

Brief Overview of Pretoria's Origins

(Taken from "Cities Under Siege - An intercessory prayer guide for Pretoria" - written by Elizabeth Jordaan)



1. Beginnings

Pretoria was founded in 1855 by Marthinus Wessel Pretorius and Rev. Dirk van der Hoff, Afrikaners descending from the Voortrekkers. But long before the arrival of the Afrikaners, the land was already inhabited.

Prehistory

The early inhabitants of this area were mostly Nguni, Sotho and Tsonga. Some of them had mixed Bushmen blood. One of the earlier tribes were from the Ndebele, with a chief called Msi (Musi), who left Natal and settled in the vicinity of the present-day Pretoria. Missionaries worked amongst them, but they did not respond to the Gospel. The Sothos were represented by the Kgatla, Kwena and Pedi divisions, who lived in the lower Apies River region. The basis of Sotho chieftainship was a mixture of witchcraft and magic caused by "medicinal" murders.

The Tonga-Venda was one of the oldest tribes in the area. They originally came from Mozambique. The Venda is a direct link between South African and Zimbabwean tribes. According to legend the Bakweno, a western Sotho people, ruled over this area during the 17th century. Their territory covered the area between the Crocodile, Apies and Pienaars Rivers. Everything was fairly quiet until the advent of the man who founded the Matabele (Ndebele) Empire, Mzilikazi. This great leader arrived in 1825 from Zululand and conducted a reign of terror until such time as he was driven with his impi's (armies) to the north of South Africa. All local tribes had to give way before this onslaught of murder, theft and brutality. The few remaining people became fugitives or vassals of the Matabele. The well-known missionary and traveller, Robert Moffat, said that this region had changed into "a country which had become the habitation of wild beasts and venomous reptiles..." It was a region bathed in blood.

Mzilikazi built permanent kraals along the Apies and Crocodile Rivers. One of his strongholds, enKungwini, "the place of the mists", is reported to have been on the right bank of the Apies River, near the present day Pretoria North (it was used for leadership meetings). His capital was believed to have been built between the Apies and Crocodile Rivers.

In 1832, the Zulu impi's succeeded in driving Mzilikazi away from the Apies River to a new capital at Mosega, in the Western Transvaal. The banishment of Mzilikazi meant that the Matabele reign of terror was brought to an end in this area, so that fugitive tribes were able to return to their original land. Slaves were set free and gradually the flatlands of the Transvaal were repopulated. At the same time the Voortrekkers saw this land, which had been occupied and abandoned by Mzilikazi, as ground available for settlement.

Foundations

After the annexation of Natal by Britain, the Voortrekkers moved north over the Drakensberg Mountains and into the Transvaal interior. As far as they knew, there was no-one living there at the time. They settled on unoccupied farmland. As more and more Voortrekkers arrived, there was division amongst the groups of Trekkers and their leaders which led to an unsatisfactory system of government. The basis of the conflict was between the Lydenburg and Potchefstroom factions. The Volksraad would gather alternatively at Potchefstroom, Lydenburg and Rustenburg. As these towns were far from one another not all the leaders were able to attend the meetings. If the meeting was held at Potchefstroom, the leaders living in this district would swing the vote in their favour. The same thing happened at the other two towns, when it was their turn to host the meeting. The Trekkers' ideal was a free and sovereign republic for the Afrikaners who had left the Cape Colony.

Marthinus W. Pretorius, one of the leaders, wanted a town centrally situated to serve the whole of the Republic as seat of the Volksraad and to solve this problem they had. He bought two farms, Elandspoort and Daspoort, as a site for the town, supported by Commandant Piet Potgieter. This specific area was a crossing of the main trading routes, and made it a viable and accessible site. The Volksraad showed great reluctance in supporting the founding of the town, so the church took the lead and established a *kerkplaats* on the farm under the guidance of Rev Dirk van der Hoff in 1854. The church, under the leadership of Rev. Van der Hoff, had great influence in the affairs of the state. As the church met at this central site for their religious ceremonies of "nagmaal" (communion), weddings and church services, this place became a more agreeable option. The Volksraad later approved the site and the town was founded on 16 November 1855.

Founding fathers

Both Pretorius and Van der Hoff were Christians and belonged to Reformed Churches. They had no personal gain in the founding of the city but wanted to establish peace and harmony.

