

books and other documents relating to the local Bowling Club, Child Welfare Society, Planters' Association, Women's Institute, Horticultural Society, and Chamber of Commerce. He has made good use of the *Zululand Times* in particular, and his research includes a number of interviews with local residents.

Being short, the book is not likely to frighten off the layman, nor will its purchase tax his pocket heavily. It reads easily and contains a liberal sprinkling of photographs of old buildings, of the laying of church foundation stones, and of town councillors and school groups. Altogether this attractively produced book is good value for its money and will be welcomed in Empangeni, where it should find a place in many homes. Much of the book is concerned with the period after the 1920s, and the tale is taken right up to the 1980s. This book abounds in names of people: such as of the man after whom the second bowling green is named, members of the first town council, chairman of the local planters' association, the lady who drove the first ball off the first tee when the golf course was opened, and as such it should prove a most sought-after publication by the residents of Empangeni itself.

But this book should have a wider appeal than the Empangeni community. Although it is largely a chronicle of events and skirts round controversial questions that are the very meat of history, hardly asking any of the questions that a local historian should ideally pose of the region he is studying, it could well prove an important aid to anyone embarking on a larger study. Within the compass of 100 pages Mr Minnaar has done an admirable job in covering so many aspects of life in Empangeni, but he has not had scope to explore issues and to analyse the working community. He has however provided valuable pointers. Many students, for example, in starting to do research for a regional history, have no idea of what they will find. In the case of Empangeni, Mr Minnaar has already given a good indication of what may be waiting for a historian who wishes to clothe the bones laid bare by this study. The social historian may thus find a starting point in the rivalry (mentioned by Mr Minnaar but not analysed) that existed between the three groups of people in the vicinity of Empangeni: the commercial, business and professional people of the village proper, the railway employees of the Rail some four kilometres away, and the Mill area, occupied by the Indian compound and mill employees, many of whom were apparently Scots.

There are other instances where Mr Minnaar's work hints at larger themes, and although this would have no value for most of his readers, it is a pity that he did not make a short statement about his sources. This could easily have come in as a preface to his Source List. A brief discussion of the extent and nature of the sources he consulted would have proved useful to those who follow him.

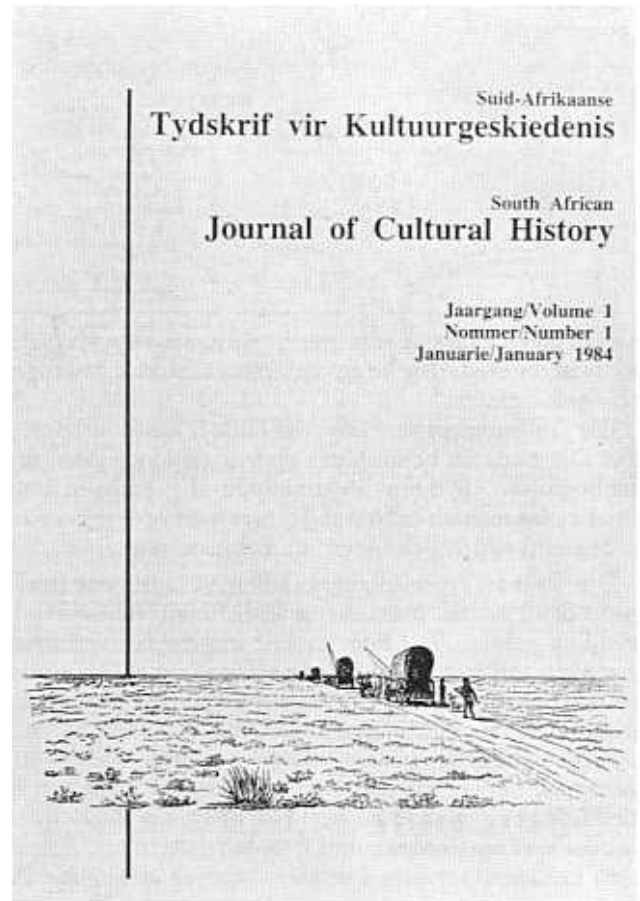
Studies of this nature are to be greatly welcomed as fostering an interest and a pride in history in smaller communities; these may otherwise wait for years or never find themselves the subject of an historical inquiry that goes beyond a pamphlet brought out by a town council on the occasion of a centenary celebration. Even where major academic works have been undertaken, the results of the research are seldom presented in a form that is easily assimilated or accessible to the residents at large. A series such as this one could only be undertaken with official backing and resources, and the Human Sciences Research Council is to be warmly commended for embarking on this project.

