100, from which two paintings were

bought, in 1952. These were a landscape by Pierneef and a still life by Preller, and they were used as floating trophies for the schools which won the Speech Contests, for the next 35 years. By 1988, their value had increased enormously, to R27 000 for the Pierneef, and R12 500 for the Preller. The committee decided to sell them to the Tatham Gallery, where



John Deane of the Jan Hofmeyr Memorial Trust, presents his booklet to Jewel Koopman of the Alan Paton Centre and Prof. David Maughan Brown, Chairman of the Alan Paton Centre.

they now hang, and replaced them with prints. The proceeds were used to increase the amount allocated to bursaries, and to raise the value of book prizes.

When the committee decided to dissolve the Trust, they divided the remaining funds between the APC, Kings School at Nottingham Road, St Nicholas Diocesan School, and the Brookby Learning Centre. The APC agreed to commemorate Jan Hofmeyr

through the purchase of a memorial bookcase, a plaque and a photograph, all of which have been put on display in the foyer of the APC.

Further information about the JHMT can be found at the APC, in the booklet written by John Deane, and in the JHMT Papers, PC 135, which are now housed at the Centre.

## Civic Honours Awards 2000

On 17 February 2000, the Pietermaritzburg-Msunduzi Transitional Local Council awarded Civic Honours posthumously to Alan Paton, "for his distinction as a world famous writer, and the bold manner in which he committed himself publicly to social and political change in South Africa". This award was received by his son, Jonathan, who presented it to the Alan Paton Centre. *Jonathan Paton and his son Anthony are standing in front of the APC display board in the Supper Room of the City Hall after the ceremony. (Top photo)*



Certificates of Commendation were awarded to individuals and organizations who had made significant contributions to the development of Pietermaritzburg. Among the recipients were *Peter Brown of the Liberal Party, seen looking at the photograph of himself and his wife on his release after political detainment in 1960 (middle photo); and Durga Bundhoo (bottom photo) who served on the Pietermaritzburg Indian Women's Association for almost 57 years. Archival material may be found at the APC for both Peter Brown and Mr and Mrs Bundhoo.*



Photos by Adrian Koopman

## Remembering, Telling and Listening The Oral History Project, School of Theology, University of Natal

Everyone has a story to tell and often that story is remembered in great detail. In many cases there is a desire amongst people to tell their stories. The problem is that often there is no one to listen to the story or the person feels that their story is not worth telling. Enter the Oral History Project (OHP) started by Professor Philippe Denis in 1994. The OHP uses this very process of a person remembering, telling and someone listening to their story as a guideline for its work of collecting the oral memories of various people in the different communities of the Natal Midlands.

The first project of the OHP was the collecting of memories/stories pertaining to the history of the first non-white clerics in Southern Africa. This project culminated in the holding of an international conference in Pietermaritzburg in 1994.

From there the project moved on to focus on Black Clergy under apartheid in the Natal Midlands. This project involved the interviewing and recording of the stories of 34 black clerics in the Natal Midlands. This project led to the production of a book entitled: *The Casper and the Cross* and the holding of an international conference (June 1999) entitled: *Listening to their Voices*, with its proceedings being published in *Orality, Memory and the Past*.

While these primary projects were being run, the OHP also collected interviews conducted by undergraduate and postgraduate students at the School of Theology. These interviews ranged in topics and helped to build the OHP's interview holdings to 133 interviews which were catalogued. The aim of this process of cataloguing all the interviews held by the OHP was to make them available to the public. In order to do this the OHP entered into an agreement with the Alan Paton

Centre whereby it would store the interviews and facilitate the public's use of these interviews. This agreement came to fruition with the handing over of the catalogue and interviews to the Alan Paton Centre at the end of last year (2000).

This handover was a great milestone for the OHP as it marked the end of the first phase of many in the OHP's series of projects and collections of memories from various communities. At present the OHP is involved in a project to collect the memories of Women Leaders of Black Women's Christian Organisations under Apartheid. In conjunction with this project the OHP is also involved in the collection of memories of families affected by HIV/AIDS. This project is entitled: 'Memory Boxes'.

While the women's project is drawing to a close the OHP is expanding its Memory box project with the aim of training more people and organisations in the creation of these 'boxes'. There is also work being done on a training manual aimed at giving general training on oral history methodology.