Marthinus Wessel Pretorius was born on 27 November 1819 in Graaff-Reinet as the oldest son of Andries Wilhelmus Jacobus Pretorius, the well-known Voortrekker leader. As a young child, he received little formal schooling because of the tumultuous times of the border districts, but he had a unique language ability and kept on studying at home. He left the Cape colony during October 1838, together with his family, travelling to Natal. He bought his first farm outside Pietermaritzburg. Later he left Natal to settle in Transvaal near the confluence of Crocodile and Magalies Rivers.

After Andries Pretorius's (his father) death in 1853, a large area of Transvaal was left without a leader. Marthinus was elected as Commandant-General at the age of 34. He also acted as the Chief Executive for Transvaal. When he bought a farm near the Apies River to establish a future seat of government, he did not consult the Volksraad or the constitution. His whole intention was to improve conditions for agriculture and defence in the Transvaal. During this time he was recognized by foreign countries as the Leader of the Transvaal. One of the ideals Marthinus had was to give Transvaal a solid government and in 1852 he succeeded in uniting all the different factions in Transvaal in an independent state. He tried unsuccessfully to unite the Free State and Transvaal through untactful actions that roused the suspicions of President Boshoff of the Free State. In 1857 Marthinus Pretorius was elected as President of the Transvaal. He strived for a unified Voortrekker state north of the Orange River which should, in state and church alike, be independent of all authority beyond its borders. When he saw that he could not succeed with the unification through talks, he invaded the Free State with armed forces but was forcefully stopped.

During the outbreak of the Basuto Wars, relationships between the Transvaal and Free State improved. After the resignation of Boshoff as President of the Orange Free State, Marthinus Pretorius was elected as President of this province as well. Due to dissension in the Transvaal he was unable to fulfill both presidency positions. Transvaal was on the brink of Civil War and he had to sort out the

problems. During this testing time, he proved himself to be a very good statesman with the ability to solve difficult matters. He resigned in 1863 as President of the Orange Free State. One of the most difficult problems he had to face in the Transvaal was poverty. His involvement in the diamond quarrels, led to his resignation as President of Transvaal in 1871.

Pretorius had an attractive personality and was courteous, friendly and sincere. He had insight into contemporary affairs and never allowed himself to be influenced by thought of his own advantage. He took an oath to Freemasonry on 27th March, 1862, at the Good Hope lodge, Cape Town.

He was married for a second time and died on 19 May 1910, during the Second Anglo Boer War. He is buried in the hero's acre in Potchefstroom where the monument erected on his grave, a stone obelisk, honours his memory.

Rev. Dirk van der Hoff was the first Reformed minister in the Transvaal. He was born in Dordrecht in Holland and studied in Leiden. In 1852 he immigrated to South Africa. He first joined the Dutch Reformed Church in Cape Town. A short time later he left this denomination and joined the "Nederduitse Hervormde Kerk" (NHK). Members of the DRC were upset about this. This decision caused many future quarrels with DRC ministers in the Transvaal. A second division occurred in 1859 when the Reformed Church (Doppers - RC) separated themselves from the other sister denominations. Rev. Van der Hoff stayed with the NHK.

Rev. Van der Hoff was a domineering, unyielding person and was often involved in conflicts. He was directly involved with the drafting of the constitution of the Volksraad. He named the first congregation, Pretoria Philadelphia, after which Pretoria, the city, was named. Van der Hoff was a prominent figure in the politics of the day and also designed the "Vierkleur" flag.

Name

The church was called Pretoria Philadelphia, meaning the Pretorius Brotherhood. It is a Latin term and, according to the Latin grammatical regulations, Pretoria is the female form of the adjective Pretorius, which determines the noun, Philadelphia. This name was given to retain the unity in the nation, the brotherhood.

The name was given in honour of Andries W.J. Pretorius. The new town was first called Pretoriusstad and when the Volksraad declared the place a town on 16 November 1855, the name Rev. Van der Hoff had given the church was reduced to the first word: Pretoria. Other names for the city are "City of Roses" and "Jakarandastad. Pretorius was of Germanic ancestry, born in Graaff Reinet on 27 November 1798. He was a third generation Afrikaner and as one of the Voortrekker leaders was in command when the Zulus were defeated on 16 December 1838, at Blood River. Pretorius went to war against the Zulus twice, first at the Black Umfolozi and Unkunkunglovu, where 1000 Zulus were killed with the loss of only 6 Afrikaners, and again at the battle of Makulu Hills in January 1840.

