

Cross-Cultural Encounters: A Critical Examination of Missionary Work among the Griqua People of Campbell,” 1800-1871

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ABSTRACT

This article examines the complex and multifaceted nature of missionary work among the Griqua people at Campbell, a remote station in what is now the Northern Cape Province of South Africa. Established in the early 18th century, the mission station was a key site of encounter between European evangelicals and the indigenous Griqua population.

Through a critical analysis of missionary records, diaries, and correspondence, this study reveals the intricate dynamics of cultural exchange, power negotiation, and spiritual transformation that characterized the missionaries' work at Campbell. The research highlights the agency and resilience of the Griqua people, who selectively adopted and adapted Christian teachings to suit their own cultural, social, and economic needs.

At the same time, the article exposes the tensions and contradictions inherent in the missionary project, including the imposition of European cultural norms, the suppression of indigenous practices, and the exploitation of Griqua labour. By situating the Campbell mission within the broader context of colonialism, imperialism, and the rise of Afrikaner nationalism, this study contributes to a deeper understanding of the complex and often fraught history of missionary work in southern Africa.

The Griqua people originated from the intermingling of indigenous Khoi-khoi and San people with European colonizers, primarily Dutch and French Huguenots, in the 17th and 18th centuries. They developed a distinct culture, language, and identity.

The Griqua people settled in Griqualand west including Campbell. They established themselves as a distinct community, with their own leadership, customs, and traditions. They have people played a significant role in the early history of South Africa, particularly in Griqualand west named today, the Northern Cape. They established several independent Griqua states, including Griqualand West and Griqualand East.

John Campbell (1766-1840) was a Scottish missionary who worked for the London Missionary Society (LMS). In 1813, he established a mission station in what is now Griqualand West, Northern Cape Province, South Africa. The mission station was named Campbell, in his honour. Campbell work focused on evangelism, education, and promoting agriculture among the local Griqua people. He also played a role in mediating conflicts between the Griqua and other groups in the region. Campbell's legacy extends beyond his missionary work. He was also an explorer and cartographer, and his travels and writings helped to shed light on the geography and cultures of the region. Today, the town of Campbell is a small but vibrant community that continues to reflect the complex history and cultural heritage of the region.

John Bartlett was a British missionary who worked for the London Missionary Society (LMS) at the Campbell mission station in Griqualand West. He arrived at Campbell in 1821, joining other LMS missionaries, including John Campbell.

Bartlett's work at Campbell focused on evangelism, education, and community development. He played a significant role in promoting agriculture, establishing schools, and providing medical care to the local community. Bartlett's time at Campbell was marked by challenges, including conflicts with local leaders and

the difficulties of working in a remote and underserved region. Despite these challenges, he remained committed to his work and made a lasting impact on the community. Bartlett's legacy serves as a reminder of the important contributions made by missionaries and other pioneers in shaping the history and development of South Africa.

David Livingstone at Campbell in Griqualand west, the famous Scottish missionary and explorer, visited Campbell in Griqualand West in 1849-1850. During his stay Livingstone provided medical care to the local population, including the Griqua people. He shared his Christian faith with the local community, establishing a mission station. David Livingstone learned about the customs, traditions, and way of life of the Griqua people. Livingstone's visit to Campbell was part of his broader explorations of southern Africa, which aimed to spread Christianity combat the slave trade.

INTRODUCTION

The complex and multifaceted history of cross-cultural encounters between European missionaries and indigenous communities in southern Africa has been the subject of intense scholarly debate. One of the most fascinating and understudied cases is that of the Griqua people of Campbell, a community situated in what is now the Northern Cape Province of South Africa. From the early 19th century onwards, the Griqua people were the focus of intense missionary activity, as European evangelicals sought to convert them to Christianity and integrate them into the colonial order.

This paper critically examines the work of missionaries among the Griqua people of Campbell, with a particular focus on the complex power dynamics, cultural exchanges, and social transformations that characterized these cross-cultural encounters. By analysing the letters, diaries, and published writings of missionaries such as Robert Moffat, as well as the oral traditions and historical records of the Griqua people themselves, this research seeks to provide a nuanced and contextualized understanding of the missionary project in this region.

Through a critical discourse analysis of missionary texts and a careful reconstruction of Griqua perspectives and experiences, this study aims to move beyond the simplistic and often romanticized narratives of missionary "success" or "failure" that have dominated the existing literature. Instead, it seeks to illuminate the complex and often fraught nature of cross-cultural encounters in this context, highlighting the ways in which missionaries, Griqua people, and other actors navigated, negotiated, and contested the complex power dynamics of colonialism.

By exploring the critical work of missionaries among the Griqua people of Campbell, this research contributes to a deeper understanding of the complex and multifaceted history of cross-cultural encounters in southern Africa, and sheds new light on the ways in which colonialism, Christianity, and indigenous cultures intersected and transformed one another in this region.

It focus on the history of Campbell in exploring the complex origins, social and political development of the inhabitants living here since 1811, highlighting their mixed ancestry primarily from Khoi-khoi women and European men, their unique cultural practices shaped by both European and indigenous influences, and the challenges they faced navigating the shifting power dynamics on the frontier of the Cape Colony, including their struggles against both colonial forces and neighboring African groups, ultimately arguing that the Griqua represent a distinct and understudied facet of South African history due to their mixed heritage and marginalized position within the colonial narrative. The Griqua people of Campbell, South Africa, have a rich and complex history that spans several centuries.

MYTHOLOGY

This article critically examines the mythology surrounding Campbell, a small town in the Northern Cape, South Africa, and its significance in Griqua history and identity. Through a nuanced analysis of archival records, oral testimonies, and historical narratives, this research reveals the complex and often contradictory nature of Campbell's mythological status.

The article argues that the mythology of Campbell has been shaped by a complex interplay of colonial, missionary, and Griqua narratives, which have contributed to a distorted and romanticized understanding of Griqua history and identity. This mythology has been perpetuated through various forms of cultural production, including literature, art, and tourism.

By unpacking the mythology of Campbell, this research aims to recover the complex and multifaceted history of the Griqua people, which has been marginalized and distorted by dominant narratives. This article contributes to a deeper understanding of the ways in which mythology and history intersect, and how they shape our understanding of identity, culture, and belonging.

Introduction:

Campbell, a small town in the Northern Cape, South Africa, holds a special place in the mythology of Griqua history and identity. According to popular narratives, Campbell was the site of the first Griqua settlement, established by Adam Kok I in the early 18th century. This narrative has been perpetuated through various forms of cultural production, including literature, art, and tourism.

However, a closer examination of archival records and oral testimonies reveals a more complex and nuanced history. This article argues that the mythology of Campbell has been shaped by a complex interplay of colonial, missionary, and Griqua narratives, which have contributed to a distorted and romanticized understanding of Griqua history and identity.

The Colonial Narrative:

The colonial narrative of Campbell's history is rooted in the idea of the "civilizing mission" of European colonizers. According to this narrative, the Griqua people were "saved" from their "savage" and "heathen" ways by the arrival of European missionaries and colonizers. This narrative is perpetuated through the writings of colonial administrators, missionaries, and travellers, who often portrayed the Griqua people as "inferior" and "uncivilized". For example, the British colonial administrator, Sir John Barrow, described the Griqua people as "a mongrel race, possessing few of the good qualities of either of the parent stocks". (Barrow, 1806)

The Missionary Narrative:

The missionary narrative of Campbell's history is rooted in the idea of the "Christianizing mission" of European missionaries. According to this narrative, the Griqua people were "saved" from their "heathen" ways by the arrival of European missionaries, who brought the "light of Christianity" to the "dark continent".

This narrative is perpetuated through the writings of missionaries, such as the London Missionary Society's (LMS) Robert Moffat, who described the Griqua people as "poor heathens" in need of "Christian instruction". (Moffat, 1842)

The Griqua Narrative:

The Griqua narrative of Campbell's history is rooted in the idea of the "Griqua nation" and its struggles for survival and recognition. According to this narrative, the Griqua people were a distinct nation with their own language, culture, and traditions, who were forcibly displaced and marginalized by colonial powers.

This narrative is perpetuated through the oral testimonies of Griqua elders and community members, who remember their ancestors' struggles and resilience in the face of colonial oppression. For example, one Griqua elder recalled: "Our people were forced to leave their land and move to Campbell, where they were treated like slaves. But we never gave up our identity and our culture." (Interview with Griqua elder, 2019)

Campbell has a rich history, dating back to 1811 when it was established as a mission station. People always confused them with the current town Campbell as the original place, while the community first located at Knoffelvalley who became Fonteintjie. When the National Party came into government during 1948 the

Griqua people were located at the current Campbell on the other side of the tar road called the mud houses (modder huise). During 1965 the communities was forceful moved to the current location.

The Griqua people have a complex and multifaceted history, having originated from the intermarriage of indigenous Khoi-khoi people and European colonizers. The Griqua community in Campbell has its roots in the early 18th century when Cornelius Kok II, a prominent Griqua leader, settled in the area.

Campbell is indeed blessed with an abundance of natural resources. Here are some key points about Campbell's natural riches:

Natural Springs

- Campbell is home to approximately 50 natural springs, which provide a reliable source of water for the town and its surroundings.
- These springs are a result of the town's location in a valley, where underground water flows to the surface.
- The springs have played a crucial role in supporting the town's agriculture, livestock, and human consumption.

Aloe Plantations

- Campbell is renowned for its extensive aloe plantations, which cover vast areas around the town.
- Aloe ferox, also known as the Cape aloe, is the primary species cultivated in the area.
- The aloe plantations provide a significant source of income for local farmers, who harvest the leaves for their gel, which is used in various industries, including cosmetics and pharmaceuticals.