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*Suid-Afrikaanse tydskrif vir kultuurgeskiedenis* 1 (1 en 2), Januarie en Julie 1984. Uitgegee deur die Suid-Afrikaanse Vereniging vir Kultuurgeskiedenis. R2,00 per eksemplaar. (Kan bestel word van: Die Sekretaris, Suid-Afrikaanse Vereniging vir Kultuurgeskiedenis, Posbus 11403, Brooklyn, Pretoria, 0011).

Die behoefte aan wetenskaplike skakeling tussen veral kultuurhistorici het gelei tot die stigting van die Suid-Afrikaanse Vereniging vir Kultuurgeskiedenis op 30 September 1982 in Pretoria deur bestaande kultuurliggame en ander belanghebbendes. Die noodsaaklikheid van 'n eie mondstuk om veral navorsingsresultate bekend te stel, het geblyk uit die ontstaan van die *Suid-Afrikaanse tydskrif vir kultuurgeskiedenis*. Hierdeur is in 'n lang gevoelde behoefte voorsien, want waar kultuurhistorici vroeër vir die publikasie van hulle navorsingsresultate grootliks op tydskrifte soos die *Tydskrif vir volkskunde en volkstaal*, museumblaie en *Historia* aangewese was, kan 'n eie vaktydskrif nou dié rol vervul.

Kultuurgeskiedenis word trouens veel wyer beoefen as wat algemeen aanvaar word. Reeds by twee universiteite is afsonderlike departemente vir die vak in die lewe geroep; etlike museuminstellings hou hulle byna uitsluitlik met kultuurgeskiedenis besig, terwyl die bywoningsyfer en entoesiasme tydens die onlangse konferensie van die Suid-Afrikaanse Vereniging vir Kultuurgeskiedenis bewys lewer van 'n aktiewe kultuurgeskiedenisgemeenskap.



Hierdie nuweling-vaktydskrif word twee maal per jaar uitgegee. Die eerste uitgawe (Januarie 1984) het 32 bladsye beslaan, maar blykbaar was daar so 'n vloei van artikels dat die tweede uitgawe (Julie 1984) reeds uit 48 bladsye bestaan. Kultuurgeskiedenis is 'n wydvertakte dissipline en daarom kan 'n byna onbepaalde verskeidenheid artikels aangebied word soos dié wat reeds verskyn het, bewys. Iets wat verwelkom moet word, is die insiggewende bydraes oor die metodologiese en teoretiese aspekte aan die vak — onder meer *Kultuurgeskiedenis as wetenskap*, *Die betekenis van volkskundige navorsing vir die Afrikaanse kultuurgeskiedenis en Veldwerk as navorsingsmetode in die kultuurgeskiedenis*. Dit strek nie alleen die wetenskap tot eer nie, maar dien ook as leerstof en leiding aan veral studente, kolleges in ander dissiplines en amateurkultuurhistorici.

Die ganse leefwêreld van die mens as kultuurskepper vind voorts gestalte in artikels soos *Medicine at the Cape in the 17th and 18th centuries* (die medisyne); *Die Laat-Victoriaanse interieur 1880-1890*, *Kerkargitektuur van die Berlynse Sendinggenootskap in Suid-Afrika: inleidende gedagtes en Volkskuns: versieringsmotiewe en simboliek* (leefwyse en tegniek); *Nagmaalsluur in Suid-Afrika* en *Die Regency, ons nasionale meubelstyl* (gebruiksartikels en ontwerp). Die eerste aflewering van P.H. Kapp se *Ontstaan en ontplooiing van die Afrikaanse kultuur* trek ook die aandag. Verder word ruimte aan boekbesprekings en -bekendstellings afgestaan.

'n Pluimpie aan die redakteur, dr. O.J.O. Ferreira, is beslis die puik voorkoms van die tydskrif. Dit is sowel taalkundig en tipografies goed versorg, keurig geïllustreer en op glanspapier, in A4-formaat, gedruk. Die tydskrif is waarskynlik uniek deurdat dit tot dusver deur twee bekende Afrikaanse finansiële instellings geborg is. Min kritiek kan ingebring word: miskien net dat die metode om artikels te laat oorloop (soos in die laaste uitgawe) die kontinuïteit ietwat versteur.

Daar word met groot afwagting na die volgende uitgawes uitgesien. Hoewel in sy kinderskoene, is dit nie moeilik om te voorspel nie dat, indien hierdie hoë standaard gehandhaaf word, die *Suid-Afrikaanse tydskrif vir kultuurgeskiedenis* 'n waardige plek in die Suid-Afrikaanse historiografie sal inneem.

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