He was the leader who broke the traumatic rule of Dingane. As the principle founder of Natal, he signed the treaty with the Zulus stating that no white person shall cross over the Tugela to the north and no Zulu will come over to the south without a pass. In spite of these battles, he had a very good relationship with the Africans and enthroned Mpande as king of the Zulus. He moved to the Transvaal in 1847.

He went to war against the British twice and, in August 1848 he commanded the Boers in the action at Boomplaats and was outlawed by Sir Harry Smith. He signed the Sand River Convention with the British to declare peace and played an important role in the Transvaal, not only in military matters but also in State and Church affairs. He died on July 23, 1853 at the age of 55.

Andries Pretorius started the policy of segregation (afscheidingsbeleid) of races in Natal in March 1839. He said that if there was equality between races, then nothing would stop the mixing of blood. He had an instinctive abhorrence of it, having seen the results of degeneration and mixing of blood between races in the town where he was born. On 6 August 1846 he formulated his 13 point segregation policy:

1. The Zulus are conspiring with the British and that means betrayal towards the Voortrekkers.
2. All Africans must be put into locations without any delay.
3. Locations must not be too big until the white population has strengthened.
4. Locations must be situated so as not to be in contact with the whites.
5. Locations must serve as bulwarks against outside forces, so that they are unable to form any coalition resistance against the whites.
6. There must not be too many locations since this would be too expensive.
7. The first location must be situated at the Hill of Jobe, within the confluence of the Mooi and Tugela Rivers, in the corner formed by the Drakensberg and Tugela River, up to the mouth of the Tugela between Illovo and Umzimkulu.
8. No Africans must be allowed anywhere else.
9. Each location must have its own magistrate and police station.
10. No African was allowed to carry any weapon.
11. Arrangements can be made for Africans who want to hire themselves out to whites.
12. The Government must protect the whites.
13. Trading weapons and ammunition to Africans is strictly forbidden.

This policy was accepted by the Volksraad at Ohrigstad in October 1848.

Pretoria was born in times of division, with the hope of bringing peace. The unifying factors were state and church.

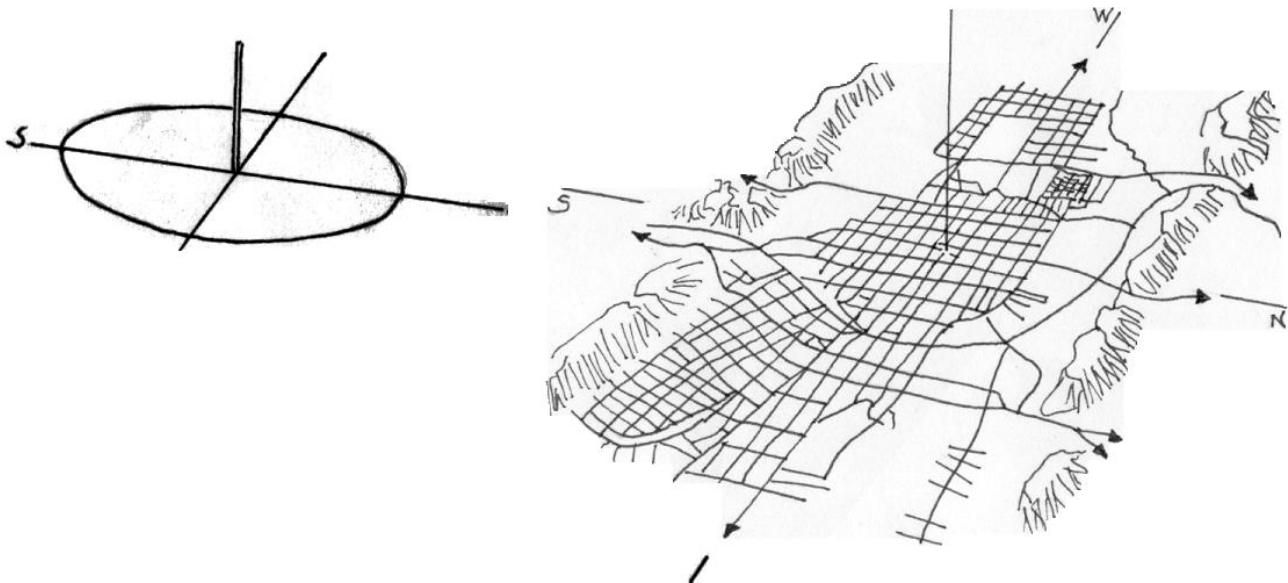
2. Layout

The first European to settle in the Pretoria area was Lucas Bronkhorst in 1840. Phillippus Karel Minaar and Andries van der Walt followed soon afterwards. A reason that prompted the founders to choose this particular site, was the fact that it was a crossing point of all main arterial roads to the north, south and east. After its founding, Pretoria became the resting place for prospectors, traders and hunters.