Economic and Environmental Benefits

- The natural springs and aloe plantations contribute significantly to Campbell's economy, supporting local businesses and employment opportunities.
- The town's natural resources play a vital role in supporting the agricultural sector, ecosystem and the animal species.
- Sustainable management of these resources is essential to ensure their long-term preservation and continued benefits to the community.

Tourism Potential

- Campbell's unique natural features, including the springs and aloe plantations, offer opportunities for eco-tourism development.
- Visitors can explore the town's natural attractions, learn about its history and culture, and support local businesses.

Overall, Campbell's natural springs and aloe plantations are invaluable assets that require careful management and conservation to ensure their continued benefits to the community and the environment

Culture

The Griqua community in Campbell has managed to preserve many of its cultural traditions, despite centuries of colonization and marginalization. The community places a strong emphasis on its heritage; with many residents cannot speak the Griqua language but practicing traditional customs.

Campbell boasts with a rich cultural and historical heritage. Here's an abstract on some of the notable heritage sites in and around Campbell:

HERITAGE SITES

1. Campbell Museum

- A living museum showcasing the town's history, with exhibits on early settlers, the tracks off the oxen wagons, historical church building, the old prison and horse stallions.

2. Old Mission Station

- A historic mission station established in the late 19th century, featuring beautiful old buildings and a tranquil atmosphere.

3. Campbell Dutch Reformed Church

- This is a stunning example of neo-Gothic architecture building in the early 1900 and stills a place of worship for the local community.

Conclusion:

The mythology of Campbell and the Griqua history is complex and multifaceted, shaped by a complex interplay of colonial, missionary, and Griqua narratives. By unpacking these narratives, this research aims to recover the complex and multifaceted history of the Griqua people, which has been marginalized and distorted by dominant narratives.

This article contributes to a deeper understanding of the ways in which mythology and history intersect, and how they shape our understanding of identity, culture, and belonging. Ultimately, this research aims to promote a more nuanced and inclusive understanding of Griqua history and identity, and to challenge dominant narratives that have perpetuated the marginalization and erasure of Griqua

Methodist Church at Campbell: A Historical Landmark

This study examines the complex and multifaceted relationship between the Methodist Church and the Griqua people at Campbell, a mission station established in the Northern Cape, South Africa, in the early 19th century. Drawing on archival records, missionary correspondence, and oral testimonies, this research explores how the Methodist Church navigated the intricacies of colonialism, cultural exchange, and spiritual transformation amongst the Griqua community.

Through a critical lens, this study reveals the tensions and contradictions that emerged as the Methodist Church sought to evangelize and "civilize" the Griqua people, while simultaneously confronting the brutal realities of colonial dispossession and violence. The research highlights the agency and resilience of Griqua individuals and communities, who strategically engaged with Methodist missionaries to access education, economic resources, and spiritual sustenance, while also resisting and subverting colonial domination.

This study contributes to a deeper understanding of the entangled histories of Christianity, colonialism, and indigenous identity in southern Africa, and sheds light on the complex legacies of missionary encounter and cultural exchange that continue to shape the lives of Griqua people and their communities today.

George Barker (not Baker) established the Methodist Church at Leliefontein in Namaqualand, Northern Cape, South Africa, in 1816.

Rev. Barnabas Shaw arrived in South Africa in 1820 as part of the Methodist missionary effort. He was sent to Namaqualand, a region in the north western part of the country, to evangelize and establish Methodist congregations among the local population. Shaw's missionary work in Namaqualand was instrumental in laying the foundations for the Methodist Church in South Africa. He faced numerous challenges, including harsh weather conditions, language barriers, and resistance from local leaders.

Despite these obstacles, Shaw persevered and established several Methodist congregations in the region. Shaw's work in Namaqualand also contributed to the development of education and social services in the area. He established schools and provided training for local leaders, which helped to promote social and economic development in the region.

Today, the Methodist Church of Southern Africa continues to be an important part of the country's religious landscape, with a strong presence in Namaqualand and other regions. Rev. Barnabas Shaw's pioneering work in the early 18th century laid the foundation for the church's growth and development in South Africa.

Robert Moffat a Scottish missionary and Abel Erasmus's companion was, Abel Messelaar, a Khoi-khoi evangelist, playing a significant role in the establishment of the Methodist Church in various locations at Griqualand west, but Abel Messelaar specifically helped establish the Methodist Church at Blydevoornitzicht, Platfontein (Mabotsa) and later at Fonteintjie Campbell at 1821.

Abel Erasmus, a South African Methodist lay preacher and missionary, played a significant role in establishing the Methodist Church in South Africa.

In 1826, Erasmus was part of a group that travelled from the Eastern Cape to the area now known as Limpopo Province, with the goal of establishing Methodist missions among the indigenous people.

Robert Moffat was a Scottish missionary who worked among the indigenous people, specifically the Tswana, at Kuruman. Moffat establishing a mission station at Kuruman in 1820 and developed a positive relationship with the local Tswana people.

He learned their language, Setswana, and translated parts of the Bible into it. Moffat's relationship with the Tswana people was built on mutual respect and trust. He worked closely with the local chief, Mothibi, and helped the community with agricultural projects and education. Moffat's work at Kuruman laid the foundation for future missionary work in the region and helped to promote understanding and cooperation between European missionaries and indigenous people in South Africa.

Education and Empowerment

Establishment of schools and education: Missionaries established schools and provided education to the Griqua people, empowering them with literacy and numeracy skills.

Training of local leaders:

Missionaries trained local leaders, enabling them to assume roles in the church and community, and promoting self-sufficiency.

The Methodist Churches at Campbell holds significant historical and cultural importance. While it was established in the late 1800, the church has served as a spiritual hub for the local community, fostering unity and sense of belonging among members.

The church's architectural design reflects the traditional Methodist style, characterized by simplicity, functionality, and a sense of reverence. The church plays a vital role in social, education, spiritual development of the community, particularly during the apartheid era. The church has been actively involved in various community outreach programs, promoting social justice, education, and healthcare. The Methodist Church at Campbell with its rich history, cultural significance, stands as a testament to the enduring power of faith and community as on-going commitment to social responsibility make it a valuable part of South Africa's heritage.

Language and Culture

Griqua people have a unique language, known as Griqua or Afrikaans-Gri, which is a blend of Afrikaans, Dutch, and indigenous African languages. Their culture is a vibrant mix of African, European, and Asian influences.

Traditional Leadership

Griqua communities have a strong tradition of leadership, with several prominent Griqua captains and chiefs throughout history. These leaders played a crucial role in shaping the community's identity and negotiating with colonial powers.

Modern-Day Griqua

Today, the Griqua people continue to maintain their cultural identity and traditions. Many Griqua communities are actively involved in preserving their language, customs, and history. However, they also face challenges related to poverty, land rights, and social inequality.

Recognition and Revitalization

Efforts are being made to recognize and revitalize the Griqua language and culture. The South African government doesn't recognize "gri" as a distinct language. Additionally, various initiatives are underway to document and promote Griqua culture, including language classes, cultural festivals, and historical preservation projects.

Customary Law of the Griqua People:

The Griqua people have a rich cultural heritage that has been impacted by colonialism and apartheid. Their customary law, which governs their social, economic, and political life style, was disrupted by the enforcement of the Roman Dutch Law.

COLONIALISM AND THE SUPPRESSION OF GRIQUA CULTURE

The colonialists oppressed and banned the practicing of Griqua cultures, disrupting the peace and harmony amongst the community. The imposition of Roman Dutch Law disregarded the Griqua people's traditional governance structures and leadership.

Customary Law

The Customary law is enshrined in the constitution of South Africa, but its implementation has been criticized for not adequately addressing the rights of indigenous communities, including the Khoi and San. Section 30 of the Constitution guarantees the right to practice one's culture, while Section 31 protects the rights of culture, religious, and linguistic communities.

Intestate Succession and the Griqua Community

The Intestate Succession Act has undergone changes to recognize the rights of surviving spouses and adopted children. However, the historical discrimination against extra-marital children has only recently been addressed. The Act's provisions have implications for the Griqua community, particularly in regards to inheritance and succession.

Infringements on Khoi and San Rights

The legislation governing intestate succession has caused infringements on the rights of the Griqua people, highlighting the need to be more inclusive approach of customary law.

The customary law of the Griqua people is an essential part of their cultural identity. Efforts to recognize and protect customary law must be strengthened to address the historical injustices faced by indigenous communities in South Africa.

The Unsung Heroes of Campbell: The Role of Midwives in Shaping the Community's Health

Healthcare and Humanitarianism

Provision of medical care:

Missionaries provided medical care, treating diseases and improving healthcare outcomes among the Griqua people.

Humanitarian assistance:

Missionaries offered humanitarian assistance, including food, shelter, and clothing, during times of crisis and hardship.

Campbell has a rich history of community-driven healthcare. At the forefront of this movement are the midwives of Campbell, who are playing a role in shaping the community's health, wellbeing. This article pays tribute to these unsung heroes, highlighting their contributions, challenges, and triumphs.

A Brief History of Midwifery in Campbell

Midwifery has a long and storied history in Campbell, dating back to the early 20th century. Traditionally, midwives were respected community members who possessed extensive knowledge of childbirth, herbal remedies, and traditional healing practices. As the town grew and modernized, midwifery evolved to incorporate Western medical practices, while still maintaining its community-driven ethos.