At the official handover of the catalogue of the School of Theology Oral History Project: (from left) Jewel Koopman, Alan Paton Centre Librarian; Prof. Ron Nicolson, Head of the Alan Paton Centre Functions Sub-Committee; Nokhaye Makiwane, Prof. Philippe Denis and James Worthington of the School of Theology Oral History Project.

Photo by Alistair Nixon

Finally what of the future of the OHP? The first step in this regard is the exploring of a new project field to replace the rapidly concluding women's project. In this regard the OHP hopes to formulate a project which deals with the collection of family memories and stories in the Natal Midlands. Secondly the OHP, in conjunction with a national advisory committee, is going to be hosting the International Oral History Association (IOHA) conference in Pietermaritzburg in June 2002. Finally there is the ever present desire to train more people in the field of oral history methodology and the continuation of the memory box project.

James Worthington

### Topics of interviews in the School of Theology's Oral History Project

The topics of the interviews of the School of Theology's Oral History Project follow several different themes. In 1994, the theme which was explored was "The making of an indigenous clergy", which includes interviews with Anglican and Catholic priests and lay preachers, a Shembe Nazarene Baptist leader, a Church of the Nazarene pastor, and pastors and ministers of other protestant congregations. In 1995, the theme was "Popular religion", also known as "Religion by day and religion by night", which explores the theme of traditional religious beliefs, such

as belief in ancestors, being held by members of Christian churches. The theme in 1996 was "The churches' response to the Group Areas Act". A few interviews were done in 1997 on "Dialogue and reconciliation in South Africa". The theme for most of the other interviews that year was "Black Clergy under Apartheid". In 1998 the question of "The Church and Finance under Apartheid" was dealt with.

These interview tapes may be listened to, or their transcripts may be read, in the reading room of the Alan Paton Centre.

## New collections and items of interest received at the Alan Paton Centre over the last year

### New portrait of Alan Paton

The Alan Paton Centre recently acquired a portrait of Alan Paton painted at his home in Botha's Hill shortly before his final illness and death in 1988.

The artist is Wendy Petterson, who was a Fine Arts student at UNP, and friend of Athene Hopkins, Anne Paton's daughter. Wendy emigrated to New Zealand, taking the portrait with her. Her mother, Mrs le Voy, brought the portrait back from New Zealand with her after her visit to Wendy recently.

The Alan Paton Centre is most grateful to Professor Richard Dale of the USA, whose donations provided the funding which enabled the purchase of this portrait.



Anthony and Maggie Barker  
with Alan Paton, 1971

### BARKER COLLECTION

Dr Anthony Barker and his wife Maggie were tragically killed in a road accident while riding their tandem bicycle in the Lake District in England in 1993.

The Barkers worked as missionary doctors at the Charles Johnson Memorial Hospital at Nqutu for 25 years, from 1948 to 1973. Their lives may be read about in Anthony Barker's 1959 book *Giving and receiving*, and Barry Adams' 1993 book *Anthony and Maggie Barker: Lives in tandem*, both of which are available at the APC.

The collection includes five unpublished manuscripts and many of the outstanding black and white photographs taken and developed by Anthony Barker at Nqutu. These were kindly sent by a family member, Mr John Dorken of London, to whom the Centre is very grateful.

New collections which were donated to the Alan Paton Centre this year were:

- |                                                                                                                                      |                                                                                                                                                                                                         |
|--------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| PC 125 David Craighead - papers of the Liberal Party in Johannesburg                                                                 | PC 130 African Enterprise and Michael Cassidy collection                                                                                                                                                |
| PC 126 Gerhard Mareš - AFRA documents and the Natal Room Collection                                                                  | PC 131 Lovise Hodne - letter from Alan Paton                                                                                                                                                            |
| PC 127 Malcolm Woolfson - <i>Mkhumbane</i> record, playscript and scrapbook from his estate. He produced the play in Durban in 1960. | PC 135 The J.H. Hofmeyr Memorial Trust Papers                                                                                                                                                           |
| PC 128 Tony Voss - letter from Alan Paton                                                                                            | PC 138 Dr Maurice Peters - photocopies of family photographs and certificates, telling the story of his life as the first black doctor in Pietermaritzburg. Donated by his daughter, Dr Padmini Peters. |
| PC 129 Cliff B. Gosney - Buthelezi speeches from 1985 -1995                                                                          | PC 139 Drs Anthony and Maggie Barker Collection                                                                                                                                                         |

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