In May 1856, General Pretorius indicated that Church Square would be the central point of the town. Lewis Edward, the Devereux brothers and Johannes Hendrik Visagie surveyed it. Devereux was born in 1830 in Norfolk, England. Visagie was born in 1812 in the Cape Colony. He was Andries Pretorius' secretary at the Sand River Convention and the landdrost (magistrate) of Potchefstroom, the Government Secretary and State Attorney of the Transvaal. Le Devereux and William Skinner were the builders of the first church in Pretoria, which was inaugurated by Rev Dirk van der Hoff.

In 1857, Pretoria was laid out by Andries du Toit, the owner of the farm "Arcadia", and one of the first citizens in the area. He was elected first magistrate of the city on 2 May 1857 and laid down the first town regulations on 29 July 1857.

The city was laid out on two farms, Elandspoort and Koedoespoort. The Apies and Daspoort Rivers run through the city. The Apies River is named after the Tswana chief's son Tswane, which means "little ape".



Geographical Layout of Pretoria

The city of Pretoria, as well as the buildings, was modelled after the ancient rules of designing a city, and although the designers no longer consulted the ancient forces, their studies into these subjects have had an influence on the decisions regarding the layout and design of the city.

Pretoria is situated between three hills, in the foothills of the Magaliesberg mountains, with several passes. The city was laid out according to the model based on the two poles i.e. paradise and the cosmos, called Urbs Quadrata or the mandala. The square is a form that was used in many of the early settlements in South Africa.



The cosmological importance of the layout of Pretoria is significant. Church Square, the symbolic centre of the city, is crosscut by Church and Paul Kruger Streets. This cross binds the Square with the landscape through the gateways (passes) and river crossings. This cross and center refers to the mandala as the primary cosmic ordering principle and links the four wind directions with the heart of the city (where the church once stood). The circle, divided into four sectors by two axes, symbolizes heaven. The fountain of the Apies River flows from the east towards the west through the city towards the Hero's Acre (Cemetery). The river follows the movement of the sun: sunrise symbolising birth and sunset death. State funerals follow the ceremonial route from the Union Buildings towards Hero's Acre. This route symbolizes the movement of life towards the setting sun and the crossing of the Final River.

On the ridges stand the Forts of Pretoria, representing the male role of the soldier. The ridges are constant and they represent masculine stability, while the rivers, soft, flowing and changeable, represent the female that acts as emotional supporter.

The fact that the church was built on a cross even before the layout of the city, shows a religious aspect. The Church-center society built its church on the most prominent place, even before the city was born.

The capital city is a symbol of national pride and aspiration. Designs tend to favour the classic plan and they aspire toward an image of social and spatial order that is patterned ultimately on the vault of heaven.

It is generally accepted that the layout of Pretoria is based on that of Graaff-Reinet. The city order of Graaff-Reinet consists also of a diamond pattern with the church as important axial link with the landscape. Even the way that the diamond nestles in the rounding of the river, is similar to Pretoria and the Apies River. Lion Bridge served as an entrance into the city, even before the city's borders reached the river. This entrance was enhanced by the adding of a poplar lane.