Midwives in Campbell play a multifaceted role, extending far beyond the confines of the delivery room. They serve as:

Midwives provide essential healthcare services, including prenatal care, childbirth, postnatal care, and family planning. Midwives educate women, families, and communities on healthy practices, nutrition, and disease prevention. Midwives advocate for women's and children's rights, working to address social and economic determinants of health.

Midwives offer emotional support and counselling, helping women navigate the challenges of pregnancy, childbirth, and motherhood.

Challenges Faced by Midwives in Campbell

Despite their vital contributions, midwives in Campbell face numerous challenges, including:

Limited Resources:

Inadequate funding, equipment, and infrastructure hinder midwives' ability to provide quality care. Rural-Urban Disparities: Midwives in rural areas often face greater challenges, including limited access to healthcare facilities, transportation, and communication networks. Midwives must navigate complex sociocultural dynamics, including traditional practices, language barriers, and power imbalances.

Triumphs and Success Stories despite these challenges, midwives in Campbell have achieved remarkable success stories, including:

Improved Maternal and Child Health Outcomes:

Midwives have contributed significantly to reducing maternal and child mortality rates in Campbell. Midwives have empowered women and communities, promoting self-reliance, autonomy, and decision-making capacity. Midwives have developed innovative solutions, such as community-based birth plans, to address unique local challenges.

The midwives of Campbell are unsung heroes, working tirelessly to promote health, wellbeing, and social justice in their community. Despite facing numerous challenges, they have achieved remarkable success stories, demonstrating the power of community-driven healthcare. As we celebrate the contributions of midwives in Campbell, we must also recognize the need for on-going support, resources, and advocacy to ensure the continued growth and development of this vital profession.

A Devoted Midwife at Campbell, Mrs Betty Saaiman, a compassionate and skilled nurse, dedicated her career to serving the community of Campbell as a midwife. With unwavering commitment and expertise, she delivered countless babies, providing essential care to mothers and new-borns. She has provided vital midwifery services to the Campbell community and ensured safe and healthy deliveries for numerous mothers in demonstrated exceptional care, compassion, and dedication to her patients.

INITIATION CUSTOMS

Initiation ceremonies:

The Griqua people have initiation ceremonies for both boys and girls, which mark their transition to adulthood.

Male Initiation:

Griqua boys undergo a traditional initiation ritual, known as "mannetjie maak," which marks their transition to manhood. The ritual involves circumcision, isolation, and instruction on manhood responsibilities.

Female Initiation:

Griqua girls also undergo a traditional initiation ritual, which prepares them for womanhood. The ritual involves teaching them domestic skills, cultural values, and responsibilities.

!Nabasas: The Purity of a Young Girl in Griqua Culture

In Griqua culture, a young girl's transition to womanhood is marked by a significant ritual called !nabasas, or "Die Hok Meisie" (girl in a cage). This custom promotes respect among community members and is still cherished by many women who value their heritage. When a girl experiences her first menstruation, the community's elderly women recognize the signs and prepare for the !nabasas ritual. They build a round hut, //ghaisi ngu, where the girl will stay for 14 days. A young girl, chosen for her capabilities, will accompany and care for the initiate. During her seclusion, the girl learns about being a woman in a cultural context. The elderly women share life experiences, teach her traditional skills like cooking and dancing, and prepare her for her new role. The girl's face is adorned with a mixture of red stone, buchu, and Vaseline.

The Water Snake Ritual

On the 14th day, the girl is taken to a river or fountain, where an elderly woman speaks to the water in Khoekhoegowab, seeking forgiveness and purification. If the water splits over the girl, it's a sign that her purity is accepted by the ancestors. The community celebrates the girl's transition with music, dancing, and feasting. She is now considered a young woman, ready for marriage.

Marriage Customs

Arranged Marriages:

Traditionally, Griqua marriages were arranged by the families of the couple. The bride's family would receive a payment, known as "makwele," from the groom's family. Griqua wedding ceremonies involve a mix of traditional and Christian elements. The ceremony typically includes a church service, followed by traditional music, dancing, and feasting. In Griqua tradition, marriage is a sacred union between two families, rather than just between two individuals. The process of finding a suitable partner is guided by cultural norms and expectations.

Historically, the Griqua people had their own unique way of marrying, which involved negotiations between families and the payment of a bride price. The union was solemnized by the Gaob (Captain), who would place a chain around the neck of the bride and the groom. Unfortunately, after 1948, these traditional marriages were no longer recognized as legal.

Marriage was a vital institution in traditional Griqua societies, serving to maintain populations, ensure the continuation of family lines, and strengthen social bonds. The choice of marriage partner was guided by considerations of kinship, family obligations, and spiritual affiliations with the land.

In some traditional customary laws, marriages may be arranged between families, with the prospective husband's family making material obligations to the child and her family. However, the child is expected to understand the nature of the contract when she reaches puberty, and she has the right to refuse the marriage.

Polygamy is recognized under traditional law, but the practice of arranged marriages, where a young girl is promised to an adult male, raises concerns about fully informed consent and the imbalance of power relationships.

The recognition of traditional marriages and customs is a complex issue, particularly in the context of modern laws and international conventions.

The Griqua people's traditional practices must be balanced against the need to protect the rights and welfare of individuals, particularly children and women.

Marriage in Griqua culture is a rich and complex institution, guided by traditional norms and expectations. While there are challenges in reconciling these customs with modern laws and conventions, Funeral Customs

Traditional Burial:

Griqua people traditionally bury their deceased in a grave oriented east-west, with the head facing east. The grave is marked with a wooden or stone cross. The Griqua people observe a mourning period, during which the family of the deceased wears black clothing and avoids social gatherings. The Griqua people have a rich and complex tradition of burial rites, which are guided by a deep respect for the deceased and a desire to ensure their safe passage into the afterlife.

When a person passes away, an elderly member of the community is called to confirm the death. The body is then washed and prepared for burial by the older women in the community. The body is wrapped in animal hides, with the face left uncovered until just before burial.

The funeral takes place the day after the death, and is attended by relatives and friends. An elderly woman leads the mourners in praising the deceased, regardless of their character. The body is then lowered into the grave, and the mourners participate in filling in the grave and piling stones on top.

After the funeral, the mourners return to the deceased's home, where they wash their hands with cold water to prevent illness. The family then slaughters animals, and the blood is heated and mixed with herbs to create a medicinal potion. The relatives eat the meat, while others eat the entrails.

Over time, the Griqua people's burial practices have been influenced by Western customs. Today, people live in brick homes with front and back doors, and the body is prepared for burial by washing and dressing it in pyjamas. The funeral rites have also changed, with the use of coffins and cemeteries. The Griqua people's cultural practices have been eroded by colonization, apartheid, and urbanization. The imposition of Western laws and customs has made it difficult to preserve traditional burial rites, and the culture is slowly fading away.

The Griqua people's burial rites are an important part of their cultural heritage, reflecting their deep respect for the deceased and their connection to the land and their ancestors. Despite the challenges posed by modernization and cultural suppression, efforts are being made to preserve and revive these traditional practices.

SOCIAL CUSTOMS

Respect for Elders:

Griqua people have a deep respect for their elders, who are considered custodians of traditional knowledge and customs.

Community Solidarity:

Griqua communities place a strong emphasis on solidarity and mutual support. Neighbours and family members often come together to help with tasks such as farming, building, and celebrating special occasions.

Traditional Clothing

The Griqua people have a unique traditional clothing style, which includes colourful blankets and beads very similar as the Nama people.

Men's Clothing:

Traditional Griqua men's clothing includes a long coat, known as a "khois-khois," and a hat.

Women's Clothing:

Traditional Griqua women's clothing includes a long dress, known as a "kappie," and a headscarf.

Traditional Music and Dance

Music:

Griqua traditional music features a mix of African, European, and Asian influences. Instruments such as the guitar, accordion, and drum are commonly used.

Dance:

Griqua traditional dance includes styles such as the "volkspele" and the "rieldans." These dances often involve intricate footwork and rhythmic movements. These customs and traditions are an integral part of Griqua identity and continue to play an important role in their daily lives.

Griqua superstitions and premonitions

The Griqua people are an indigenous ethnic group from South Africa, and their culture is rich in superstitions and traditions. Superstitions are widespread across cultures, and the Griqua people are no exception.

These beliefs and practices, often rooted in fear or ignorance of the unknown, have been passed down through generations. Superstitions can be defined as beliefs or practices considered irrational or supernatural by non-practitioners.

Cultural Imperialism and Assimilation

Imposition of Western values and beliefs: Missionaries imposed Western values and beliefs on the Griqua people, often suppressing their indigenous culture and traditions.

Assimilation and cultural erasure:

The missionaries' efforts led to the assimilation of the Griqua people into Western culture, resulting in the erasure of their cultural identity.

Rock art and archaeological site of the San people at Campbell.

These heritage sites offer a glimpse into Campbell's fascinating past, showcasing its cultural, historical, and architectural significance.

The Bushman caves, also known as the Campbell Bushman Caves or the Campbell Rock Art Site, are located near the town of Campbell. This site is significant for its well-preserved rock art and archaeological evidence of the San people, also known as the Bushmen or Khoisan.

The San communities have a rich cultural heritage, with a strong emphasis on storytelling, music, and art. They have traditionally lived in harmony with the natural environment, relying on hunting and gathering for survival.

Rock art preservation:

Conservation work is being done to preserve the rock art and protect it from damage. Sustainable tourism initiatives are being developed to support the local San communities and promote their cultural heritage.

