

dié oorloë aanleiding gegee het, word geïdentifiseer. Dit blyk egter duidelik dat botsende grond- en grensaansprake en die inbeweeg van blanke boere in hierdie gebied die hooforsaake van die konflikte was. Die oorloë en skermutselings self word deeglik bespreek en afgewissel met verduidelikings van die pogings wat die Kaapse regering aangewend het om dié grens te probeer stabiliseer. Sketskaarte van die groter konflikte sou moontlik gehelp het om 'n beter indruk van bewegings en teenbewegings tydens oorloë te verkry.

Dit is insiggewend hoe die geskiedenis van dié deel van Suid-Afrika in 'n groot mate ooreenkom met gebeure in die suidelike dele van Suidwes-Afrika tydens dieselfde tydperk. Dit wys dat mensgeskepte afbakenings soos dié Noordgrens nie historiese prosesse afbaken nie. Die probleme wat die Boesmans en Namakwas in die Noordkaap ondervind het was byna soortgelyk aan bv. die wat die Namas van Suidwes-Afrika ondervind het. Die inbeweeg van blanke trekboere in die suidelike dele van Namibië het ook die posisie van tradisionele grond en grense beïnvloed.

Broodryk se studie is lank en indringend en enkele relevante kaarte en foto's word verskaf. Die indeling is sinvol en 'n gemaklike skryfstyl word gevolg. Die hoeveelheid en verskeidenheid bronne beïndruk. Hierdie is 'n waardevolle studie wat die minder bekende konflikte in die geskiedenis van Suid-Afrika belig.

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A. Appel. *Bethelsdorp, 1828-1945: Van Sendingstasie tot Stadperiferie*. University of Port Elizabeth, 1994. Navorsingpublikasie C27. pp. 258, photos, ISBN 0 86988 446 8

Bethelsdorp is a well known name in the historiography of South African missions. The extant literature on Bethelsdorp is almost wholly concerned with the early days of the London Missionary Society station when it is invariably associated with controversial figures like Van der Kemp, James Read and Dr John Philip. Little has been written or published on the subsequent history of Bethelsdorp. Andre Appel seeks to redress this imbalance.

In the introduction, Appel sets himself the task of identifying and examining significant socio-economic changes in the life of a close-knit Khoikhoi mission community which eventually developed into a much larger and heterogeneous society on Port Elizabeth's periphery. During this time, Bethelsdorp came to include four residential areas; the erstwhile mission station (or village) itself, Kleinskool, Veeplaas and Missionvale. The social transformation and geographical expansion of the study poses particular problems for the author. It becomes necessary for Appel to clearly define who he is writing about at any given time, which is accentuated by the largely thematic treatment of the subject.

Appel's periodisation begs the question of what criteria were used to determine the beginning and end points of this study. In the first chapter, entitled '1828: "Annus Mirabilis"?', he examines the impact of Ordinance 50 and, tangentially, makes the case for seeing that year as a watershed in the history of the Bethelsdorp community. The second chapter provides a resume of the period 1803 tot 1828. The remaining chapters provide coverage of chosen themes for the duration of the study period. But Appel nowhere makes a case for seeing 1945 as a turning point. In that year Bethelsdorp was incorporated within the boundaries of the PE Divisional Council. Did 1945 mark a significant departure from the relative autonomy of previous administrations such as the Council of Supervisors (1890-1922) and Local Board (1922-45)?

Is it valid to employ a periodisation based on administrative changes when the work is essentially a socio-economic history of the community? Perhaps the periodisation should have been more closely linked to structural changes in the political economy? Or perhaps the withdrawal of the LMS from the Cape Colony and Bethelsdorp's subsequent change from church to secular control was equally significant?

Appel's offers a thorough - in some respects, painstakingly detailed - study of major developments in the life of the Bethelsdorp community. The thematic structure of chapters 3 to 10 cover topics such as demography, property ownership, economic activities, local administration, church matters, education and social conditions. Given the extended period of the study, it is not altogether unexpected that the treatment of certain themes is rather uneven. This is in keeping not only the author's prerogative to select material, but also seems to reflect the nature of the available evidence. When discussing sources in the introduction, Appel laments the lack of oral testimony. For this reason, the voices of Bethelsdorp residents are conspicuously silent. Whilst Appel's approach does not purport to be anything other than an empirical, the work lacks any sense of the way in which the people of Bethelsdorp perceived their own experiences and provides a one-dimensional portrait of the community. Appel does acknowledge that the community was not monolithic, but does not really explore this beyond the racial and ethnic make-up of Bethelsdorp's inhabitants.

This account shows that the quality of life of the Bethelsdorp community became a more pressing concern than spiritual sustenance during its transformation from a mission station into a labour pool for Port Elizabeth. The impact of socio-economic (and to a lesser extent, political) changes on a Khoi-cum-Coloured community are analysed in the context of Bethelsdorp's integration in the regional economy and concomitant demographic changes in the greater Port Elizabeth area. Historically, Bethelsdorp was and still is a marginalised community. The Congregational Church on the original mission site has been preserved as a tribute to the endeavors of the missionaries and ministers of the gospel. Although a monument of a bygone era, it still serves the spiritual needs of a section of the community. But it stands somewhat incongruously amidst the poverty of much of the Bethelsdorp area today.

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