3. Architecture

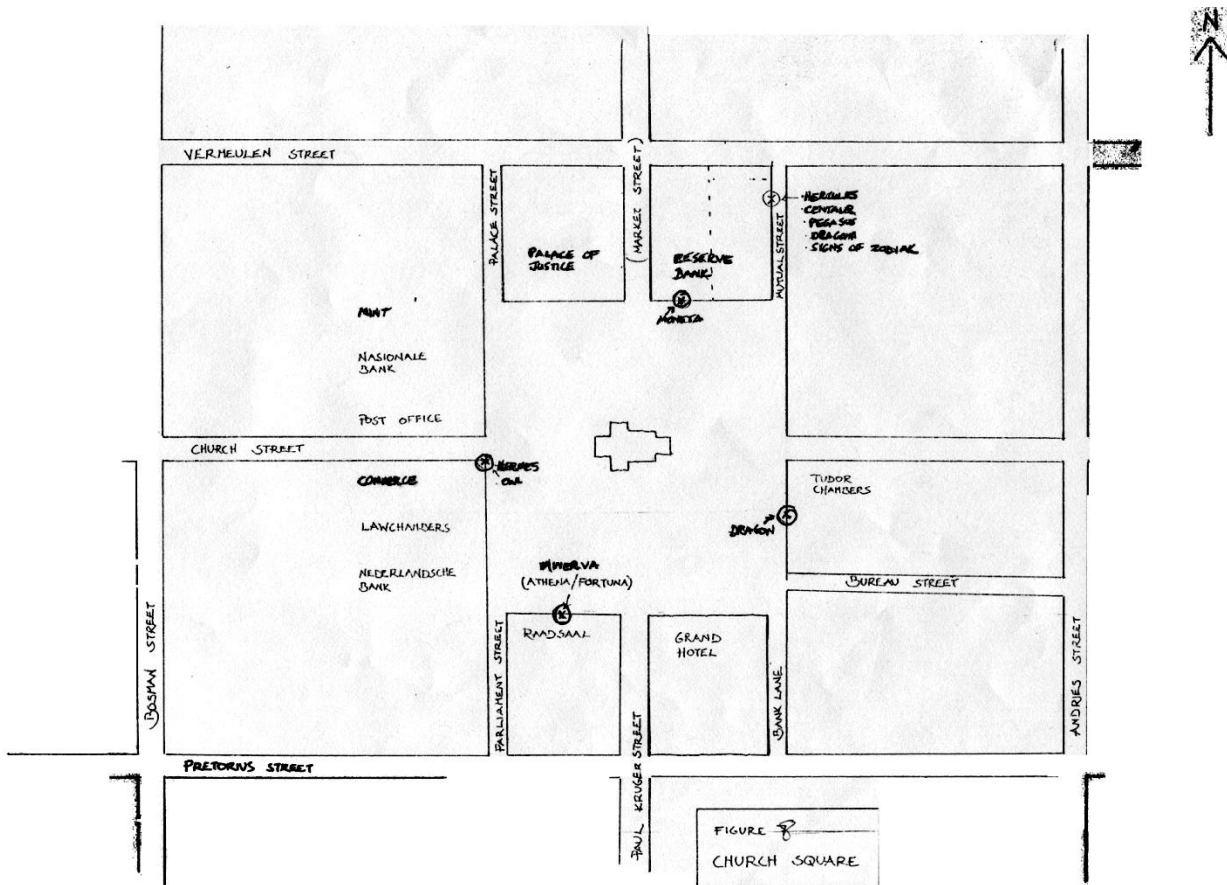
The city of Pretoria, and its architecture, is a product of its history and the direct result of Paul Kruger's vision, as designed by "his" architect, Sytze Wierda. Paul Kruger had to establish Pretoria as the capital. His inheritance (Pretoria) was advantageous. Four years previously the Zulu power submitted to the British and the Transvaal Eastern Border was safe. The Boers rebelled against the British at Majuba and won their freedom. With the Pretoria Convention of 1881, they are established as an independent country. Kruger inherited a united nation, caused by the annexation by Shepstone and the ensuing War of Independence. Kruger had to transform Pretoria from a "nagmaal" (communion) centre, into a capital, seat of government, justice, education and administration. The church on Church Square was already the central symbol. Kruger wanted to bring home to his people the thought that everyone must willingly submit themselves to the law. The old Raadsaal and Palace of Justice were symbolic of this statement. These buildings also had to be on Church Square in order to enhance and establish the status of Pretoria.

Wierda must have grasped Kruger's idea, because the first building he designed was the Raadsaal, and with this he determinately moved away from the "volksargitektuur" and started the formal city style, i.e. the Italian Renaissance. It was a self-conscious building, taking up a whole city block and changing the scale of the city forever. It was the dawn of a new dimension.

The second vision that Paul Kruger had, was a realistic interactive link with, and recognition in the international arena. An important part of this endeavour was an independent access to the open sea. It also found a place in the architectural style of the new Republic. The designer of these buildings had fresh memories of the growing German Reich of Bismark. Other European Empires also had an influence. Symbols used on the buildings, like eagles, crowned roofs, baldakyn, throne and palace, are testimonies to these influences. The endeavour towards contact with the outside world was depicted in the building of the Delagoa Bay Railway line. Wierda was also involved here. The new Republic yearned for contact with Germany, Holland, France, Russia and England. Burger's Park is an example of the contact between Transvaal and the rest of the cosmos. Pretoria was directed towards other countries.