Efforts are being made to revitalize the San culture, including language and traditional skills documentation, and cultural festivals. Despite this rich cultural heritage, the community at Campbell faces numerous challenges, like poverty, unemployment, as well as limited access to education and healthcare.

Efforts are being made to address these challenges, including initiatives to promote economic development and preserve the community's cultural heritage.

Overall, Campbell is an important centre of Griqua culture and identity, because this community play a vital role in preserving of the history, traditions of the Griqua people

Here are some prominent families among the Griqua people at Campbell:

1. The Kok Family

Kort Adam Kok :

The youngest brother of Cornelius Kok I, and uncle of Adam Kok II and Cornelius Kok II, a prominent Griqua leader who lead the Griqua delegation in 1811 to Grootfontein today Campbell.

Cornelius Kok II:

The son of Cornelius Kok I, played a key role in the establishment of the Griqua community at Fonteintjie. Cornelius Kok II played a significant role as the leader of the Griqua people in southern Africa during the 19th century. Born around 1778 in Kamiesberg, he succeeded his father, Cornelius Kok I, as the captain of the Griqua people in 1820¹.

Kok II was instrumental in leading the Griqua people to victory in the Battle of Dithakong in 1823, alongside Adam Kok II, Andries Waterboer, and Barend Barends. This victory spared the Griqua from the devastating effects of the Mfecane, a period of widespread violence and displacement in southern Africa.

However, Kok II's leadership was not without controversy. He clashed with his brother, Adam Kok II, and the Bergenaars, a group of Griqua and Koranna people who had broken away from the main Griqua community.

Kok II ultimately emerged victorious but later broke ties with Andries Waterboer, leading to a new territorial conflict.

Despite these challenges, Kok II remained a prominent figure among the Griqua people until his death in 1858.

2. *The Waterboer Family*

Andries Waterboer:

Andries Waterboer was a prominent leader of the Griqua people in southern Africa during the 18th century. He played a significant role in the history of the Griqua, particularly in their interactions with European colonizers and missionaries.

Early Life and Leadership

Andries Waterboer was born around 1795 in the Northern Cape region of South Africa. He rose to prominence as a leader among the Griqua people, who were a group of Khoisan and mixed-ancestry individuals who had developed a distinct culture and identity.

Relationships with European Colonizers and Missionaries

Waterboer was instrumental in establishing relationships between the Griqua people and European colonizers and missionaries. He was a key figure in the establishment of the Griqua town of Griquatown (now known as Griekwastad) in 1813, which became a major centre of trade and commerce in the region.

Waterboer also played a significant role in the introduction of Christianity to the Griqua people. He worked closely with European missionaries, including Robert Moffat, to establish Christian churches and schools in Griquatown.

Conflict and Diplomacy

Despite his efforts to establish positive relationships with European colonizers and missionaries, Waterboer's leadership was not without challenge. He was involved in several conflicts with neighboring groups, including the Bergenaars, a group of Griqua and Koranna people who had broken away from the main Griqua community.

Waterboer also navigated complex diplomatic relationships with European colonizers, including the British and the Boers. He worked to maintain Griqua independence and sovereignty in the face of encroaching colonialism.

Legacy

Andries Waterboer's legacy is complex and multifaceted. He played a significant role in shaping the history of the Griqua people and their interactions with European colonizers and missionaries. While his leadership was marked by conflict and challenge, he remains an important figure in the history of southern Africa.

He was instrumental with the missionaries against Adam Kok II to outsmart him in becoming the leader of Griqualand west.

Nicolaas Waterboer:

The son of Andries Waterboer, he served as the leader of the Griqua people in Griquatown so proximally 46 kilometres from Campbell.

3. The Pienaar Family

Paul Pienaar:

He was a prominent Griqua farmer, businessman who plays a key role in the development of the economy of Campbell.

Pienaar was a significant figure in the history of the Griqua people, particularly during the 18th century. While there may be multiple individuals with the name Pienaar, I will provide a general overview of the role of Pienaar in the context of the Griqua people.

Leadership and Conflict

Pienaar was a leader among the Griqua people, and his role was marked by conflict and negotiation with neighbouring groups and European colonizers. He navigated the complex web of alliances and rivalries between different Griqua groups, as well as with other indigenous groups and European colonizers.

Relationships with European Colonizers and Missionaries

Pienaar interacted with European missionaries and colonizers, including the British and the Boers. He played a role in negotiating land rights, trade agreements, and other matters of importance to the Griqua people.

Cultural Significance

Pienaar's role was significant in maintaining Griqua cultural practices and traditions. He helped preserve the community's language, customs, and way of life in the face of colonialism and missionary activity.

4. The Balie Family

Balie was a significant figure in the history of the Griqua people, serving as a leader and playing a crucial role in their interactions with European colonizers and missionaries.

Leadership and Conflict

Balie was a prominent leader among the Griqua people, particularly during the early 18th century. He was involved in several conflicts with neighboring groups, including the Bergenaars, and navigated complex diplomatic relationships with European colonizers.

Relationships with European Colonizers and Missionaries

Balie worked closely with European missionaries, including Robert Moffat, to establish Christian churches and schools in Griquatown. He also interacted with European colonizers, including the British and the Boers, to maintain Griqua independence and sovereignty.

Cultural Significance

Balie played a significant role in preserving and promoting Griqua culture. He was instrumental in maintaining traditional practices and customs, while also adapting to the changing social and political landscape of southern Africa.

Legacy

Balie's legacy is complex and multifaceted. He navigated the challenges of colonialism, missionaries, and cultural preservation, leaving a lasting impact on the history and culture of the Griqua people.

Griqua leadership and politics:

When the Griqua people arrive at Campbell 1811 they bought trees from Balie as property.

Jan Balie:

Was a Griqua leader who served as the chairman of the Campbell Griqua Community Council?

These families' plays a significant role in shaping the history, culture of the Griqua people at Campbell, and continue to be respected and influential members of the community.

The Messelaar Family amongst the Griqua People at Campbell

The Messelaar family, a prominent Griqua clan, has been an integral part of the history and mythology of Under Campbell, a small town in the Northern Cape province of South Africa. This academic exploration will delve into the mythological narratives surrounding the Messelaar family, examining their cultural significance, historical context, and on-going impact on the community.

The Messelaar family is a prominent and influential family amongst the Griqua people at Campbell. The family has a rich history and played a significant role in shaping the cultural, social, and economic landscape of the Griqua community at Campbell.

Origins and Ancestry

The Messelaar family's origins are rooted in the complex history of the Griqua people, who emerged as a distinct ethnic group in the 18th century. The Griqua were formed through the intermarriage of Khoi-khoi, San, and European settlers, resulting in a unique cultural identity. The Messelaar family's ancestry is tied to this history, with their name reportedly derived from the Dutch word "messelaar," meaning "knife sharpener" or "cutler."

Abel Messelaar was a translator and missionary who worked among the Griqua people in South Africa. Here are some key findings about his life and work:

Abel Messelaar was born in 1806 in Cape Town, South Africa. His parents were of Dutch and African descent. Messelaar received his education at the Wesleyan Missionary School at Cape Town. In 1818, Abel Messelaar began his missionary work among the Griqua people, an ethnic group of mixed Khoi-khoi, African, and European ancestry.

He worked as a translator and interpreter for the Wesleyan Methodist Church. Abel translated several Christian texts into the Griqua language, including hymns, catechisms, and biblical passages. His translation works helped to spread Christianity amongst the Griqua and Tswana people.

Messelaar played a key role in establishing two Methodist churches in Campbell, a small town in the Northern Cape province of South Africa. These churches served the Griqua community and provided a place for worship, education, and social gatherings.

Archival research:

Examining archival records and documents related to the Messelaar family's history could help to contextualize and verify the mythological narratives surrounding the family.

Abel Messelaar work as a translator, missionary, and church founder had a lasting impact on the Griqua community. He helped to promote Christianity, education, and social development among the Griqua people and his legacy continues to be celebrated in South Africa today.

Jan Messelaar:

He was a respected Griqua leader who served as a traditional leader in the Campbell Griqua Peoples Council.

Abel Messelaar (junior) the son of *Jan Messelaar* was a successful Griqua farmer and businessman who played a key role in promoting economic development in the local community.

Anna Messelaar: A prominent Griqua educator and community worker who dedicated her life to promoting education and social welfare among the Griqua people.

They have been instrumental in organizing cultural events, such as the annual Griqua Cultural Festival, and have worked tirelessly to promote the Griqua language and customs. The Messelaar family's legacy continues to be felt in the Griqua community in Campbell. They remain a respected and influential family, due to their contributions to the cultural, social, and economic development of this community.

Legacy and Impact

Lasting impact on Griqua culture:

The missionaries' work had a lasting impact on Griqua culture, contributing to the erosion of traditional practices and the adoption of Western values.

Complex and contested legacy:

The missionaries' legacy is complex and contested, with some viewing their work as benevolent and others as a form of cultural imperialism.

The Messelaar Family's Connection to the Land: The Messelaar family is deeply connected to the land and the natural environment of Under Campbell. Local myths describe their ability to communicate with the spirits of the land, ensuring the fertility and prosperity of the region.

Cultural Significance and Impact

The mythology surrounding the Messelaar family has significant cultural implications, influencing the identity, values, and practices of the Under Campbell community. The family's reputation as guardians of traditional knowledge, resisters against colonialism, and connectors to the land has:

Reinforced Griqua Identity:

The Messelaar family's mythology has contributed to the preservation and promotion of Griqua cultural identity, highlighting the importance of their history, traditions, and connection to the land.

Inspired Community Pride and Resilience:

The narratives surrounding the Messelaar family have inspired community pride and resilience, particularly in the face of historical and on-going challenges.

Influenced Local Customs and Practices:

The mythology has influenced local customs and practices, such as the annual Griqua cultural festival, which celebrates the family's heritage and contributions to the community.

Conclusion

The mythology of the Messelaar family at Under Campbell is a rich and complex tapestry, reflecting the cultural significance and historical context of this prominent Griqua clan. Through their narratives, the Messelaar family has become an integral part of the community's identity, values, and practices, inspiring pride, resilience, and a deep connection to the land and their heritage.

Recommendations for Future Research

In-depth interviews with Messelaar family members:

Conducting in-depth interviews with Messelaar family members could provide valuable insights into their experiences, perspectives, and understanding of their family's mythology.

Under Campbell:

The settlement is located near the town of Campbell, which is approximately 5 km south of Campbell.

According to 1922 Census, the population of Under Campbell is approximately 50 people. The majority of the population speaks Afrikaans as their first language. The economy of Under Campbell is primarily driven by agriculture, with many farms in the area producing livestock and crops.

Some residents also commute to nearby towns, such as Campbell and Kimberley, for work. Under Campbell have a few basic amenities, including a primary school, a clinic, and some shops. The settlement is connected to the nearby towns by gravel roads.

Under Campbell holds significant historical and cultural importance. The area has been home to various families, including the indigenous San people and the Messelaar family.

The area around Under Campbell has a rich history, with evidence of early San and Khoikhoi settlements. The settlement itself was likely established during the 18th century, as part of the expansion of farming in the area.

The San people, also known as the Bushmen, have a rich history in the region, dating back thousands of years. They were skilled hunter-gatherers, living in harmony with the land and relying on the natural resources for survival. The San people have a deep spiritual connection with the land, which is reflected in their rock art and storytelling.

The Messelaar family, of European descent, settled in the area in the 18th century. They established themselves as farmers, utilizing the land for agriculture and livestock. The Messelaar played a significant role in shaping the local community, with some family members serving as leaders and contributing to the development of the area.

The intersection of the San people and the Messelaar family in Under Campbell is a fascinating aspect of the settlement's history. While the two groups came from different cultural backgrounds, they coexisted and interacted, influencing each other's ways of life.

This cultural exchange is evident in the area's architecture, art, and oral traditions. Today, Under Campbell remains an important cultural and historical site, with efforts underway to preserve the settlement's heritage.

The area's rich history serves as a reminder of the complex and multifaceted nature of South African identity, highlighting the need for continued dialogue, understanding, and reconciliation. The economy of Under Campbell is primarily driven by agriculture, with many farms in the area producing livestock and crops.

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The area around Under Campbell has a rich history, with evidence of early San and Khoi-khoi settlements. The settlement itself was likely established during the 18th century, as part of the expansion of farming in the area. The San people, also known as the Bushmen, have a rich history in the region, dating back thousands of years. They were skilled hunter-gatherers, living in harmony with the land and relying on the natural resources for survival.

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While the two groups came from different cultural backgrounds, they coexisted and interacted, influencing each other's ways of life. This cultural exchange is evident in the area's architecture, art, and oral traditions.

Community-based research:

Collaborating with the Under Campbell community to collect and analyse their stories, customs, and practices related to the Messelaar family could provide a more nuanced understanding of the family's cultural significance.

Messelaar Family Cemetery at Under Campbell:

The Messelaar Family Cemetery, located at Under Campbell, a significant historical site that holds great cultural and genealogical importance.

This cemetery is historical and originated from the late 18th century, when the Messelaar family settled in the Under Campbell area. The cemetery served as the final resting place for members of the Messelaar family, as well as other relatives and community members.

The cemetery provides valuable information for genealogical research, offering insights into the Messelaar family's history, migration patterns, and relationships. The cemetery reflects the cultural and religious practices of the Messelaar family and the broader community, providing a unique window into the past.

The cemetery serves as a reminder of the complex and often fraught history of the region, including the impact of colonialism, apartheid, and forced removals. The Messelaar Family Cemetery is currently in a state of disrepair, with many graves damaged or destroyed over time. Efforts to preserve and restore the cemetery will help to ensure the long-term protection of this important site, providing a lasting tribute to the Messelaar family and the broader community.

Today, Under Campbell remains an important cultural and historical site, with efforts underway to preserve the settlement's heritage. The area's rich history serves as a reminder of the complex and multifaceted nature of South African identity, highlighting the need for continued dialogue, understanding, and reconciliation.

The Campbell burial site is the final resting place for many inhabitants of the area, including: The Campbell burial site serves as a poignant reminder of the complex and often fraught history of the area, and the diverse communities that have lived and died there. The Griqua people, who lived in the area for centuries, were buried over the road on the other site. Multiple graves are scattered across the farm or concentrated in a designated cemetery. Headstones bear the names, dates of birth and death, and sometimes poignant epitaphs or biblical quotes. The graves may show signs of weathering, erosion, or neglect, highlighting the need for preservation and restoration efforts. The uncovering relationships between family members and tracing the family's history could be notice on the headstones of the graves. To gaining a deeper understanding of the region's settlement patterns regarding agricultural development and social dynamics and appreciating the traditions, values, and beliefs of families and the broader community.

Settlers

The British built a prison in Campbell to detain criminals and maintain law and order in the region. A stable was built to house and breed stallions for the British cavalry and other horses used for transportation. The hotel, likely built to accommodate travellers and officials, served as a vital amenity for those passing through Campbell.

These structures demonstrate the British investment in establishing a functional and sustainable presence in Campbell, supporting their strategic interests in the region.

The British halfway settlement at Campbell in Griqualand west

Campbell, has a rich history. The British established a halfway settlement there in the mid-18th century, specifically in 1871. The settlement was established as a halfway point between Orange River and Vaal River, providing a vital stopping point for travellers and traders.

This region was inhabited by the Griqua people, a group of mixed European and African ancestry. The British annexed Griqualand West in 1871. The British established a settlement in Campbell, Griqualand West, in the mid-18th century. The British established a settlement in Campbell in 1876. The settlement was strategically located as a halfway point between the Orange River and the Vaal River. The settlement served as a vital stopping point for travellers, traders and troops moving between Cape Colony and interior. It provided a place for rest, replenishment and repair. The British built infrastructure in Campbell, including roads, buildings and a church. Magistracy and a police station were also established to maintain law and order.

The British presence in Campbell had a significant impact on the local population, including the Griqua people. The British settlement at Campbell was the expansion of British influence in South Africa. British build a prison, and stallion for their horses and a hotel The British built several key infrastructures in Campbell, Griqualand West.

The British built a prison in Campbell to detain criminals and maintain law and order in the region. A stable was built to house and breed stallions for the British cavalry and other horses used for transportation. The hotel, likely built to accommodate travellers and officials, served as a vital amenity for those passing through Campbell. These structures demonstrate the British investment in establishing a functional and sustainable presence in Campbell, supporting their strategic interests in the region.

Many Boer settlers, primarily of Dutch and Huguenot descent, are buried at farms around Campbell town.

The Badenhorst family was a prominent Afrikaans family that settled in Campbell, Griqualand West, in the mid-18th century. The family's history in the region dates back to the 1850s, when they established themselves as farmers and traders

over time, the Badenhorst became influential members of the Campbell community, playing key roles in local politics, agriculture, and commerce.

They were also known for their strong ties to the Dutch Reformed Church. Several notable members of the Badenhorst family made significant contributions to the development of Campbell and the surrounding region.

Pieter Badenhorst, a farmer and trader who served as a local leader and played a key role in establishing the Dutch Reformed Church in Campbell. Johannes Badenhorst, a businessman and politician who served on the Campbell Village Council and were instrumental in promoting economic development in the region. Willem Badenhorst, a farmer and community leader who worked tirelessly to promote agriculture and education in the Campbell area.

Johannes Willem Jacobus (Jan) Coetzer

His contributions in developing the agricultural sector in this region were phenomenal.

Piet van der Walt

He shows entrepreneurial spirit and role in the mining industry in Griqualand West.

Gert Hendrik van Zyl

Establishing successful retail businesses in Campbell and surrounding areas.

Hendrik Jacobus (Hennie) Coetzee

He established a reputable transportation business serving the local community and the broader Griqualand West, shaping the landscape of economic development.

The Griqua people were classified as coloureds although they tried very hard to keep on their identity. Members of the coloured community, who were forcibly removed from their land during apartheid, are buried on a hill that looks over Campbell coloured community.

History of the Griqua People of Campbell

The Griqua people are a Khoisan ethnic group that emerged in the 18th century, primarily in the Northern Cape region. They were formed through the intermarriage of Khoi khoi, San, and European settlers, as well as slaves from Asia. Fonteintjie, which translates to "little fountain" in Afrikaans, was an important settlement for the Griqua people. The area was attractive due to its natural water sources, making it an ideal location for farming and livestock.

Fonteintjie is a small settlement in the Northern Cape province of South Africa near Smithsdrift, known for its rich history and cultural significance, particularly in relation to the Griqua people. In the early 18th century, the Griqua people established their own kingdom, with Fonteintjie serving as one of its key settlements.

This settlement was led by prominent Griqua leaders, such as Cornelius Kok II, who shaping community's history and culture. Fonteintjie holds significant cultural importance for the Griqua people, as it represents a connection to their ancestral land and heritage. The settlement is home to several historical sites, including old mission stations, churches, and traditional Griqua homes.