4. Church Square

Here the farmers would park their ox wagons for “nagmaal” (communion) at the church. This was the core around which the city grew. The Vierkleur was hoisted here for the first time and Rev. van der Hoff recited his “flagsong” the day after the inauguration of the church. On 12 April 1877 the Vierkleur was replaced by the Union Jack during the annexation by the British, fluttered in freedom again in 1881 but had to make way for the Union Jack again in 1900. Paul Kruger’s statue was later erected on the site of the church.



Map of Church Square

The southern half of Church Square is now semi-circular with a masonry balustrade and stone steps flanked by sculptures and massive pillars that give access to the square. Church Square is bisected in an east-west direction by Church Street, reputedly the longest straight street in the world which bears the same name from beginning to end and north-south by Paul Kruger Street. Buildings were placed strategically on the four corners representing: State (Raadsaal), Justice (Palace of Justice), Trade (Reserve Bank) and Banking (Standard Bank).

Church

The original church which started the founding of the city was built here, but was demolished in 1904 by the British, who were conscious of its symbolic power. The first simplistic building was replaced by a church in the form of a cross, designed by William Skinner and Edward Lewis Devereux and which resembled the one at Graaff-Reinet. The gables were crow stepped, each step having the decoration of a squat obelisk. This church was replaced by a church with a Gothic tower. It was demolished in 1904. Since that time, there has not been a church on Church Square, although the name stuck and it stayed the centre of the city. Both the church and the pedestal of the statue of Paul Kruger, which

now stands on the site of the old church, are placed on imaginary lines forming a cross that corresponds with the lines formed by the city layout.

Raadsaal

It is the symbol of the economic progress and independence of the ZAR (Zuid Afrikaanse Republik), and was erected on the south-western corner of the square twenty-five years after the first thatched roof building in 1867. It was designed by Sytze Wierda during 1887-1888 and Paul Kruger laid the cornerstone on May 6, 1889. Wierda applied the axis system, and the site and design of all the buildings around the square are symmetrically along these lines.

The Raadsaal is a tasteful interpretation of the early Renaissance or Italian style. When Wierda designed the Raadsaal, he tried to refer to an ancient castle type with four strong corner towers and an entrance with a main tower in the centre in front of the building. It is also a representation of masculinity, depicted in the verticality of the tower. The gable pediment with pillars beneath it is typical of another ancient type of the Greek megaron or mansion. This ancient architectural type is copied by the ancient Greeks from pre-historic buildings. They revered the megaron as a temple. An important aspect of the temple was the fact that the gable side or front view was also the entrance. The triangle inside the gable is called the pediment. The point Wierda tried to make was that this was the building with the highest authority in the country.

The two central domes behind each other and the main dome over the Volksraad Hall, is a just expression of the dualistic relationship that existed between the Government system, the ruling President and the Volksraad. The dome is a typical expression of the feminine, protecting and encircling the central theme like a womb. Directly underneath the central dome is the Raadsaal where all the meetings of the Volksraad were held. The room just behind the important balcony, underneath the main tower, holds a representation of "heaven on four pillars". This was called the "conversatiekamer" (conversation room).

There is a female figure on top of the Raadsaal, called Minerva or Athena. She holds a shield and lance in her hands and has a helmet on her head. This figure atop the central tower of the Raadsaal was associated with idol worship and when the Voortrekkers protested against it, it was renamed a statue of liberty (Victoria). Pres. Kruger said that she could not stand bareheaded and had a helmet nailed onto her head. The helmet on her head, similar to the red caps worn during the French Revolution, became the symbol of freedom. During the restoration period, this woman was placed on a ball, to make her an allegoric representation of Fortuna, the precarious luck that stands upon her wobbly, dangerous base over the world.

Minerva statue on top of the Raadsaal

Minerva is an ancient Italian goddess that was known to the Etruscans as Menerva, and who became totally equaled with Athena, the Greek goddess. She was honoured in the temple on the Capitolina, together with Jupiter and Juno, with whom she formed a triad. Minerva is the protectress of art, science and craft work and, like Athena, she is honoured as goddess of war. On the Aventine Hill of Rome, she had a temple, where she was worshipped from 19 - 23 March through the Quinquatrus festival, the most important Minerva feast. Athena (the Greek goddess) was born from the supreme god Zeus. She is the goddess of war who led the battle to protect her homeland and brought victory. She wears a helmet, lance and a shield called Aegis. She is also the queen of peace, wisdom, prosperity and justice. She is identified by a bird, specifically the owl, or a snake. The city of Athens was named after



her, and as the protectress of this city she is also known as Polias (holder of the city). She has several temples dedicated to her at Athens: the Erechtheion, the Parthenon (temple of the virgin where a statue of gold and ivory, the so-called Athena Parthenos, was erected), and the Ionic Temple of Athena Nike. As the ancient Egyptian goddess, she was known as the mother of the sun god.