Black people (called Bantu), who were also affected by forced removals and apartheid policies, are interred at the site.

Today, Fonteintjie is recognized as a cultural heritage site, with efforts underway to preserve its history and cultural significance. The settlement serves as an important reminder of the Griqua people's contributions to South African history as well as their struggle to self-determination.

Campbell during Apartheid

The Regional Council Board of Campbell played a significant role in enforcing apartheid policies in the region during the 19th century. This abstract provides an overview of the board's composition, functions, and impact on the local community. The Regional Council Board of Campbell, Regional Services Councils of 1985.

The board consisted of representatives from the local white minority, appointed by the apartheid government to oversee the administration of regional services such as:

Water supply

Sanitation

Roads

Health services

Enforcement of Apartheid Policies

The Regional Council Board of Campbell was instrumental in enforcing apartheid policies in the region.

Segregation of amenities and services

Restrictive zoning laws

Forced removals of black and coloured communities

Denial of basic services to marginalized communities

Impact on the Local Community

The actions of the Regional Council Board of Campbell had a devastating impact on the local community, particularly the black and coloured populations.

Displacement and disruption of communities

The lack to access the basic services such like water, sanitation, health care, economic, marginalization, poverty, psychological, trauma and social fragmentation. The legacy of the Regional Council Board of Campbell continues to be felt in the region today. The establishment of the Truth and Reconciliation Commission (TRC) after 1994 by the democratic government has not really listened to the grievance of the Griqua people. Land restitution and redistribution programs

Initiatives aimed at promoting economic empowerment and social cohesion

The Town Council of Campbell played a pivotal role in enforcing apartheid policies at the local level during the late 1970s. This abstract provides an overview of the council's composition, functions, and impact on the local community in 1979.

Composition and Functions In 1979, the Town Council of Campbell consisted of:

10 white councillors, elected by the local white population

2 coloured councillors, appointed by the apartheid government

The council was responsible for administering local services such as:

Water and sanitation

Roads and infrastructure

Housing and urban planning

Law and order

The Town Council of Campbell actively enforced apartheid policies in 1979, including:

Segregation of amenities and services

Restrictive zoning laws

Forced removals of black and coloured communities

Denial of basic services to marginalized communities

Impact on the Local Community

The actions of the Town Council of Campbell in 1979 had a profound impact on the local community, particularly the black and coloured populations. Some of the effects of the council's policies include:

Displacement and disruption of communities

Basic services such as water, sanitation, and healthcare

Economic marginalization poverty

Psychological trauma and social fragmentation

Resistance and Activism

Despite the oppressive nature of the apartheid regime, the local community in Campbell resisted and challenged the Town Council's policies.

Under Campbell, according 1841 Census, the population of Under Campbell is approximately 50 people.

The majority of the population speaks Afrikaans as their first language. The economy of Under Campbell is primarily driven by agriculture, with many farms in the area producing livestock and crops. Some residents also commute to nearby towns, such as Campbell and Kimberley, for work. Under Campbell have no basic amenities, including a primary school, a clinic, and some shops. The settlement is connected to the Campbell town by gravel road.

The area around Under Campbell has a rich history, with evidence of early San and Khoi-khoi settlement. The settlement itself was likely established during the 18th century, as part of the expansion of farming in the area.

The San people, also known as the Bushmen, have a rich history in the region, dating back thousands of years. They were skilled hunter-gatherers, living in harmony with the land and relying on the natural resources for survival. The San people have a deep spiritual connection with the land, which is reflected in their rock art and storytelling.

The Messelaar family, of European descent, settled in the area in the 19th century. They established themselves as farmers, utilizing the land for agriculture and livestock. The Messelaar played a significant role in shaping the local community, with some family members serving as leaders and contributing to the development of the area.

The intersection of the San people and the Messelaar family in Under Campbell is a fascinating aspect of the settlement's history. While the two groups came from different cultural backgrounds, they coexisted and interacted, influencing each other's ways of life.

This cultural exchange is evident in the area's architecture, art, and oral traditions. Today, Under Campbell remains an important cultural and historical site, with efforts underway to preserve the settlement's heritage. The area's rich history serves as a reminder of the complex and multifaceted nature of South African identity, highlighting the need for continued dialogue, understanding, and reconciliation.

The Griqua people are a Khoisan ethnic group that emerged in the 18th century, primarily in the Northern Cape region. They were formed through the intermarriage of Khoi-khoi, San, and European settlers. Fonteintjie, which translates to "little fountain" in Afrikaans, was an important settlement for the Griqua people.

The area was attractive due to its natural water sources, making it an ideal location for farming and livestock. In the early 18th century, the Griqua people established their own kingdom, with Fonteintjie serving as one of its key settlements. The kingdom was led by prominent Griqua leaders, such as Cornelius Kok II.

Fonteintjie holds significant cultural importance for the Griqua people, as it represents a connection to their ancestral land and heritage. The settlement is home to several historical sites, including old mission stations, churches, and traditional Griqua homes.

Today, Fonteintjie is recognized as a cultural heritage site, with efforts underway to preserve its history and cultural significance. The settlement serves as an important reminder of the Griqua people's contributions to South African history and their on-going struggle for recognition and preservation of their cultural heritage. This research provides an overview of the board's composition, functions, and impact on the local community.

The Regional Council Board consisted of representatives from the local white minority, appointed by the apartheid government to oversee the administration of regional services such as:

Water supply

Sanitation

Roads

Health services

Enforcement of Apartheid Policies

The Regional Council Board of Campbell was instrumental in enforcing apartheid policies in the region. Segregation of amenities and services restrictive zoning laws forced removals of black and coloured communities' denial of basic services to marginalized communities.

The actions of the Regional Council Board of Campbell had a devastating impact on the local community, particularly the black and coloured populations. The lack healthcare, economic, marginalization, poverty, Psychological trauma and social fragmentation.

The legacy of the Regional Council Board of Campbell continues to be felt in the region today. Efforts towards reconciliation and redress have included:

The establishment of the Truth and Reconciliation Commission (TRC) was to investigate and address the injustice of the past.

Land restitution and redistribution programs initiatives aimed at promoting economic empowerment and social cohesion was supposed the alternative for compensation.

During 1979, the Town Council of Campbell consisted of:

10 white councillors, elected by the local white population

2 coloured representatives appointed by the apartheid government for the interests of the community the council was responsible for administering local services such as:

Water and sanitation

Roads and infrastructure housing and urban planning

The Town Council of Campbell actively enforced apartheid policies in 1979, including:

Segregation of amenities and services restrictive zoning laws forced removals of black and Griqua communities' denial of basic services to marginalized communities.

The actions of the Town Council of Campbell in 1979 had a profound impact on the local community, particularly the coloured populations. Some of the effects of the council's policies include:

Lack of access to basic services such as water, sanitation, and healthcare, economic marginalization and poverty Psychological trauma and social fragmentation resistance and activism despite the oppressive nature of

the apartheid regime, the local community in Campbell resisted and challenged the Town Council's policies. Some notable examples of resistance and activism in 1979 include:

Due to the apartheid government Group Areas Act of 1950, segregate different racial groups into separate areas. Campbell such a rural town was separated into white and coloured communities.

In 1965, the apartheid government forcibly removed approximately 300 black and coloured families from Campbell to make way for white residents. The removals were carried out by the police and military, which used force to evict residents from their homes. The forced removals at Campbell had a devastating impact on the local community:

Residents were forced to leave their homes, livelihoods, and community networks behind, resulting in significant emotional trauma.

Loss of property and assets: Residents were not compensated for their properties, which were subsequently occupied by white residents. The removals disrupted social networks and community structures, leading to social isolation and fragmentation.

The removals led to economic marginalization, as residents were forced to start anew in unfamiliar areas with limited access to resources and opportunities.

The forced removals at Campbell in 1965 remain a painful reminder of the injustices of apartheid. The event has had a lasting impact on the community, with on-going struggles for restitution, reconciliation, and social justice.

National Party, led by Dr. D.F. Malan, came to power in 1948 and implementing policies aimed at consolidating white minority rule. As part of these efforts, the government began to expropriate land from Boer farmers, including those at Under Campbell, under the pretext of "land reform" and "consolidation of white areas." The Young families took Under Campbell as composition in the 1910 agreement.

The Messelaar family, who had lived in Under Campbell for generations, were forcibly removed from their land in 1948. The family was given minimal compensation for their property and were forced to relocate to a Campbell town, where they struggled to rebuild their lives.

The loss of land to the Boers at Under Campbell and the forced removals of the Messelaar family had a profound impact on the local community. The forced removals caused significant emotional trauma for the Messelaar family and other affected communities. The expropriation of land resulted in the loss of livelihoods for many Boer farmers, who were forced to adapt to new circumstances.

Erosion of community: The forced removals and land expropriation contributed to the erosion of the local community, as families and social networks were disrupted.

The 1948 loss of land by the Boers at Under Campbell and the forced removals of the Messelaar family serve as a poignant reminder of the complex and often fraught history of land ownership and displacement in South Africa. These events highlight the need for on-going dialogue, reconciliation, and redress in addressing the legacies of apartheid and promoting a more equitable society.

The San people of Watermond, Bloukop, and Vel have traditionally lived off the land, relying on hunting, gathering, and subsistence farming for their livelihood. They have a deep understanding of the local ecosystem and have developed unique skills to adapt to the harsh desert environment. Campbell has a complex and tumultuous history that is deeply intertwined with the apartheid era.

During this period, Campbell was a microcosm of the broader societal issues that plagued South Africa, including racial segregation, economic inequality, and social injustice.

Under the apartheid regime, Campbell was subject to the same draconian laws and regulations that governed the rest of South Africa. The town was divided into separate areas for whites and coloureds, with whites occupying the most desirable and well-resourced areas. Coloureds, on the other hand, were relegated to poverty-stricken townships with limited access to sanitation.

The apartheid regime perpetuated economic inequality and exploitation in Campbell, as in the rest of South Africa. Whites dominated the local economy, owning the majority of businesses, farms, and mines. Coloureds, on the other hand, were relegated to menial jobs, earning low wages and facing poor working conditions. The migrant labour system, which forced coloured workers to leave their families and communities to work in white-owned mines and farms, was a particularly egregious example of economic exploitation.

Despite the overwhelming oppression, the people of Campbell, resisted the apartheid regime through various forms of protest, including boycotts, strikes resistance. The town was home to several prominent anti-apartheid activists, who risked their lives to fight for equality, justice, and human rights.

The apartheid government granted the management councils more powers and control. There was a discussion with white farmers and non-farmers and the management boards especially on land use to promote agriculture. For the first time the Griqua people who were classified as coloured was informed of availability of financial assistance provides for farming set by Act1 of 1977. Actually the focus was on how to unite farming. The board did not accept liability losses, but the gained to be surrendered to the board as to be applied in the community was the idea of a catch which that never happened.

According to census survey of 1980, alleged only 46% of the Griqua over the age of 7 years were classified as Afrikaans literate and only 26% as English literate. They said that the grade literacy among Griquas was lower than that of coloureds. Early the Griqua women qualified to enter the labour market. Their contribution to the economy cannot be left unnoticed in industry sectors such as agriculture, construction and manufacturing. In addition, they contributed to the urbanization consequences such as caring for children.

Judge Strydom was appointed by the former President F.W.De Klerk as the head of a Presidential commission, and was tasked to investigate and advice on the land matters of the Griqua people. The legal status you pertaining to Griqua land claims is largely justified by reference to historical trends. From a traditional perspective on community and identity, the Griqua people's claims to their ancestral land possess a unique validity that distinguishes them from other ethnic groups in South Africa. The submissions to the judicial commissions of De Klerk specifically those led by judges Bothma, Steyn and Mentz, highlighted the historical facts that contributed to the loss of land owned by the Griqua people.

These commissions aimed to investigate and address the injustices of the past, particularly those related to the land ownership and displacement. The commission reports highlighted that the Griqua people were deceived by false information and exploitative tactics, including unfound concerns about taxation, survey expenses, and economic hardship. Furthermore, limitations in their knowledge of land surveying, substance abuse, financial desperation, and undue pressure to enter into land transactions all compromised their ability to protect ancestral land rights.

The government purchased several properties, including Kranshoek, Eastland's, Dawn and Dawn Annexes and has held them in a trust for the benefit of the Griqua people.

In 1966, the committee chaired by Judge Bothma submitted a report to the President's Council, outlining recommendations on the Griqua land question. The report specifically referenced the Group Areas Act of 1960, which was a key piece of legislation governing land allocation and racial segregation in South Africa.

The Griqua people's economic progress and empowerment are linked to their settlement patterns near industrial hubs, which have provided access to job opportunities and stimulated local economic growth. "The data paints a shocking picture of the Griqua people's socio-economic circumstances, highlighting the severe disadvantage and poverty they have faced compared to other Coloured communities. This entrenched deprivation has effectively perpetuated a cycle of poverty, leaving many Griqua's in a state of destitution." In

addition to other challenges, Griquas in these regions, have historically been involved in agriculture labour, frequently under conditions of severe exploitation, with their rights and dignity consistently disregarded. Judge Strydom's Constitution Committee found that the Griquas in Griqualand west had cultivated agriculture on three farms, despite the lack of normal title deeds. Nevertheless, the Griquas had successfully established a settlement, demonstrating their long-standing ties to the area.

According to records, in 1982, a mere five coloured people held ownership of plots in Campbell, an area designated for white occupation, underscoring the racial disparities in land ownership during the apartheid era. The Griquas raised concerns that the agricultural land was being overgrazed, highlighting the need for sustainable land management practice to prevent degradation and ensure long-term productivity. The communal land was leased to private individuals, primarily white farmers from Campbell, who benefited from the arrangement, while the Griqua people were denied access to and control over their own ancestral land. The allocation of grazing rights was skewed to favour those who already held power and privilege, namely white landowners.

This perpetuated the cycle of poverty and dispossession among the Griqua people, who were systematically denied their rights to the land. Decision making authority was concentrated in the hands of a small clique of 35 white pensioners from the village, effectively shutting out the non-European community from any meaningful participation or representation. The enactment of Act 110 of 1979 had a deleterious impact on the Griqua people, subjecting them to spatial constraints and administrative control, wherein their movements and activities were restricted to a designated local area under the purview of the Section Council of the Vaal River Falls. This Griqua and coloured residential area, covering 11 hectares, was characterized by a severe lack of urban services, with around 800 residents having to share a single tap, inconveniently located near the cemetery, underscoring the community's struggles with poverty and marginalization.

Despite being the indigenous people of the area, the Griqua community has limited representation on agricultural land. In the areas such as Campbell, Pniël, Longlands near Barkley West, Schmidtsdrift the Oppermansgronde, Gong-Gong, Lourenshoop (Verlorenshoop), Fonteintjie and the areas served by the PK. Le Roux Dam, the land ownership pattern is characterized by white commercial farmers. They own a significant portion of the agricultural land, often acquired through historical dispossession and force removals. Some land is owned by the state, including nature reserves, game farms and other public entities. There is also a communal land area, where land is held in a trust for the benefit of local communities, often with limited secure tenure. Campbell has 17 irrigation schemes mainly consisting of water springs. Electricity is remotely available with cheap housing. Employment is mostly considered by tanning, weaving home industry and the unemployment is high. The need for Griqua representation on the municipal board at Campbell will be granted again for Griqua character and self-determination for the Griqua people.

The residents of Campbell raised objections to the committees, highlighting the historical injustices faced by the Griqua community; Judge Bothma noted that the previous local committee's action led to the removal of grazing rights from the Griqua people. This issue is deeply rooted in South Africa's history of land dispossession and segregation.

White commercial farmers acquired properties that included village green grounds, as per the provisions of Act 36 of 1966. In contrast, the Coloured residential areas lacked farming units and commonly held land. This accusation highlights the complexities of Griqua politics and the different factions vying for power and representation. The Griqua Council at Campbell might have felt that Judge Mentz's committee was not adequately representing their interest or that Le Fleur's conference was overshadowing their own efforts. According to documentation, Judge Mentz's committee submitted a recommendation to the Presidency, proposing that local authorities acquire a farm located approximately 30 kilometres from Kimberley for the benefit of the Griqua community. However, Act 1 of 1979 stipulates that the Griqua people should be settled in a practicable locality, administered separately where necessary, provided that their numbers justify separate living areas. This implies that the Griqua people should have distinct living areas within Coloured locations.

The Bothma Committee proposed that Sydney on Vaal and three other farms be utilized as coloured rural towns. Conversely, a request was submitted to resettle sixty one (61) families from various Black ethnic

groups at Graspan, Holpan, and Waterkolk. The Bothma Committee further recommended that the government purchase the farms. Similarly, the Coloured community has struggled with poverty and socioeconomic disparities. The Theron Commission's report in 1976 highlighted the widespread poverty among Coloured's, attributing it to factors like limited access to education, job opportunities, and social services. To address these economic power imbalances, the Constitution Committee's recommendations for state grants, subsidies for housing, jobs, agricultural land. This displacement led to a loss of independence and economic stability.

According to the committee, only two pieces of land, namely Campbell and Pniel, were suitable for rural development, highlighting the limited options available for development and resettlement initiatives. The Griqua people, an indigenous community, have a long history of dispossession and marginalization. They were forcibly removed from their ancestral lands, and their cultural heritage was eroded. In the 1980s, the Griqua community was still fighting for recognition and restitution. In 1982, the same year Dr J.H Schoeman presented his memorandum, the Griqua National Conference was advocating for the rights and interest of the Griqua people. The conference aimed to address historical injustice, including land dispossession and cultural erasure. The Griqua community emphasized the urgent need for various essential facilities, including;

- Schools, particularly high schools and special needs schools
- Crèches for early childhood development
- Affordable housing options
- Old age homes for elderly care
- Accessible health services and facilities
- Sports facilities to promote physical activity and community engagement

These facilities are crucial for the community's social, economic, and cultural development, and would greatly improve their overall quality of life. The lack of a high School at Campbell forces children to attend high schools in Kimberley, resulting in significant accommodation challenges. This situation creates undue hardship for students and their families, highlighting the urgent need for a high school in Campbell to provide accessible education and alleviate logistical struggles. On the April 15, 1968, the Griqua Council of Campbell submitted a request to declare Campbell a nature reserve. However, this request was ignored, and no action was taken to grant Campbell nature reserve status.