Jupiter was the supreme god of the Romans, as well as god of light and the shining heaven. Identical to Zeus (Greek). As god of the cosmos, he was revered with several titles including Caelestis (heavenly), Lucetius (light), Tonans (thunderer) and Fulgur (lightning). His seat was in the Temple of Jupiter on the Capitoline Hill in Rome. Jupiter's title, Optimus Maximus, refers to his function as supreme state god that gave laws, ruled the empire and showed his power through miracles. His temple, shared by Minerva and Juno, was the most holy place of the Romans and also the centre of government. Official sacrifices were brought to this place where the senate met for declarations of war and to sign international treaties. Jupiter was also the protector god of the Latin city hood. His sign is the thunderbolt, with the eagle his messenger and symbol. Feasts dedicated to Jupiter were Ludi Romani and Feriae Latinae. Gods that were equalled to Jupiter are the Egyptian Ammon and Serapis, the Phoenician Baal and the Frigate Sabazios.



The Capitolina was situated on one of the four hills in Rome. It was called the Republican Forum. The assembly, where the senate would meet, was the central building, and the most important place. These buildings represented the development of steadily increasing political power. This inspired the Capitol Theatre on Church Square to the left of the Raadsaal in Parliament Lane.

After renovating the Raadsaal, the statue of Minerva was renamed Fortuna, who was the Roman goddess of luck. Fortuna Publica Populi Romani was revered as the state goddess. Fortuna is represented as standing, clothed in very rich cloth. Her signs are the horn of abundance, a rat (symbol of the precariousness of luck) and a sceptre.

The first meeting of the Volksraad, inside the Raadsaal, took place on 5 May 1890.

The Netherlands Bank Building

This was a symbol of prosperity that followed upon the discovery of gold on the Witwatersrand in 1886.

Reserve Investment Building

The architect was Frans Scoff and the sculptor of the art on the outside of the building was Anton van Wouw. He designed the owl and the relic of Mercury (Hermes), with the word "commerce" written at his feet. Hermes was the Greek god of travellers and roads, tradesmen and trade and the messenger of the gods. His cult centres were Pheneos or Arcadia. He was born in Arcadia as the son of Zeus and the nymph Maia. He is the craftiest, slyest and trickiest of all gods and also loves people the most of all gods, using a rod to stupefy men and deceive them. He was a god of boundaries, commerce and prosperity, guardian of graves and patron deity of shepherds, heralds and thieves and was a bringer of good fortune. He wore winged sandals or a winged cap, and held a magical herald's staff consisting of intertwined serpents. Hermes was able to find his way to the underworld and back. He was often represented in wayside shrines in the form of a phallic pillar or post which was regarded as a funeral monument. He was the most significant consort of Aphrodite. His Roman counterpart was Mercury. Some authors argue that Hermes was the son of Ham and as interpreter of the gods, also became the diviner of languages for men (from there the term hermeneutics). In this capacity he acted as the original prophet of idolatry. In Egypt, Hermes was called the "numberer" and "Lord of the Moon".

Hermes on the facade of Building of Commerce

Owl: The owl symbolizes death, night, cold and passivity. It also pertains to the realm of the dead sun, that is, the sun which has set below the horizon and which is crossing the lake or sea of darkness.

Post Office

The big clock on the east wall nestles between two naked figures, those of a man and a woman.

De Nationale Bank en Munt der ZAR

It was established on April 20, 1891. The mint was the first in the southern hemisphere.

Palace of Justice

It occupies the plot exactly opposite the Raadsaal on the north-western corner of the square, where MW Pretorius had his first dwelling. It was designed and built on exactly the same axis system as the church and Raadsaal. The cornerstone was laid by President Paul Kruger. It later served as school, magistrate's offices, parsonage and government offices. The building was of Italian Renaissance style and designed by Sytze Wierda in 1895. During the war the Palace acted as a hospital.

For 50 years the Transvaal Supreme Court and Headquarters of the Dept of Justice were situated in this building. It was from here that the State President spoke to the nation when South Africa became a Republic on 31 May 1961.

The Old Reserve Bank

On the front entrance to the Reserve Bank is a sculpted face of Moneta (Juno Moneta), the spirit of the mint. Juno was the ancient Italian light or moon goddess, and also the protectress of women. She had several titles: Virginalis (virgin), Matronalis (married woman) and Lucina (bringer of light). As protectress of Rome she was called Regina (queen). A temple dedicated to Juno Moneta is situated on the Arx close to the city mint. The feast of Matronalia was held in honour of Juna Mucina, on 1 March, even though June was named after Juno. Juno was also associated with Hera. She is a majestic figure with a diadem on her head. Her symbolic animal is the peacock.

The architects were Emley and Scott. At the back entrance on the eastern side is a zodiac on the ceiling with four figures, Hercules (SW), Centaur (NW), dragon (NE) and Pegasus (SE), in the quarters formed by the zodiac. On the floor of this entrance is a mosaic outlay of a ship under the flag of the Netherlands.

Zodiac: It is the circular form of the wheel of life. The general significance of the zodiac concerns the process by which primordial energy, once fecundated, passes from the potential to the virtual, from unity to multiplicity, from spirit to matter, from the non-formal world to the world of forms and returns along the same paths.

Hercules - a hero in Greek mythology, Hercules became a symbol of the individual freeing himself in the quest for immortality, expiating his sins and errors through suffering and "heroic striving". He was able to conquer all monsters. His attributes are a club (a symbol of overwhelming force, of annihilation - not merely of victory) and the Nemean lion's skin (a solar symbol). The myth of Hercules is interpreted as a spiritual struggle of immortality. The twelve trials of Hercules were linked with the signs of the Zodiac, thus confirming his character as a solar hero. His cult was spread throughout the south of Italy



by the Greek colonists during 600 BC. During 500 BC, a shrine dedicated to him arose on the Forum Boarium in Rome, and in 312 BC his cult became incorporated in the official state religion.

Centaur: It is a fabulous being, half-man, half-horse, supposed by some to be the fruit of the union of Centaurus and the Magnesian mares. From a symbolic point of view, the centaur is the antithesis of the knight, and represents the complete domination of a being by the base forces. It denotes cosmic force, the instincts, or the unconscious, uncontrolled by the spirit.

Dragon: It is a fabulous animal and a universal, symbolic figure found in the majority of the cultures of the world. It is a kind of amalgam of elements taken from various animals that are particularly aggressive and dangerous. The dragon stands for things "animal" and related to the Sumerian concept of the animal as the adversary, a concept attached to the devil. In its deepest symbolical sense, it is the primordial enemy and Apollo, Cadmus, Perseus and Siegfried all conquered the dragon. It was given the function of guarding temples and treasures, as well as being turned into an allegory of prophecy and wisdom. In China it became the emblem of imperial power. It plays an important part as an intermediary between two extremes of the cosmic forces associated with the essential characteristics for the three-level symbolism that is: the highest level of spirituality, the intermediary plane of phenomenal life and the lower level of inferior and telluric forces. A related and powerful part of its meaning is that of strength and speed. The oldest Chinese images of the dragon are very similar to those of the horse (this is depicted in the image on the ceiling of the Reserve Bank entrance). According to Jung, the dragon is a mother-image, representing evil. It is related to the concept of chaos (fiery dragon) and of dissolution. The equation used is women = dragon, mercury and water (nature enthralled and conquered by nature). Symbolism of the dragon shows towards a spirit of idolatry.

Pegasus: Winged horse in Greek mythology. Offspring of Poseidon and Medusa. It symbolizes the heightening power of natural forces - the innate capacity for spiritualization and for inverting evil into good.

Ship: Every vessel corresponds to a constellation. The ship symbol has been related to the holy island. There is a cosmic implication derived from the age-old comparison between sun and moon on the one hand, and on the other, two ships floating upon the celestial ocean. There is also an association of the ship with a symbol of the world axis. In Christian symbolism, the ship represents the Church.

Tudor Chambers

Eastern side of Church Square. Neo-Gothic style. In 1960 it lost its cupola (dome) with the bronze dragon that acted as a weathervane.

Standard Bank

Now occupying the whole of the south-eastern corner of the Square. **Grand Hotel**

It was destroyed in a flood. The Standard Bank now occupies this area as well. It was first the house of John Lys and later became Lys' Building. During the time it served as a hotel, a Masonic Lodge used to meet in the main hall led by Lys, who started Freemasonry in Pretoria. The hotel was also known as the President Hotel.

A historian said the following: "When one looks at the old Raadsaal and the other buildings of the Square, one realises why the people of Pretoria would never allow 125 years of history to be destroyed".