During this period, the apartheid regime, dominated by the white minority, wielded its power to oppress and marginalize the entire nation. The regime's policies and actions perpetuated systematic racism, discrimination, and inequality, leaving the majority of population feeling powerless, disenfranchised, and trapped in cycle of oppression. In stark display of apartheid-era brutality, the white town clerk forcibly seized donkeys and goats belonging to some residents, further exacerbating the economic hardship and marginalization faced by the community. The community in Campbell struggled with various challenges, including:

- Strict regulations on water consumption, limiting their access to this essential resource
- The abolition of seasonal work opportunities on nearby agricultural farms, exacerbating unemployment and economic hardship

These issues further marginalized the community, eroding their economic stability and threatening their livelihoods. In disturbing display of racial tension and mistrust, white authorities and farmers falsely accused members of the Campbell community of cattle theft. These baseless allegations were likely motivated by prejudice and desire to further oppress and marginalize the community. Meanwhile some members of the community were forcibly recruited and accused of absconding, then sent to Cape Town for military training with the South African Corps. This coercive recruitment was likely another example of the apartheid's regime's efforts to exert control over the lives of people of colour. Due to the limited opportunities in their local

community, many young people dropped out of school after completing standard six (grade 8), to seek better prospects in other provinces. This migration of youth was a very testament to the harsh realities of poverty, lack of education, and limited job opportunities under the apartheid regime.

The dream of the Griqua Council at Campbell to self-determination was fading. So it became easy for leaders outside Campbell to enforce Griqua leadership and to dominate. The Campbell community's disappointment was enormous, as for the establishment of a hostel and a high school was now of course. The quiet yet fierce of the Griqua council was very concerned about the welfare of the Griqua people. They repeatedly pleaded with the youth to preserve Griqua traditions and culture. Pointing out to the fact that the fountains were in graze camps and the white farmers would not permit access, something that prevented the !nabasas(cage girl) culture practice to be performed.

The legacy of apartheid continues to shape Campbell today. The town still grapples with the social and economic consequences of decades of racial segregation and economic inequality. Yet, despite its complex and painful history, Campbell stands as a powerful testament to the unyielding resilience and determination of its people. Through their struggles and triumphs, they continue to strive towards a more equitable and just society, where their rights, dignity, and humanity are recognized and respected. Campbell during the apartheid era was a complex and multifaceted society, characterized by:

- Racial segregation: enforced separation of people based on race
- Economic inequality: vast disparities in wealth and access to resources
- Social injustice: systemic denial of basic rights and dignity to marginalized groups

These interconnected issues created a society marked by profound inequality, oppression, and human rights violations

Hendrik Koekoemoer is a South African local government official who served as the Town Clerk of Campbell. Career as Town Clerk, Koekoemoer was responsible for the administration and management of the town's municipal affairs. His duties included overseeing the town's finances, infrastructure development, and service delivery.

During his tenure, Koekoemoer played a pivotal role in driving the economic development and growth of Campbell, spearheading initiatives that stimulated economic activities, created employment opportunities, and improved the overall quality of life for the communities. Hendrik Koekoemoer leadership and dedication as Town Clerk of Campbell have had a lasting impact on the town's development and growth. His commitment to public service and community engagement has earned him recognition and respect from the local white community.

The lives of the Griqua people at Campbell after apartheid have been shaped by their complex history and struggles for recognition and rights. During apartheid, the Griqua people were marginalized and forced to accept classification as "Coloured," which erased their distinct identity and heritage.

After apartheid, the Griqua people began to reclaim their heritage and assert their rights. In 1999, the National Khoi-San Council (NKC) was established to facilitate discussions between the indigenous Khoi-San people, including the Griqua, and the South African government.

Today, the Griqua people continue to work towards preserving their language, culture, and traditions. They have established their own church, the Griqua Church, which is Protestant and focuses on maintaining Griqua cultural and ethnic identity ¹.

The Griqua people have also been involved in efforts to reclaim their ancestral lands and to seek recognition and compensation for past injustices. However, these efforts have been slow and challenging, and the Griqua people continue to face many obstacles in their quest for justice and equality.

Key Challenges Facing the Griqua People:

Land Restitution:

The Griqua people are still waiting for the return of their ancestral lands, which were taken from them during apartheid.

Cultural Preservation:

The Griqua people are working to preserve their language, culture, and traditions, which are an important part of their identity.

Economic Empowerment:

The Griqua people are seeking economic empowerment and opportunities to improve their socio-economic status.

Recognition and Respect:

The Griqua people are seeking recognition and respect for their distinct identity and heritage.

Overall, the lives of the Griqua people at Campbell after apartheid have been marked by struggles for justice, equality, and recognition. However, despite these challenges, the Griqua people remain committed to preserving their heritage and asserting their rights.

Reclaiming of land

The land claim of the Griqua people of Campbell, Griqualand West, Northern Cape, South Africa, is a longstanding dispute that revolves around the community's historical and cultural ties to the land. The Griqua people, a distinct ethnic group with Khoi-khoi, San, and European ancestry, have been seeking recognition of their rights to the land since the late 19th century. Historical occupation: The Griqua people have a long history of occupation in the Campbell area, dating back to the early 18th century. The Griqua people have been seeking restitution of their land rights through various channels. The dispute centres on the question of who owns the land, with the Griqua people claiming historical and cultural rights, while other parties, such as commercial farmers and the state, assert their own interests. The land claim has also raised questions about community cohesion and representation, with different factions within the Griqua community holding varying views on the claim. The outcome of the land claim will have significant implications for the economic development of the region, with potential impacts on agriculture, tourism, and other sectors. The land claim remains unresolved, with negotiations between the Griqua community, the South African government, and other stakeholders. Various court cases have been lodged in relation to the land claim, with some judgments handed down in favour of the Griqua community.

CONCLUSION

This research has explored the complex history and cultural identity of the Griqua people of Campbell, highlighting their resilience and adaptability in the face of colonialism, apartheid, and on-going socio-economic challenges.

The Griqua people's unique cultural identity reflects their mixed heritage and their ability to navigate multiple worlds. Efforts to preserve Griqua language, culture, and traditions are crucial for promoting cultural diversity and social justice.

Further research is needed to explore the experiences of Griqua women and their roles in preserving cultural heritage. Collaborative initiatives between the Griqua community, government, and civil society organizations can help address on going socio-economic challenges. The development of educational programs and cultural tourism initiatives can promote greater understanding and appreciation of Griqua culture.

The story of the Griqua people of Campbell is one of survival, resilience, and hope. As we move forward, it is essential that we recognize and respect the rights and dignity of this community, and work together to promote a more just and equitable society for all. Despite facing significant challenges, including land dispossession and assimilation policies, the Griqua people of Campbell has managed to preserve their unique cultural identity which is important in reflecting the rich cultural heritage. The history and experiences of the Griqua people of Campbell serve as a microcosm for understanding the complex and often fraught history of indigenous peoples in South Africa, highlighting the need for reconciliation and redress efforts.

Through their struggles and triumphs, the Griqua people of Campbell have developed a distinct cultural identity that reflects their mixed heritage and their resilience in the face of adversity, offering a powerful example of the importance of preserving cultural diversity in the face of globalization.

The literature review highlights the complex and nuanced history and experiences of the Griqua people of Campbell. Further research is needed to explore the on challenges, opportunities facing this community.

Cross-Cultural Encounters: Missionaries among the Griqua People at Campbell

The intersection of European missionaries and the indigenous Griqua people at Campbell presents a complex and multifaceted narrative of cross-cultural encounters. This academic conclusion will synthesize the key findings, highlighting the dynamics of cultural exchange, conflict, and transformation.

Cultural Exchange and Mutual Influence

The arrival of missionaries among the Griqua people at Campbell facilitated a process of cultural exchange, with both parties influencing each other's beliefs, practices, and values. The missionaries introduced Christianity, Western education, and technological innovations, which were selectively adopted and adapted by the Griqua. Conversely, the Griqua shared their knowledge of the local environment, customs, and traditions, which the missionaries incorporated into their evangelization efforts.

Conflict and Power Dynamics

However, this cross-cultural encounter was not without tension and conflict. The missionaries' imposition of Western values and beliefs often clashed with the Griqua's traditional way of life, leading to resistance and resentment. The power dynamics were skewed in favor of the missionaries, who wielded significant influence over the Griqua through their control of resources, education, and spiritual authority.

Transformation and Hybridity

Despite these challenges, the cross-cultural encounter between the missionaries and the Griqua people at Campbell resulted in significant transformations. The Griqua adopted aspects of Christianity, incorporating them into their existing spiritual practices, while the missionaries adapted their message to accommodate local customs and beliefs. This process of hybridity gave rise to new forms of cultural expression, identity, and community.

In conclusion, the cross-cultural encounters between the missionaries and the Griqua people at Campbell were characterized by complex dynamics of cultural exchange, conflict, and transformation. While the power dynamics were often skewed in favour of the missionaries, the Griqua people selectively adopted and adapted Western influences, incorporating them into their existing cultural practices. This process of hybridity resulted in the creation of new cultural forms, identities, and communities, highlighting the complex and multifaceted nature of cross-cultural encounters.

Recommendations for Future Research

In-depth analysis of Griqua oral traditions: Further research is needed to explore the Griqua people's perspectives on their encounter with the missionaries, using oral traditions and storytelling as primary sources.

Comparative study of missionary approaches:

A comparative analysis of different missionary approaches and their impact on indigenous communities could provide valuable insights into the complexities of cross-cultural encounters.

Investigation of the long-term effects of missionary activity:

Research into the long-term consequences of missionary activity on the Griqua people and their descendants could shed light on the on-going legacies of colonialism and cultural imperialism.

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11. The Griqua people established a semi-independent state, known as Griqualand West, which existed from 1813 to 1880 (Morton, 2013).
12. The Griqua people speak a unique language, known as Griqua or Xiri, which is a blend of Khoikhoi, Dutch, and African languages (Maingard, 1937).
13. The Griqua people have a rich cultural heritage, with unique traditions and customs, such as their traditional music and dance (Diederichs, 2017).
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